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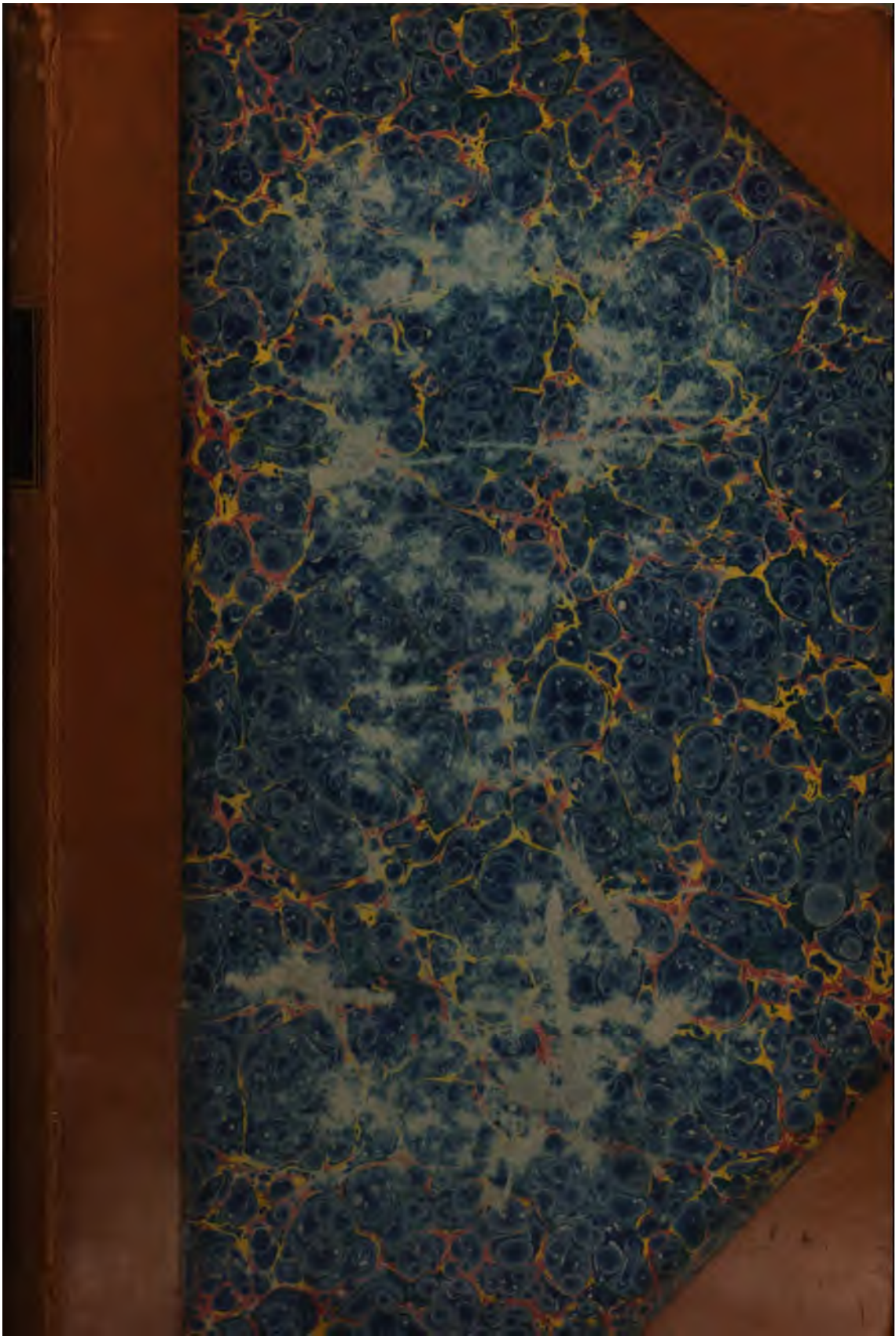

Per. 11135 e. 97/1859

THE

BAPTIST MAGAZINE

FOR

1859.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME LI.

(SERIES V.—VOL. III.)

"Speaking the truth in love."—EPHESIANS iv. 15.

LONDON:
PEWTRESS & CO., 4, AVE MARIA LANE;
J. HEATON & SON, 21, WARWICK LANE,
PATERNOSTER ROW.

MDCCCLIX.

LONDON:
J. HEATON AND SON, PRINTERS, 21, WARWICK LANE,
PATERNOSTER ROW.

PREFACE.

It has been well said that a Preface is a bundle of inconsistencies, being placed first, though written last, and always expected, yet never read. It is needful, however, to observe the usual form of prefixing a few prefatory words to the present volume of the Baptist Magazine. Yet the Editor has simply to express his gratitude to its numerous contributors and readers during the past year, and to solicit a continuance of their kindness for that on which we are about to enter. He may be allowed to say that in no former year of his editorial course have his labours received so many flattering expressions of approval as during that now closing. They have often been most unlooked for, and have come from the most unexpected quarters — from Canada, the United States, India, Australia, and even New Zealand. For these, and for much valuable co-operation, he desires to tender his best thanks; with the assurance that he will endeavour to display his gratitude by still more strenuous efforts on behalf of the Baptist Magazine; hoping that, by the continued assistance of its numerous friends, he may be able to raise it to a still higher place among our religious periodicals than it has already attained.

Believe me

Yours most truly

Fred. Douglass

THE

BAPTIST MAGAZINE.

JANUARY, 1859.

ADDRESS FOR THE NEW YEAR.

"My presence shall go with thee, and I will give thee rest."—Exodus xxxiii. 14.

To-day we stand on the solemn frontiers of a new year. Pilgrims through time, unlike pilgrims through space, must of necessity be ignorant of the region before them. We have no maps to consult; no reports of previous explorers to study; and can climb no "Mount of Vision," which commands the prospect of our future path. What sights we shall see, what adventures we shall meet, or how near we are to that spot where we must cross the deeps of death, touch the shores of immortality, and learn the secrets of the spiritual world, are things which no glance of thought can open, and which no prophet is permitted to foretell. Although these facts are the same on every other day as they are on this, they naturally startle and arrest us with a new sense of their reality, when we are, as now, gliding over one of the lines which measure out our life, and are entering upon a new stage of the way. It is an appropriate time for new praises, resolves, and hopes, but it is also a time when the mystery of the future is likely to give new trouble to the spirit, and fill it with restless and apprehensive thoughts.

"My presence shall go with thee, and I will give thee rest." This is "a word in season to every one who is weary." Let no poor trembler who casts himself on God's sure truth and unspeakable affection, fear that it is not for him. A promise like this, having relation to elements of good, which are not merely circumstantial or temporary, but which are equally essential in every age, in every age retains its force. It will never become a dead letter from its antiquity; and although addressed in the first instance to a certain individual believer, all who are alike believers may claim it in a time of similar necessity; because all believers in all times sustain the same relation to God;—one life circulates in all, and they are members of one "body." The promise given to Joshua was also meant for Paul;* the promise given to Moses was also meant

* Compare Joshua i. 5, with Hebrews xiii. 5.

for us. There it is on the page, waiting for appropriation. It is as surely ours as if, like the message to the shepherds at Bethlehem, it came to us, with stroke of light and rush of mystic music, straight from the eternal throne.

I. Let us ask in what sense God has said, "My presence shall go with thee." In one sense this is true both with regard to "him that feareth God, and to him that feareth him not." Go where we will, he is with us, and the place whereon we stand is always "holy ground." The laws, the harmonies, and the forms of nature, are only the modes of his agency, the habits of his existence, and the turns of his thought. Each dew-drop holds an oracle, each bud a revelation, and everything we see is the signal of a living spirit, present, but out of sight. Every whisper of the secret wind that bloweth where it listeth; every colour of the dawning or the dying light; every aspect of the changing seasons; and all the mysteries of electricity, of vital growth, or of human thought, should make us feel that the Eternal presence is as close upon the soul as the breeze upon the brow, and may well wake up the cry, "Surely God is in this place. O Lord, thou art very great. The rolling year is full of thee. Whither can I go from thy spirit, and whither can I flee from thy presence!"

Wherever creation is, God is, though man may be far away. "Shores," says one, "on which man has never landed lie paved with shells; fields which his foot has never trod are carpeted with flowers; seas where he has never dived are inlaid with pearls; and caverns which he has never mined are radiant with gems of finest form and purest lustre." These things are not unseen. The solitude where there seems to be no watchful eye and no listening ear, overflows with the glory of a thinking, loving, ruling Presence, for God is there, rejoicing in the work of his own hands, and is "doing all things after the counsel of his own will." His Shekinah is hid within the veil, but his train fills the temple; and could our thoughts fly beyond the precincts of created nature, they would find him even there, for though all things else are limited he is infinite. We cannot in life or in death travel out of his presence, however we may long to find a shade that can screen us from an eye so piercing, and a light so clear.

Since God is everywhere, in what sacred and peculiar sense is he present to the believing heart? "Lord, how is it that thou dost manifest thyself to us, as thou dost not to the world?" The principle on which he does so, is illustrated by some of the common facts of life. A man is present to his friend, as he is not to a stranger, though he may be at the same moment speaking to both. The light which floods the landscape with a deluge of beauty is present to him who sees it, as it is not to the blind man walking at his side. Music, though it may ripple round the deafened ear, is only present to him who hears it. The discourse of the naturalist on his experiments, of the scholar on his books, of the mathematician who is talking with raptures on the beauties of a theorem, will bring things into the presence of initiated listeners, which are still remote from the minds of those in the very same company who have no sympathy with the theme. So, "two women may be grinding at the mill;" "two men may be in the field;" one a believer, the other an unbeliever; and although the great Spirit is near to them both, there is a sense in which he is present to the one as he is not to the other; for in the case of the believer, the causes of estrangement have been taken away, a new relation exists, a new life has been born,

and God is present as a Friend, whose love has been accepted, and whose conversation is understood with all the intelligence of a kindred nature.

II. In what sense does the presence of God give rest?

It tends to give rest from the terror incident to a state of condemnation. There is no terror like this. Say, if you will, that it only is the terror of a man who is enslaved by narrow notions, and who trembles before the spectres of his own distempered fancy. Call it the mere effect of "Calvinism," or of a "modified Paganism," or whatever else you please; but the facts which the Bible discloses, and which the very existence of the gospel implies, justify its utmost extremity. It is not, as many would insinuate, a symptom of insanity, but an evidence of dawning reason. Some penitents have declared themselves unable to describe the intense life, the speechless consternation of that hour, when, like the revelations of the lightning in the midnight storm, the flashes of conviction first set their sins in burning distinctness before their eyes. How many are in these circumstances now? how many at this moment are vainly seeking rest,—rest from the dismay excited by the first discovery of their helpless sinfulness; rest from anxious forebodings; rest from the weary labour of a life consumed in trying to expiate sin, or to excuse it, or to forget its existence!

"Come unto me all ye who labour and are heavy laden!" When we have obeyed this voice, and sought the sheltering presence of that Saviour who utters it, whose death has exhausted the penal sorrow to which we were sentenced, whose righteousness supplies our title to eternal life, and through whom alone the inconceivable God makes himself known to man,—the promise is fulfilled, "I will give you rest." Nothing need alarm us now. We live in the full sunshine of *all* those perfections which are represented by the great word—"God." We need no longer wish to deify the separate attribute of love, nor try, as perhaps we once tried, to believe that God is only infinite love personified. We may rejoice, not only in the presence of love, but holiness smiles upon us, justice sanctions our salvation, and the law confirms it. Salvation is a settled thing; pardon is a past act, and not merely a future possibility. When, day by day, we apply for forgiveness, this is but the daily appropriation of that which is already granted, and the successive expression of that faith which is now the habit of our existence. Perhaps we only faintly appreciate our true position. God is with us, but we hardly know it; we therefore know not yet how rich we are; how happy we ought to be, or how true it is, that "we which have believed *do* enter into rest." Let us make this fresh "beginning of days" the beginning of a "closer walk with God;" and seek, through the cultivation of a faith more vivid, the enjoyment of a composure more serene.

The presence of God will give *rest from the anguish which springs from a discordant nature.* There must be an inward, as well as an outward change, in order to complete our peace. Not the warring elements above the surface, but those beneath it, make the earthquake. It is not the crushing pressure from without alone, but the stormy force within, that creates the anguish of the conscience. The prisoner, restless with fever, requires not only discharge from his confinement, but cure of his malady, to give him rest; there must not only be a work without, but a renovating work within him to hush that moaning breath, and make those tossing arms lie still. While Hercules was wild with agony from the poisoned vest, he might pace the sward beneath the forest arches, plunge into the flowery dingle, climb the mountain steep, and drink the

morning breeze, but these outward enchantments could have no soothing power for him until the poison was expelled. Try change of scene; try gaiety; try occupation; try, to find some "happy valley" which no anxiety can enter; try, like Milton's evil angels, the charm of music to "mitigate and suage, with solemn touches, troubled thoughts;" but while there is a deep central discordance, and the very spirit is on fire, and all within is wrong, we may indeed cry, "Peace, peace," but there will be "no peace." Everything we need to secure that peace which the world cannot give, is secured by the promise, "My presence shall go with thee," for that tranquil Presence does not merely attend us, it enters the very soul, and sheds its benedictions there. Christians! God is nearer to us than our nearest friend; nearer to us than Christ himself would be, if we *only* felt the touch of his hand and the sweep of his vesture, for he takes up his abode *within* us. Plato seemed to have a glimpse of this glorious truth when he said, "God is more inward to us, than we are to ourselves." What was to him a beautiful speculation, is to us an inspiring reality; for we are the "temples of the Holy Ghost." He dwells within us as a pitying, purifying friend, to kindle celestial light in our darkness, to speak to us with a still, small voice, to bow the will into cheerful, chosen subjection to himself, and by removing the causes of discord, and restoring the equilibrium of the soul, to give us peace at the very seat of life. Irenæus, from his eminent devotion, was called by his companions "The God-bearer;" and when Trajan said to him, "Dost thou then bear the Crucified One in thy heart?" his reply was, "Even so, for it is written, 'I will dwell in them and walk in them, and I will be their God, and they shall be my people.'" This honour have all the saints, yet all do not seem to be fully conscious of it. Only let us feel it; only let us own that inward authority, and listen to that inward voice; only let us act in obedience to the suggestions of that "Power that worketh within us to will and to do of his good pleasure," and we shall find that in proportion as we are actuated by the life of God within us, shall we feel "his peace."

The presence of God will tend to give *rest from the cravings of an unsatisfied spirit.* The spirit, like the body, requires not only freedom, not only health, but *food*—food suited to its noble nature. If no provision were made for the hunger and thirst of the spirit, and no appropriate sphere assigned for it, it would still be wakeful with the torture of its disappointed faculties, and weary for its native home. Everything else in creation finds its own element, and, when there, finds rest. The prophet points to "the beast that goeth down into the valley" as the very image of quiet satisfaction.* The cattle down in the green dell, where they find the pool, the deep grass, and the shade from the blazing day, are at rest, for they have all their nature asks for. The birds that dip in the stream, soar in the light, and twitter from the bough, are at rest, for they are in their own right element. The insect that wavers in the still air, or clings to the sunny spray, is at rest, for it is at home. But man, while apart from God, has exploring thoughts, mysterious aims, and anxious aspirations, which he himself can scarcely interpret, and which earth can never satisfy. "Give, give!" is the ceaseless cry of the spirit. "Is the child happy?" asks one of our Puritan fathers. "He will be, when he is a man. Is the peasant satisfied? He will be, when he is rich. Is the rich man satisfied? He will be, when he is ennobled. Is the noble-

* Isaiah lxiii. 14.

man satisfied? He will be, when he is a king. Is the king satisfied? Listen! for one is speaking. . . . . 'O that I had the wings of a dove, for then would I fly away and be at rest!'"

Mere material good can never satisfy a mental nature, nor mere mental good a nature which is born, not for thought alone, but for love, for worship, and for heaven. Well might Augustine say, "O Lord, thou hast made us for thyself; and our hearts are restless till they rest in thee!" If we understand this promise and are ready to receive what God has in these words declared himself ready to bestow, we have found that which will satisfy the mighty want of our life; we have found the "Desire of all nations;" we have found Him who has said, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." There is no finality to the attainments of godliness; there is no bound to the joy of holiness—the joy of knowing, loving, and serving God; there will never be a period in eternity when the spirit will have to say, "Life is now a blank to me, my portion is exhausted, and my rest is gone."

The presence of God will tend to give us *rest from the distraction felt amidst uncongenial scenes and associations.* We are naturally more alive to his presence in some scenes than in others. The lonely voyager, pacing the deck when nought is seen around him but the expanse of the moonlit sea; or the traveller in the desert, who finds himself alone amidst the holy silence and stainless purity of nature; will sometimes feel the solemnity of the unseen presence more than he well can bear. When pausing amidst the hedge-rows of some solitary lane, you often say, Surely "God is *here.*" When fevered with study, or worn with midnight watches by some dying friend, you step out into the starlight, look round on the hushed and sleeping earth, and up into the gulf of silence, the vault of awful beauty, the depth of mysterious perspective; you say, "God is *here,* I am sure that I feel his presence now." When cast on the bed of weakness, and the chamber seems to be all your world, you say without surprise, "God is *here,*" "this is none other than the gate of heaven." But amidst the coarse cares and in the crowded thoroughfare, amidst the tumult and hurry of the wrangling mart and the throng of hard, stern faces intent on gain, you are in danger of feeling as if God could not be so truly *there.* But is he not so? "Is he a god of the hills, and not of the valleys?" Is he in the dead waste, and not in the crowded city; in lonely nature, and not in human life? Since the world is the sphere in which the greater portion of our existence must be spent, the field where the fight of faith is fought, and the enterprise of conscience carried on, can this be unconsecrated ground, and must we indeed go out from the presence of man if we would go into the presence of God? Surely not; for he has said, "My presence shall *go with thee.*" Recollect his presence, and listen for his voice. Know that when your hand is upon the ledger, your eye upon the balance, and your mind strained to its utmost tension in the crisis of duty or the conflict of skill, you speak in his audience, act under his inspection, and may, if you will, be quickened with his inspiring strength. Feel that you have a Mentor, a Prompter, a Comforter, infinite in all his adorable perfections, and nearer than the nearest life that you can see; that you can turn to him at any moment, and look to him in every climax of embarrassment;—feel this, as you have a right to feel it, and then, will you not have rest?

"It is the presence of the king that makes the court, let the house be never so mean in which he resides. Heaven itself is not heaven merely because its scenes and associa-

tions are congenial and inviting to our spirits. He that shall read in the Book of the Revelation of a city or place that has no temple in it, nor no sun or moon to shine in it, and then break off, would sooner conjecture that he was beginning the description of some forlorn place under the northern pole, than of the heavenly Jerusalem. But when he shall understand that God and the Lamb are the temple of it, and the glory of God and the Lamb the eternal light shining in it, he will then say, as an awaked Jacob, 'Surely this is none other than the house of God, and the place where he himself dwelleth.'"*

If God indeed be with us now, and with us everywhere, although the senses may be only alive to the distractions of an uncongenial sphere, we dwell in the court of the King; and if we seek it, there will be "rest for our souls" there, for he is the "Prince of Peace."

The presence of God will *tend to give rest from the disquietude which results from want of human sympathy.* We yearn for sympathy, and soon become weary and spiritless without it. We need the presence of some being with whom we can exchange ideas, and who will receive the confidence of our most secret life; whose quick, responsive, appreciating spirit, will be sure to know us, although "the world knoweth us not," and whose glance of intelligence will rightly interpret us, even in those seasons of gloom and perplexity when we misinterpret ourselves. Many a Christian has often to say, "I am a stranger on the earth—a stranger, not only to the distant multitude, but to those whom my daily life seems to touch." Such "a stranger on the earth," was the man to whom these words of promise were spoken. "His soul was like a star, it dwelt apart." He was solitary in the midst of six hundred thousand men. Perhaps not one in that vast multitude had full communion with his spirit, and no man knew him while he was living, as "no man knoweth his sepulchre unto this day." Great prophet as he was, there were times when this want of sympathy made his courage faint, and woke up the distracted complaint—"What shall I do unto this people, for they be almost ready to stone me?" "Wherefore hast thou afflicted thy servant? . . . . I am not able to bear all this people alone, because it is too heavy for me. . . . . Kill me, I pray thee, out of thy hand, if I have found favour in thy sight; and let me not see my wretchedness!" There were times when even the mighty spirit of Elijah died within him from a sense of utter loneliness. "I have been very jealous for the Lord of Hosts," thought he, "because the children of Israel have forsaken his covenant, thrown down his altars, and slain his prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." These thoughts stole away his strength; and, as he sat under the juniper tree, he said, "It is enough; now, O Lord, take away my life." There were times when Luther, with all his majestic independence, felt heart-broken to be misunderstood by his companions; and there was a passage in his life which he called his "Gethsemane;" "for," said he, "in this black night all the disciples have forsaken me and fled." If the greatest of the sons of men have felt this longing for sympathy, and this distress without it, no wonder if the same experiences should be felt by many of the weakest and most obscure. Many a child in an unbelieving family, whose faith blooms like "a lily amongst thorns," which lacerate the beauty they conceal; many a Christian mechanic amongst his scoffing comrades; and many a student amongst his sceptical companions; may be at this moment ready to say, "No one understands me. 'No man careth for my soul.' I have thoughts which are as a fire shut up within me, but they must remain unspoken. I can pour my sorrows into no human ear.

* Dr. W. Spurston. 1666.

I am assailed with unbidden doubts, which constantly bring me to a stand, and make pauses in the process of conviction, but which, if known, would only bring upon me the brand of infidelity."

But One there is above all others, who understands the sick and suffering spirit; who has himself felt the "heart of a stranger;" who, in in the days of his flesh, "trod the wine-press alone," and was heard to say, "I am alone, yet I am not alone, for the Father is with me." That glorious Friend has said, "I will not leave you orphans, I will come unto you." Why do you not more fully trust him? why think of him, as if he were a thousand miles away? Look up, and you will see the light of his countenance. Listen, and you will hear him say, "My presence shall go with thee;" and surely the presence of no mortal friend can brace the spirit with such strength, or touch it with such soft, magnetic thrills of pleasure.

The presence of God will tend to *give rest from apprehensions regarding the future.* Up to the time when these words were spoken to the Hebrew prophet, God had shown his presence to the chosen tribes by signs and wonders. He had thus been with them as their *supporter;* and in a region where there was no fountain for the thirsty lip, and no green thing to sustain existence, he had given them bread from heaven and water from the flinty rock. He had been with them as a *guide;* and had led them along paths of mystery by the symbol of his presence.

"By day, across the astonish'd lands,
The cloudy pillar glided slow;
By night, Arabia's desert sands
Return'd the fiery column's glow."

But now, by the worship of the golden calf, they had broken the oath of allegiance to their heavenly King, had set up the banner of independence, and had invited by their sins the final inflictions of judicial severity. Moses was struck with consternation, for he knew that God might righteously withdraw his presence, suspend the action of those miracles by which they had hitherto been fed and guided, and leave them to die in the deep eternal silence of the desert. To calm these fears and give his troubled spirit rest, Jehovah said, "My presence shall go with thee."

We are as immediately dependent upon God as were those tribes in the trackless, shadeless waste. Our life is moment by moment as much at his mercy—our bread is as much the gift of his power, as was theirs; whether our supplies come in some flash of miracle, or through a million intervening agencies, they come from him, and from him alone. When he gives the showers and sunbeams that melt the snow-wreath, tempt forth the tender leaf, and mature the golden grain; when he gives us work to do and power to do it; when he gives those affections of parent or friend which nurse us in our feebleness or feed us in our want,—he gives us our daily bread as truly as if he gave it from the clouds. "Hitherto the Lord hath helped us." "The God before whom our fathers did walk, the angel which redeemed us from all evil, hath fed us all our life long unto this day."

But now, perhaps, you have your misgivings. Bleak sights without, bleak thoughts within; winter in the scenery, winter in the soul, winter everywhere, may combine to make this a dreary day to you. Times may be hard; old age may be coming on; and freezing fears of helpless debt may turn your heart into ice. But only let the Lord be "your shepherd," and you will not want. Christ's messages to the poor disciple

who is troubled for the future,* were meant especially for you, and have as much particular directness of appeal as if spoken in confidence to you alone. You may say, "I am poor and needy, yet the Lord thinketh on me;" and you are present to his thought, not as one leaf in the forest, one wave in the sea, or one poor human unit in the aggregate of life, may be present to the generalising and indiscriminate thought of man, but as a child is present to the thought of his father. Since it is so, and since God's promised help no longer comes through miracles but through appropriate means, use what means may be accessible, and "whatsoever thy hand findeth to do, do it with all thy might." We are to cast, not our work but our care upon the Lord, for he careth for us; "and if he careth for thee," says Leighton, "be thyself at rest, for why shouldst thou care, and he care too?"

Sometimes disquieting thoughts will arise, not from fear of want, but from doubt as to the true path of duty. The pilgrim is perplexed with by-paths and cross-paths, and is frequently brought to a stand where many paths meet. There are times when truth looks like error, and error like truth; and "there is a way which seemeth right unto a man, but the end thereof is death." "Must I, at this crisis, speak, or be silent; stand still, or go forward; be active, or passive?" These are inquiries which rack the spirit with perplexity, and the question which demands immediate decision we are unable to decide. "A sound heart is the best casuist," says Mr. Cecil, but this can only be maintained by communion with God. His constant presence will impart to your spirit a delicate holiness of feeling—a faculty of perception, fine, sensitive, and accurate as instinct—which will be sure in the main to lead you right, and thus God will be your guide. Be at rest, for though you may take a wrong step, you will not take a wrong course. Be at rest, for although your way may be rough, it will be right. Be at rest, for even though you are blind, and can but slowly feel your way, the all-seeing Spirit is with you, "leading the blind by a way they know not." There is a mountain-pass in Switzerland over which the traveller is conducted blindfold. He might lose his footing if he caught but one bewildering glimpse of the chasm below. In like manner, a wise love conceals from us those circumstances that might distract our attention from the immediate line of duty, and withholds the knowledge that might occasion bewilderment and a fall. We are led along by sympathetic contact with God's own spirit; and our safety depends not on our clear vision of the way, but on our firm grasp of the guiding hand; for "we walk by faith, and not by sight." Let us then be at rest.

The presence of God with us now *is the pledge of perfect rest in the next life*. Our present rest, though real, is not perfect. The presence of God has a tendency to create it, but we are in the presence of a thousand other elements which have a tendency to interrupt it. It is soothing to know that "there is now no condemnation to them that are in Christ Jesus," but it is the rest of the justified, and not yet the rest of the glorified. It is soothing to live under the sway of his Holy Spirit, but the calming powers of grace are not yet allowed to operate alone and unimpeded; "there is a law in the members warring against the law in the mind," and the spirit has only the rest of convalescence, not of everlasting health. It is soothing to say "The Lord is our portion,"

* Luke xii.

and to feel that it is now our right to enjoy God in all things, and all things in God; but through the sin "that dwelleth in us" we are contented with only partial appropriation of our right, and our rest is, therefore, but the calm of endurance, not the fulness of joy. It is soothing to feel that he is with us in every society, however uncongenial, and in every solitude, though lonely as the Dead Sea shore—to know that he will supply our need from his glorious riches, and guide us on our way to his celestial city,—but still there is a want of harmony between the lot without and the life within; we are yet in the enemy's land—the land of disasters, of temptations, and of blighting cares—and rest on the march—rest on the field of holy war, is not like rest at home. Besides all this, there must be the weariness arising from the frail constitution of our mortal nature. The body was not born again when the soul was, and made by the same wonder-stroke of regeneration a renovated instrument, finely balanced and exquisitely toned, to suit the renovated soul. Spiritual as we may be, we are still in the "natural body," which is only the suitable vehicle for the "natural man." The soul is redeemed, but we still wait for the "redemption of the body." At present, the frame through which the spirit acts, has infirmities which check its aspirations and detain its flight. When Christ summons us to watch and pray, though "the spirit is willing, the flesh is weak." Owing to an imperfect organisation, mere atmospheric influences, and trifles in themselves as insignificant as the insects of a summer-day, sting the spirit with agony, cloud it with gloom, or vex it into convulsions of impatience. Many sins only reach it through the senses, many fiery darts of temptation first fall and kindle there; and trembling in every fibre of our being, tired out with "the weary strife of frail humanity," the Christian is ready to cry with Paul, "Oh! wretched man that I am, who shall deliver me from the body of this death!"

We are only "delivered from this body" by the act of dying; and when Christ is with us, this is all that we mean by dying. That part of our nature which believes in Jesus, can never die. Sickness cannot dissolve, nor fever waste, nor fracture mutilate, thought, fidelity, and love. "Strike on, strike on; thou canst not touch Anaxarchus!" So said the sage to the executioner who was commanded to destroy him with the strokes of an iron mace; and so we may challenge Death. The ship may be broken on the rocks, but the passenger will live and reach the shore; the tent may be levelled to the dust, but the tenant will survive; the believer, when he drops the burden of the flesh, though "absent from the body, is present with the Lord."

If we are but assured of his presence with us now, by the earnest of his Spirit and the tokens of his love, although a prophet were commissioned to say to each of us, "This year thou shalt die!" we know that we should only die into immortality; and death to us, would be but the death of sin, the death of temptation, the death of every alarm and every calamity, and would be the introduction to perfect and eternal rest. "For there remaineth a rest for the people of God."

Christians! we may all have rest if we will, for God has said so. Only let us have a clear understanding of what he means; for perhaps, after all, he does not mean what you mean by rest. He will not gratify a mere love of ease; a mere indolent wish to be quiet; a readiness to steal moments from duty, that you might give them to self-indulgence; a weak desire to turn your piety into a contemplative dream, and your "experience" into a delicious haze of mystic meditation. Your life is not

to be typified by "the lake-bird, which seeks the stillest waters, lives but to compose its snowy plumage, floats in its solitary calm, is rapt in the reflection of its own beauty, and sings itself to death." The rest which God has to give, is not a selfish and a useless thing, but a thing eminently noble and practical. It is that sedate patience, that tranquil strength, that grand, patrician calm peculiar to those who live every day in the best society, not of earth merely, but of heaven, and who acquire, through their walk with God, power to see things calmly, to do things calmly, and to bear things calmly. Seek it, that you may give your undivided powers to the service of the Redeemer, and that, through the enjoyment of more rest, you may put forth more efficient action. Try, in your measure, to be like those blessed spirits who combine the profoundest repose with the divinest activity; who "*rest*," but "rest *not*;" and who cry day and night with all the powers of life as well as language, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!"

Camberwell. CHARLES STANFORD.

JAMAICA NATIVE TEACHERS AND PREACHERS.

BY THE REV. D. J. EAST, PRESIDENT OF THE CALABAR INSTITUTION.

A FEW years ago we were spending a few weeks in some of the mountains of Jamaica, when, having heard of a public examination of a Native school, conducted by a black teacher, about twelve miles distant, we resolved to attend it. Accordingly, accompanied by a white friend and two or three black brethren, we set out on the journey. The first part of our road was through a large settlement of labouring people on rented land, composed, as is usually the case when the land is not freehold, of very inferior dwellings, but planted to their very doors with sugar-canes and plantains, covered with mountain dew, and waving in richest luxuriance before the cool early-morning breeze. A way then opened upon an extensive cattle-pen, the rich pastures of which, abounding in grass, and wooded here and there with magnificent trees, among them the cedar and mahogany, presented a lovely and park-like appearance. Now we began to ascend the steep mountains by narrow roads, along which in some places lofty cliffs, hundreds of feet in height, and thickly wooded to their very summits, arose on one side of us, while we looked down precipices as deep on the other. The vale below was filled with forests of trees, festooned with creepers of every shade of green and variety of form.

After about three hours' ride we reached the school-house, situated nearly at the top of the mountain ridge,—a temporary erection of "Spanish walls," with roof of rude rafters thatched over with the "thatch palm" beautifully plaited, and effectually resisting even the heavy mountain rains. More than a hundred children of these black mountaineers were already gathered, but as their examination had not yet commenced we entered the teacher's house for rest and refreshment. The teacher himself welcomed us with great cordiality and politeness,—a black young man about four-and-twenty years of age, quick of utterance, with bright sparkling eye and animated features. His cottage was sufficiently humble, comprising only a small sitting-room and bed-room; but it was furnished with a small library on which we looked with interest. There

were "Barnes's Notes on the Gospels," beside an English Bible, a Greek Testament, Histories of Greece and Rome, and, among a number of elementary school-books, Greek and Latin Grammars, Lexicons, &c., &c.

While resting in the teacher's cottage we made inquiries about his school, and had the satisfaction of gleaning some particulars which were exceedingly gratifying. We found that it was *both supported and managed by the people themselves*. A number of these black brethren, concerned to obtain an education for their children, had united to form a society, the condition of membership being a payment of three shillings, either per month or per quarter (we forget which), which entitled them to send their children to school. The members annually met to elect a committee of management, with treasurer and secretary. By this committee the teacher was employed, and paid a salary of £20 per annum, in addition to a supply of ground, provisions, and the use of the cottage in which he lived.

The school examination now commenced, presided over by a black man, and conducted according to a programme which the teacher had carefully prepared, the whole having been arranged with an eye to dramatic effect. And most effective it was. We remained for about three hours, during which the attention of at least two hundred people, parents and friends of the children, some sitting, some standing, some inside the building, and some crowding around the doors and windows, was kept up with unwearied interest. The smallest children, on the lowest forms, were seated in front, and were first brought forward to show their ability to read the alphabet; and then by a graduated scale we were taken upwards to the highest standard which these young *literati* of African race had attained, the most forward working with facility sums proposed to them by their teacher in the compound rules of arithmetic. But the part of the examination which interested us most was in the Geography of Jamaica, and of Scripture. The teacher had himself constructed a map of the island; and its relative position in the Caribbean Sea, its length and breadth, its counties and its parishes, the peculiarities and productions of each, were stated, in connection with their situation on the map, with astonishing quickness and correctness. In Scripture Geography a map of the journeyings of the Israelites was set before the elder scholars; and now a boy or girl stepped forward, traced the way from one station to another, and then recited the particulars of the march, in the very words of Scripture with a fluency and accuracy which amazed and delighted us. The lessons were interspersed, and the attention was relieved throughout, by the singing and recitation of some of the most pleasing school-songs and poetical pieces.

This was a mountain school, under the superintendence of a black teacher, sustained entirely by the black and coloured population, and managed in every respect by a committee and officers chosen by the people themselves. It is still carried on; and when, only a few months since, we were passing through the same district, we found a number of men employed in preparing the frame of a larger and more substantial school-room. The teacher being a man of eminent piety and consistency of Christian character, and showing himself possessed of gifts qualifying him for the Christian ministry, was called to the work by the church of which he is a member, and was received about a year and a half ago, as a theological student, into Calabar Institution.

Suppose for a few moments our readers now transport themselves to this humble school of the prophets, which has supplied twelve or thirteen native pastors, eight or nine schoolmasters and assistant preachers, and sent one missionary to Africa, the land of his fathers. We find the Institution at an elevation of

about five hundred feet above the bay of Rio Bueno, on the north side of the island, nearly equidistant from its eastern and western extremities—the very centre, therefore, of the majority of our largest and most flourishing Baptist Churches. It stands upon an irregular and rough area of "honey-comb" rocks, which, it was once said, would produce nothing but the deadly night-shade. But we now see it laid out in pleasant walks, with a pretty flower-garden and vinery behind, and flourishing guinea-grass pastures all around. It commands a beautiful view towards the east of the mountains of St. Ann's, with pleasant peeps of the ocean on the north. The orange, the sour-sop, the lime, and the pomegranate, with other tropical trees, here and there meet the eye; while the giant cotton-tree, towering to an enormous height, spreads its magnificent canopy of bright green foliage, casting a shadow as from a great cloud upon the ground beneath. The buildings make no pretensions to architectural beauty, and comprise the dwelling-house of the tutor, with the studies-hall and studies on the one side, and the servants' outoffices on the other. The entrance to the house opens into a spacious room which forms the library, comprising about 2,000 volumes. The students meet in class from seven o'clock in the morning, till twelve at noon, or till two p.m. The Institution may not have accomplished all that its more sanguine friends may have anticipated; but, in the judgment of all who intimately know its working and results, *it has realised all reasonable expectations.* Here we meet young men preparing for the great work of the Christian Ministry, and others training for the hardly less important duties of day-school teachers. And just now we observe the carpenter and the mason fitting up a new suite of rooms to receive nine or ten lay pupils, the sons of thriving men of colour, who promise one day to form the middle-class of society in Jamaica, and whose friends are willing to meet the cost of their education by the payment of stipulated fees.

Journeying from Calabar along the sea-side, in a westerly direction, a distance of about seventeen miles, we arrived at Falmouth. Our readers may imagine themselves inside Mr. Knibb's spacious chapel, calculated to seat 1,500 or 2,000 people. It is evening; the building is well lighted; an Anti-Slavery meeting is being held during the sittings of the Jamaica Baptist Union. The house is full to the very doors; the congregation comprises persons of every shade of colour, but the vast majority are black. The platform exhibits the same variety,—the white, the black, and the brown pastor are there sitting side by side, united in one common cause—the cause of human liberty. About the middle of the proceedings a black young man, formerly a student at Calabar, and recently ordained as a minister, comes forward to second a resolution. It has been moved by a European missionary, and has reference to certain charges which had been made in the London "Times" against the labouring population of Jamaica. Our black brother rises to vindicate his countrymen. There is a facetious smile upon his countenance, which shows that he feels he has the mastery of his subject, and no very difficult task to perform. Jamaica black men had been called "BEASTS." Yes! "beasts." This is the charge which our friend intends to take up. "So they say we are beasts. Well, if we are, I suppose it must be in one of two senses:—we are beasts because we are not men, or because we conduct ourselves *like* beasts. Now I do not think any man in his senses will deny to us the attributes of humanity; it must be intended, therefore, that we conduct ourselves *like* beasts." And now our brother goes on to admit that "Quashie" is often found guilty of doing beastly things; and he enumerates and condemns some of the beastly things he does. But then, he asks, "How comes he to do these things? Who taught him? Who was

his exemplar?" And now he suggests, with a wit which no Jamaica audience could fail to understand, whether the white man had not been his chief teacher and pattern? Yea more, whether the white man had not been accustomed to employ the black man as the panderer to his own beastly appetites and passions? And here he reaches the climax of his argument amidst enthusiastic cheers. "Who now," he asks, "are the beasts? Why, there are black beasts: yes! but are not these white men—their teachers, and patterns, and masters—the worse beasts of the two." Our black brother was the last ordained of our Calabar students.

It is a Sabbath morning; and, as the chapel-bell rings out the hour of prayer, we enter one of our Jamaica mountain chapels. A large congregation of black faces spreads out before us. The black pastor ascends the pulpit stairs. He lines out the hymns of praise, and reads the Scriptures, and leads our supplications at the throne of grace. Now he announces for his text the words of Balaam (Numb. xxiii. 10): "Let me die the death of the righteous, and let my last end be like his." Having suitably introduced his subject, and shown in the *first place* who the righteous are, he proceeds to inquire, "What makes the death of such a man so desirable, that even a wicked man envies him?" Here is a *verbatim* extract of his sermon:—"The death of the righteous is desirable," he says,

"Because he is safe at the hour of death. It matters not *where* he dies, whether on the road or on his bed; whether in some lonely wood, where there is not a single friend or individual to administer to him a cup of cold water to quench his thirst, or in his own house surrounded by kind friends and relations to attend to all his wants; whether he is in the wilds of Africa, among heathens and savages, or among Christian people to pray with and comfort him at that awful hour. Although he may lack all this, still his soul is safe. He makes God his trust; and none that trust in him will he leave desolate or cause to be ashamed. He says in his Word, that precious in his sight is the death of his saints. It makes no difference to the Christian *when* he dies. If he is taken away in the midst of his days he is only taken away from the evil to come; hence he is safe. Or if he lives to be grey-headed, 'and shall come to his grave in full age, he will be like as a shock of corn that cometh in his season.' The righteous is safe whenever the Master cometh, whether in the first or second watch, at midnight, or at cock-crowing; for he is prepared. It makes no difference to the righteous as to *what* may be the cause of his death, whether he dies a natural death, or be slain by violent hands; whether he had a long and lingering sickness, or be hurried away by some national pestilence or calamity. Still he is safe! Hence those sublime sentiments of the apostle Paul: 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Why, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Well then might Balaam say, 'Let me die the death of the righteous, and let my last end be like his.'"

And, last of all, let us unite with one of our Africo-Jamaica brethren at the supper of the Lord. He is the pastor of the church. The men and women, joined in Christian fellowship, are gathered with quiet and seemly devotion around the table, while their own minister is presiding. We should have preferred seeing him, at such a service, without a pulpit gown. True, some of his white brethren may have set him the example; but to us it would appear to comport more with Christian simplicity to lay aside every distinctive badge in a service in which, if in any, all occupy one common level, and meet only as brethren and sisters in the Lord. But let that pass: probably our brother has never reflected upon the subject in this light: and we forget it. He begins a warm and animated address. He leads our thoughts to Calvary; shows us Christ crucified evidently set forth crucified among us; and leaves upon our minds the impression that his heart is one with the Apostle, in the words, "God forbid that I should glory save in the cross of Christ Jesus my Lord."

We might mingle with our Jamaica native teachers and pastors in other

scenes—at the waters of baptism with some fifty candidates, or at the meetings of the church under the superintendence of some native brother, or in the chamber of affliction where he is found pouring out his heart in prayer for the sick or the dying. But for the present, at least, we must forbear. In conclusion, let us say that Jamaica gives occasion for fervent gratitude and boundless hope. In the gifts and graces of its native teachers and pastors we see at once the reward of by-gone labours and the seed for a future and yet more glorious harvest.

THE MARYS AT THE CROSS.

BY THE REV. W. LANDELS.

☞ "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."—John xix. 25.

One evening, after visiting some of the finest ecclesiastical structures it has been our lot to behold,—structures in the adornment of which art and wealth had been employed in the most profusely lavish manner,—we entered a plain and unpretending church, in an Italian city. Behind its altar stood what was intended to be a representation of this scene. The Mount Calvary, with the cross on its summit, and the three women by its side, appeared to have been first painted on canvas, and then the surrounding parts cut off, so as to make the picture stand out in relief against the dim light which, from a window in the roof, streamed down between it and the chancel wall. It was very rude, I suppose, considered as a work of art; but because it brought this scene vividly before the mind it excited deeper feeling than all the productions of genius we had previously witnessed. The light within the church, usually sombre, was rendered still more so by the deepening twilight without; and this, added to the stillness of the place and the hour, was favourable to reflection. One could scarcely fail to realise the scene. The mysterious darkness which attended the Saviour's death, was beginning to cover the earth. There was the cross with its victim, and the three Marys still lingering by its side, faithful and loving to the last. And though the manner of the officials, and of some of the ordinary worshippers, showed how little religious life is fostered by repeated appeals to the senses; to us strangers, for whom it had all the freshness and power of a first impression, and who were well acquainted with the evangelical narrative, it awakened thoughts and feelings which, for the time, were almost overwhelming.

Now we do not mention this as a plea for pictures. Our opinion of them is, that, though they may be of use for instructing and impressing children, they are not required for men who have, or ought to have, reached that stage of intelligence in which they can say, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Moreover, we think all such sensuous appeals, in addition to their becoming powerless through familiarity, are, even when most legitimately used, exceedingly liable to abuse. But while we do not plead for pictures, there is certainly advantage to be derived from the mental contemplation of some of those scenes which are brought before us so vividly in the words of inspiration; and the object of this reference is to show what power there is to move

the feelings in the scene which the text presents; and what advantages may be derived from our making it the subject of devout and prayerful meditation.

Most sincerely do we wish that we could place it before your mind's eye in a vivid and impressive manner; for to us it appears one of the most affecting in our Saviour's wonderful history. From the cradle to the cross there are many incidents in his life on which the pious mind loves to dwell, and on which it may dwell with propriety and profit; but there is not one, perhaps, which presents a more powerful (albeit painful) fascination than this. Whether we consider the attendant circumstances, or the relation of the parties, or the deep and strong emotions which are brought into exercise, or the reflections which are naturally awakened by the scene, there is not one which commends itself more powerfully to our meditations, and will better repay them, than that which is brought before us in the simple words of John, "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Trusting that the subject may prove profitable, we request your attention to the *position*, the *parties*, and the *lessons*.

I. THE POSITION.

"By the cross of Jesus!" There was at that moment no place in the universe of equal importance. Since the first world was made there had been no position in any world to compare with it; nor will there be until the last world is destroyed. None so great in its transactions, so sublime in its interest, so stupendous in its issues. The forces of hell were concentrated around that scene; the hosts of heaven hovered over it; yea, the eternal God was an actor there. Hell wrestled there with heaven; human passions were there brought into contact with infinite goodness. God challenged his creatures, if we may so speak, to meet him there; the unbelieving and disobedient to have their slander falsified and their disobedience condemned; the faithful to witness the most illustrious display of his perfections, and to be strengthened in their love to his person and loyalty to his throne. God summoned them to witness his conflict with evil, which had there reached its climax, that they might see, as it could not be seen elsewhere, the antagonism which existed between him and it, and his determination that it should be destroyed. On the issue of that conflict the eternal happiness of millions, the welfare of the universe, God's own character and glory, were staked. The universe watched it with eager interest. And *there* stood those women—in a scene on which the worlds looked in silent suspense, while the earth trembled and shook beneath the mighty struggle, and the heavens grew black with horror—where all eyes met—around which all forces were gathered—where the tide of battle swayed to and fro, until heaven triumphed in its apparent defeat, and hell was vanquished in its seeming victory.

"By the cross of Jesus!" Even the outward features of the scene were of the most extraordinary character. Nature was mysteriously affected, as if by some unparalleled event. The heavens were darkened, and the earth shook, as if with shuddering horror they gazed on the revolting spectacle. Never since the beginning of the world had there been such an upheaving and outburst of human wickedness. Never before had it assumed such dark colours, or raged with such ungovernable fury; for never had it been brought into such contact with immaculate goodness. And not only did it appear worse for the contrast,

but its hatred was intensified by the very perfection which it would not copy, and by which, nevertheless, it felt itself condemned. It seemed as if God in that hour had left men to fill up the measure of their iniquities —as if he had removed all restraint in order that the universe might see how far sin would go; and as if men given over to a reprobate mind were resolved to try the uttermost of sin and to court the uttermost of suffering—as if, with the hardihood of infatuation, they disregarded all considerations of danger, and, though conscious that their procedure was both wrong and ruinous, had resolved to give full scope to their passions, no matter what awful retribution might follow their evil deeds. A populace excited by their leaders, madly clamouring for the death, and mocking the closing agonies of a victim who was the subject of long lines of prophecy, for the fulfilment of which their fathers had looked with fond anticipations, and in which they themselves professedly believed—a victim whose coming had been the hope of their nation for centuries; who verified all that the prophets foretold; whom none of his accusers could convict of sin; who spake words of wisdom such as never man spake; who employed God-like power in working miracles of God-like benevolence such as never man had wrought; who had pleaded their cause, and healed their sick, and restored their dead to life,—a populace madly clamouring for the death and mocking the expiring agonies of such a victim—*that* was the spectacle which was witnessed by the cross of Jesus. It was a spectacle sufficient to fill the stoutest heart with trembling; for what fearful forebodings were not justified by the fact that God permitted, and that men were perpetrating, such wickedness. It was a spectacle on which men of the firmest nerve might have feared to look, and from which with good reason they might have shrunk back appalled. And yet so great was their fortitude—to such a pitch of noble daring had they risen, under the influence, no doubt, of some powerful feeling—that, in the midst of that scene, "there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

"By the cross of Jesus!" Witnesses of his agony. They saw the thorny crown encircling his brow. They saw his face besmeared with spittle and blood. They saw the blood trickling down from his hands and feet. They saw his pale anguish-stricken countenance, his blood-shot eye, his agonised and distorted frame. They felt keenly the scorn with which his murderers assailed him. They saw it all; and they were more painfully affected by it than even his disciples would have been; for woman's nature is more susceptible of sympathy than man's; and moreover they had given proof of a stronger attachment in standing by his side when men had sought safety in flight. And yet, though they shared his agony—though they felt acutely every pang which rent his heart—though the sounds of mockery with which his adversaries assailed him were like swords in their bones—though in witnessing his agony, they endured the anguish of a thousand deaths in one, with a fortitude which nothing could shake, and a love which nothing could conquer, they "stood by the cross of Jesus."

"By the cross of Jesus!" They were there almost alone. Three friends among a multitude of his enemies. Of all who followed him during his public ministry, with one exception, there are left to tend him in his death agony only three solitary women, who sympathise with, and share, if they cannot help him under, nor mitigate, his sufferings. These are all that remain to stem the torrent of hatred which has set in against him. In all that crowd no voice is raised in his defence, not a word is

uttered in his favour. In the city which but a few days ago welcomed him with hosannas, there is not one who now publicly avows himself his friend. Some more thoughtful than others, have their misgivings as to the issue, their convictions as to the impropriety, of this day's procedure. But it is the clamorous, not the thoughtful, who at such crises sway the crowd. The populace, instigated by their leaders, call loudly for his destruction. The only sounds which come up from the crowd, making themselves heard above the general hum, are shouts of execration and scorn. It is no light matter, at such a moment, publicly, though silently, to side with the victim. The wavering and timid dare not brave such opposition. His own disciples—with the exception alluded to—in unbelieving fear have forsaken him and fled; or they look on from afar, not daring to make themselves known. And to man's eternal disgrace, and to woman's everlasting honour, there stood by the cross of Jesus, besides the beloved disciple, only "his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

II. THE PARTIES.

Although the statement just made as to the numbers of the parties present is at variance with the supposition of some commentators, it appears to us in strict accordance with the narrative. Other parties are mentioned in the other gospels, but it is not at the same point, nor are they said to have occupied the same position. Thus, in Matt. xxvii. 55, 56, we read, "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children." Mark (xv. 40) has a similar statement: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome." Luke (xxiii. 49), without mentioning names, says: "And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things." In all these cases, however, the statement refers to a later period than that mentioned in the text. Our text describes the position of the Marys before the cry was uttered, "I thirst." The other evangelists describe the position of the women after the last cry has been uttered, and after the Saviour's death. Moreover, the position mentioned in the text is quite different from that of the other evangelists. There they stood by the cross; in the other they stood afar off beholding these things. And although the name of Mary Magdalene occurs in both instances, that is easily accounted for on the supposition that when John, after the Saviour's charge concerning his mother, took her to his own home, she left the cross along with them, and joined herself to the company of his friends who had assembled in the distance.

It is natural to inquire into the feelings which led these three to take a position more conspicuous and nearer to the Saviour than that of the other disciples—the feelings which kept them at the post of danger and duty, when others stood afar off, afraid to avow themselves—the reason of that strong attachment which stood the test under which others failed, which stood by him when, of his chosen twelve, one had denied, another betrayed, and the rest, except one, had forsaken him.

In the case of her of Magdala, we have not to suppose that there was any other than a purely spiritual affection. It was the love of a soul for its Saviour, the love of one who having received much loved much in return. She had been fearfully afflicted; seven devils had taken posses-

sion of her poor tortured frame; many have thought—whether with reason or not we do not now say—that she had sinned grievously. The Saviour had pitied her hapless condition; and the same voice which commanded the devils to depart, pronounced her sins forgiven, and assured her of his deathless love. In a susceptible and ardent nature, such as we imagine hers was, such loving-kindness could not fail to awaken corresponding affection. She could think of nothing but his love to her; every feeling was swallowed up in her love to him; henceforth her life was devoted to his service; her greatest joy was to minister to him. And this strong attachment led her to brave all the dangers and horrors of that scene—to watch, that at least she might sympathise with, his sufferings. This made her among the last to leave his cross, the first to visit his tomb.

Of Mary the wife of Cleophas we know so little, that we cannot tell how far a more than ordinary spiritual attachment, how far her relationship to the mother of our Lord, and, therefore, to our Lord himself, led to her presence there. Natural affection would not unnaturally lead her to remain with her sister, that by her presence she might support her under such a terrible affliction; but we must also recognise the existence of a powerful spiritual attachment, to account for the fact that of all his kindred she was the only one who with his mother stood by the cross.

In the mother of Jesus both natural and spiritual affections were, no doubt, strongly exercised. And though either of them apart would sufficiently account for, we have no doubt that their blended influence actually led to, her presence there. Naturally she was knit to him as her son; spiritually she adored him as her Lord; and either feeling was strong enough—the two together were more than sufficient—to make her brave, for the sake of being by his side, the pangs worse than martyrdom which she endured in that hour.

It was not the part of a mother—a mother whose maternal feelings have never been destroyed or weakened by self-indulgence—and especially of such a mother as she was—a mother whose naturally pure affections had been strengthened by all those qualities in her son which were fitted to take captive a pious mother's heart—it was not the part of such a mother, either from a regard to her own feelings, or from the fear of personal danger, to forsake her son in that dark and dreadful hour. We admire the calm, the heaven inspired fortitude which enabled her to suppress her own feelings when there was so much to wound them, and to stand there as a comforter when she needed so much to be comforted: we attribute this to God's sustaining power. But her presence there we should expect from the working of the maternal instinct. If her affections be not vitiated and withered, the mother's heart would propel her, regardless of all personal considerations, to go where she can share, and, by sympathy, at least, mitigate, the sufferings of her son. She would belie her motherly nature could she leave him all alone in such suffering as his. For as has been truly and beautifully said,—

> "There is in all this cold and hollow world, no fount
> Of deep, strong, deathless love, like that within
> A mother's heart. It is but pride wherewith,
> To his fair boy, the father's eye doth turn,
> Watching his growth. Aye, on the babe he looks,
> The bright glad creature springing in his path,
> But as the heir of his great name,—the young
> And stately tree, whose rising strength ere long,

Shall bear his trophies well. And this is love!
This is *man's* love! What marvel? *You* ne'er made
Your breast the pillow of his infancy,
While to the fulness of your heart's glad heavings
His fair cheek rose and fell, and his bright hair
Waved softly to your breath! *You* ne'er kept watch
Beside him till the last pale star had set,
And morn, all dazzling, as in triumph, broke
On your dim weary eye; not *yours* the face
Which, early faded through fond care for him,
Hung o'er his sleep, and, duly as heaven's light,
Was there to greet his wakening! *You* ne'er smoothed
His couch, ne'er sung him to his rosy rest,
Caught his least whisper, when his voice from yours
Had learned soft utterance; pressed your lip to his
When fever parched it; hushed his wayward cries
With patient, vigilant, never-wearied love!
No: these are woman's tasks!"—

that is woman's love! And love like that will never leave a son to endure in loneliness, without the presence of one sympathising friend, such agony as attended the Saviour's closing hours. But while an unvitiated motherly heart would have been sufficient to prompt Mary to take her stand by the cross of Jesus, it will not be doubted that in the childhood, and youth, and early manhood of Jesus, when he dwelt with his mother, there were qualities to beget such an intensity of maternal affection as woman had never felt before. As a child he had all the winning qualities, without any of the fretfulness, of childhood. As a youth he had never given her cause for grief; and even from his early years, she had been prone to take counsel of the superhuman wisdom which gleamed in his speech. In his manhood he began to exhibit those divine qualities which excited her adoration while they strengthened her maternal love. And when day

"Followed on day, like any childhood's passing:
* * * * *
And as a human child unto its mother
Subject the while, he did her low-voiced bidding—
Or gently came to lean upon her knee,
And ask of her the thoughts that in him stirred
Dimly as yet—or, with affection sweet,
Tell, murm'ring, of his weariness;"—

and when, in his youth, she saw those divine qualities gleaming forth, which filled her soul with awe, while they increased her fondness for her child;—and when, in his manhood, she beheld him full of grace and truth, and of God-like wisdom and power, ready to be revealed unto Israel, yet her son still—her son in the respect which he showed to her, and in his strong filial affection;—when she beheld all this in her son from day to day, how strangely commingled must have been her maternal and reverential emotions! How she must have regarded him with feelings which were peculiarly her own—love more sacred than that with which a mother ever looked upon her child—more tender than any other disciple ever cherished for his Lord! And having such love, it does not surprise us to see her standing by his cross, although in witnessing his agony she realises in all their bitterness those prophetic words of Simeon, which she has tremblingly remembered for these three-and-thirty years: "A sword shall pierce thine own soul."

It is not, however, to detract from the praise which is due to the fortitude of these holy women, that we thus notice the feelings to which their

presence by the cross is to be attributed; and nothing that has been said, if rightly understood, can possibly lead to this result. It is rather fitted to make that fortitude appear more surprising and admirable.

We have no wish to be sentimental on such a subject, and yet it were scarcely just not to say, that the fortitude evinced by their presence there, reflects credit on woman which might well be envied by the sterner and stronger sex. When we read of the three women being there, we cannot help asking, Where were the men? And to our shame we read the answer: Judas betrayed, Peter denied him, "all his disciples forsook him, and fled." Ah! we boast of our superior strength, and we talk patronisingly, sometimes it may be sneeringly, of woman as the weaker vessel. And yet here are women abiding a test of endurance, and fortitude, and fidelity, under which the men have shamefully failed; or, if we claim one exception, that one exception doth but strengthen the position, inasmuch as it was the loving John, the most womanly of all the disciples of Christ. Have we not reason to lower our pretensions in presence of that scene, and to acknowledge that woman's deep affection is more to be depended on than the proud self-reliance of man?

Although we have spoken of not being surprised at Mary's presence at the cross, owing to the peculiar nature and strength of her affection for her son, it should be remembered that the very strength of their affection only serves to make the fortitude of these women more manifest. The more they loved, the more they suffered as they witnessed the sufferings of Christ. The stronger their attachment, the more were they pained by the sight of what he endured. A cold heart might have looked on with comparative indifference; but hearts loving as theirs—embracing the Saviour with such ardent affection—were pierced by every wound of his, lacerated by every sound of reproach, wrung by every pang. Oh! who can conceive of his mother's feelings?—how much she must have endured through those six fearful hours!—

"See her standing by the cross,
In her untold grief alone;
Ah! she weeps the double loss
Of a Saviour and a Son.
Who her weary woe can see,
And not weep in sympathy?"

To her it was worse than to the others, because her affection was peculiar to herself. They loved him as their Lord, she loved him both as her son and Lord. And the natural element in her affection, as being more sensible, would pain her still more than the spiritual. That the others should have endured is, perhaps, less wonderful—though even in them we see the "fortitude of heroic love." But that his MOTHER should have been able to endure so long—"not prostrate in a swoon," as Mr. James says, "or beating her breast, wringing her hands, tearing her hair, and shrieking in frantic grief—but *standing* in silent, though pensive anguish, to witness the horrors of crucifixion, so far surpassing those of any modern method of execution—the crucifixion of her son, and such a son: O wondrous woman! and act surpassing wonder. * * * I cease to wonder at anything that female fortitude, upheld by divine grace, can do, after it could stand in the person of Mary at the foot of the cross, when Christ her son and Lord was suspended there!"

(To be continued.)

MODERN MISSIONARY LITERATURE.*

CHRISTIAN MISSIONS have made a literature of their own, which is at once characteristic, valuable, and extensive. Few weeks pass without the publication of one or more volumes describing some portion of the mission field, or narrating the labours of some of those true "successors of the Apostles,"—men to whom, like Paul, "this grace is given, that they should preach among the Gentiles the unsearchable riches of Christ." It has been ingeniously remarked that the Acts of the Apostles is the only book in the Bible which is left unfinished. The Law, the Prophets, and the Gospel, are complete. No jot or tittle may be added to any of them. Each book of each great division forms a finished whole. But the Book of the Acts of the Apostles reaches no climax, is closed by no parting salutation, is sealed as complete by no concluding *Amen*. On the face of it the document is unfinished, and breaks off in the middle: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Thus abruptly does the inspired narrative break off almost in the middle of a sentence, suggesting that it alone of all the books of Scripture records an unfinished work, and that the narrative is to be taken up and carried forward by uninspired pens, till at last "the top stone is brought forth with shoutings," and the spiritual temple is complete. Each age has contributed its chapter or verse. Opposition, persecution, corruption, discipline, mistakes, failures, and successes, alternate with each other in the uninspired as in the inspired narrative. We see the same Divine Spirit working through the same feeble and fallible instruments, upon the same corrupt and depraved nature, with results precisely analogous, in those days as in these. Our missionary literature forms a supplement to the Acts of the Apostles.

Apart from its directly spiritual value, we claim a very high place for missionary literature on purely secular grounds. Our enlarged acquaintance with foreign countries, and uncivilised or half-civilised races, is to a great extent due to the reports of labourers in the Mission field. Books of travels are for the most part costly, and only partially trustworthy. The writers, even if free from exaggeration—that besetting sin of travellers—yet have generally hurried over the scenes they describe, and have seldom remained long enough to render a true and faithful account of the real condition of the people visited. Like the famous French tourist who, generalising from a single instance, wrote, "The Scotch women squint and have red hair," they are always liable to mistake the exception for the rule, the incidental for the universal. Our missionaries, on the other hand, are placed in a position the most favourable for observation. They have access to the interior of society and see it in all its phases. By their platform addresses, their communications to missionary periodicals, and their more elaborate volumes, they have communicated an amount of geographical and ethnological information among the great mass of the people, which it would be difficult to estimate too highly. There are comparatively few regions and races on earth whose characteristics may not be studied to advantage in our missionary literature; for there are now, happily, few parts of the world in which a mission has not been established.

The volumes named in the foot-note to this paper, are far from including all that have been produced on the great theme of Christian mission within the last few weeks. They are simply those which have been produced by a single publishing house, Messrs. Nisbet and Co., to whom our Christian literature in

* *England and India:* an Essay on the Duty of Englishmen towards the Hindoos. By B. W. Noel, M.A. Nisbet & Co.

The Night, the Dawn, and the Day; or, the Reformed Church bringing India to Christ. By the Rev. R. Croly, M.A. Nisbet & Co.

Caffres and Caffre Missions. By the Rev. H. Calderwood, South Africa. Nisbet & Co.

Creoles and Coolies; or, Five Years in the Mauritius. By the Rev. P. Beaton. Nisbet & Co.

almost every department has been so deeply indebted for some years past. It may serve to illustrate the truly catholic nature of missionary enterprise to observe that these volumes emanate from members of four distinct Christian Churches, the Baptist, the Independent, the Presbyterian, and the Episcopalian.

To Mr. Noel's book we give the first place, as it so well deserves, both from its size and intrinsic excellence. It forms a very valuable addition to our missionary literature. Those who were privileged to hear his address in the library of the Mission House, at the annual meeting last April, and who remember how the assembly was thrilled by the earnestness of its simple unadorned appeals, will know that he has made the question of Indian Missions his own. This volume is but an expansion of that speech, enforced by statistical information of the most telling kind. The first sentences of the preface may serve to indicate the design of the book and the spirit in which it is written:—

"I have written this book because something of the kind was wanted. 132,000,000 of our fellow-subjects in India—not to speak of 48,000,000 in the allied states—are dishonouring God and are themselves in great danger. Of these, 112,000,000 of Hindoos are worshipping obscene idols instead of God, in total ignorance of the Lord Jesus Christ; and 20,000,000 of Mohammedans, while they misrepresent God, hate the Lord Jesus Christ. Yet we have done almost nothing to convert them. Over 36,000,000 of these we have ruled a hundred years, and many millions of them have not to this day once heard from us of God or of Jesus our Saviour. Christians being not their own, but bought with a price, should glorify God with their bodies and their spirits, which are God's. Yet millions of professed Christians in England, who have among them wealth, talent, education, and leisure, have seen God shamefully dishonoured by our fellow-subjects without doing anything to remove that dishonour."

This is a fearful indictment to prefer against the Church of our land, and, alas! too true. No amount of rhetorical amplification or declamatory eloquence could equal the force of Mr. Noel's calm, unostentatious statement of the terrible fact. No further argument or appeal ought to be necessary in order to arouse the Church to an attitude of self-sacrifice and energetic activity without parallel since the days of the Apostles.

The following abstract of the table of contents will show how thoroughly Mr. Noel covers the whole ground of inquiry:—INTRODUCTION. *The Confession of Christ by the East Indian Government. The Object of British Rule in India.* PART FIRST. *Duties arising out of the Mutiny.* PART SECOND. *Of Things to be Removed or Amended by the East Indian Government.* PART THIRD. *Things which the East Indian Government ought to do.* PART FOURTH. *Of the Duties of Individuals.* The last part—on the duties of individuals, Christians, and Churches—is much the longest and much the best part of the book. Here Mr. Noel is emphatically at home. To some of the views advocated in the first part, upon the punishment of the mutineers, and the reconstruction of the native army, we think just exception may be taken. They scarcely fall within the scope of the volume, and in some minds will raise prejudices at the outset. But when he comes to speak of the duties of the Church towards India it would be difficult to praise too highly the clearness of his views, the fullness of his knowledge, or the cogency of his appeals. There is nothing artificial or *ad captandum* in the arguments or assertions. He is too thoroughly in earnest to stoop to flourishes of rhetoric. He speaks with an earnestness calm yet intense, and makes his appeal to all that is purest and holiest in the breasts of his hearers. We cannot but think that a devout and prayerful study of this volume would do much to remove the difficulty of raising funds for Indian Missions. If we could but enter into the spirit which Mr. Noel here enforces, men and money would be forthcoming, and believing prayer would draw down a blessing beyond our largest expectations.

THE NIGHT, THE DAWN, AND THE DAY, is almost exclusively historical. The writer seems tolerably well informed on the early history of Christianity in India, and his narrative can hardly be read without instruction. But we are constrained to say that he has not the faculty of making the best use of his material. The defect seems to consist in the want of a definite aim and purpose, the result of which is, that little precise information is given and no vivid impression is produced. We may be allowed to smile at the thorough state-

churchism which can record, with grateful and wondering italics, that "in the year 1710 Prince George of Denmark, the consort of the Queen, became *a member* of the Society for the Propagation of the Gospel." Every reader of Macaulay will remember the saying of Charles II.: "I've tried Prince George sober, and I've tried him drunk, and can't get a word of sense from him either way." The same temper of adulation for the great speaks out in the declaration that "the devoted servant of God, Ziegenbalg, received the countenance of George I., whose autograph letter of royal commendation and support we cannot read unmoved." We do not know which most to wonder at—George I. surrounded with his German mistresses, huge and unwieldy as Flanders mares, writing to Ziegenbalg, or the Rev. Mr. Croly weeping with grateful emotion over his letter. From an historian who writes in this spirit we can hardly expect fair treatment for our own and similar missions, which number among their supporters "not many wise men after the flesh, not many mighty, not many noble." Accordingly we find that our labours are passed over *sub silentio*. We are getting so accustomed, however, to this clerical impertinence, that we are rather amused than angry at it. The only allusion to our mission in the whole volume is contained in two lines which he feels encouraged to insert, by observing that Dr. Judson had been "honourably named by Bishop Corrie, and more lately by that holy servant of God, Daniel Wilson, Bishop of Calcutta." Taking courage from the precedent thus set him, and screening himself beneath the episcopal lawn from the imputation of excessive charity, he ventures to say that "among the gospel labourers were the London Missionary Society, and the Baptist Christians, the latter chiefly at Serampore, but now they have in Southern India a large body of converts"!! Is not that a flattering notice for a Mission which may proudly inscribe upon its banners *Primus in Indis*, and whose praise is in all the churches? The cordial and generous recognition by Mr. Noel of the labours of all bodies of Christians in the missionary field affords a striking contrast to this petty exclusiveness.

CAFFRES AND CAFFRE MISSIONS is a volume of great interest and value. Mr. Calderwood, the writer, was for many years an agent of the London Missionary Society, but, at the request of Sir Peregrine Maitland, he consented to become Commissioner for the Gaikas. Though no longer a paid agent of the Society, he speaks of himself as preaching whenever opportunity offers, and as using his influence as a government officer for the extension of the Gospel. The narrative throws much light upon the condition of the Caffre races, and gives many incidents illustrative of their character. We are not competent to estimate the accuracy of his statements as to the true causes of the Caffre wars. But from his position, long experience, and abundant means of information, we are disposed to attach great importance to them. His remarks on the Cape as a field for emigration are in perfect accordance with the strong recommendations which have lately appeared, from several quarters, in our columns. We rise from the perusal of this very instructive and pleasing volume with a far higher estimate of the prospects of the Cape colony, and the capabilities of the native races within its limits, than we had before.

CREOLES AND COOLIES—the last volume named in our list—is less distinctively missionary in its character than the others. It contains some most amusing and some most painful descriptions of the white, coloured, and black Creoles of the Mauritius. Of the lighter and more amusing class the following may be taken as a specimen:—

"Music is an accomplishment cultivated among all ranks, and while the coloured women have naturally fine voices they are too apt to mistake strength for skill, shouting for harmony. Every house in Port Louis, however poor, seems to possess a piano. It appears to be a mark of respectability, like Thurtell's gig. It may be an old, rickety, tumble-down thing, with half its chords in a state of collapse, and rheumatism in every joint. It may be less harmonious than an Indian tomtom or a Chinese gong. It may have seen service for succeeding generations, and Virginia may have discoursed on it in the days of La Bourdonnais. White ants may have hollowed out tunnels in its inward recesses and left it scarcely a leg to stand upon. No matter. So long as it can stand or totter on its legs, it is still a piano and a pledge of respectability. It forms part of the dowry of Ambrosine, who bequeathed it to

Artemise or Angeline, her first-born, who treasures it as a mark of past and present respectability. Good society must draw the line somewhere, and in Mauritius it does not extend its circle beyond the piano. The noise that is made by these tinkling old impostures, especially in the evening when that noise is accompanied with the howling of all the dogs in the neighbourhood, whose nervous system it seems to affect unpleasantly, might form an appropriate concert at a witches' sabbath. It is related of Theodore Hook, of witty, but somewhat disreputable, memory, whose 'disease of the chest' was caught in the Mauritius, that, excited one night to frenzy by the howling of a dog, the tinkling of a piano, and the voice of a dusky siren in a neighbouring compound, he rushed into the house, and declared that he would eat up the dog, piano, and all, if they did not stop that dreadful noise."

The book abounds with light, pleasant sketches of this kind. We have seldom seen the Negro character hit off with more exact truthfulness. If that character developes itself in such amusing and ludicrous forms in colonies where our graver English temperament is predominant amongst the whites, we may conjecture what it would be in Mauritius, which has been and still is French in language and habits. The native drollery of the Negro has been stimulated by the mercurial character of the white population, and still further encouraged by the great prosperity of the island, in which everybody seems well-to-do. The result, as we may readily believe, is matter for inextinguishable laughter. An African of *pur sang*, earning a dollar a day with rations, and adopting French manners, must be a most entertaining specimen of the *genus* Homo. The writer says of them:—

"They have adopted all the exaggerated forms of politeness practised by the white Creoles, and really the principle of imitation is so admirably developed in the Negro, that they go through all the different modes of salutation with a stately gravity which leaves little to desire. It is amusing to see two ex-slaves who are friends meet in the street. The soldier's battered shako (the favourite head-dress), worn as Paddy wore his coat, is gracefully raised from the head, and, after mutual salaams and shakings of hands, affectionate inquiries are made about Madame and the other members of their respective families. Sometimes, from no apparent cause, except an exuberance of animal spirits or appreciation of their own highly polished manners, they burst forth into fits of inextinguishable laughter. Their laughter is irresistible. It is like the uncorking of a champagne bottle, or the gushing forth of waters from a fountain. It rises from the depths of the African's interior, expands his chest, swells his throat, lights up his eye, opens his mouth, shows his teeth, and then often convulsive throes come bubbling forth like sparkling wine from a narrow-necked bottle. It is not like ordinary cacchination, the affair of a moment, performed without cessation from the work in hand. His laughter is, so to speak, a serious affair, which unfits him for every kind of serious labour, and absorbs all his faculties. He looks as if some chemical process was going on within him, resulting in the production of laughing-gas and causing involuntary explosions. His whole body shakes under the influence of the laughing demon that has seized him; and it is sometimes a quarter of an hour before the fit is over. You may see no cause for laughter. You may have addressed him in the gravest manner, without thinking of laughing yourself, or of being the cause of laughing in others. And yet some invisible agency has affected his risible faculties, and off he goes hick! hick! till sometimes he rolls upon the ground in an agony of convulsive enjoyment."

But the picture has many darker shades. Mr. Beaton, quoting the language of the Roman Catholic Bishop, that "he could not name more than two coloured men in the island who could be believed on oath," intimates a doubt where the two are to be found. The most wanton desecration of the Sabbath seems to be all but universal. Concubinage, with all its attendant evils, is frightfully common. And although great crimes are rarely committed by the black and coloured population, pilfering and petty thefts are so frequent as to be the rule rather than the exception. We are glad to observe the high and satisfactory testimony borne to the beneficial results of emancipation in this island. Mr. Beaton seems only to speak the sentiments of the whole population when he ascribes its present high state of prosperity to the influence of this measure. His emphatic statement is, "The productive power of Mauritius was not known till after the abolition of slavery."

The missionary portion of the volume is mainly devoted to the labours of the writer and others among the Coolies and Hindoo immigrants. These he estimates at not fewer than 130,000, who are brought into the island, and apprenticed for a term of three years, from all parts of India. He conceives that they afford a peculiarly inviting sphere for missionary labour. Caste is broken down by the sea voyage. Their slavery to idolatry and superstition is diminished by

distance from home. New scenes expand the mind and encourage an adventurous and inquiring spirit. The mythology of the Shasters, connected as it is with cosmical fictions, is found to be false by the resistless testimony of fact. A field of labour is thus prepared upon which the missionary may enter with far greater hope of success than if he met the same individuals in their native villages. Mr. Beaton thinks that the results of the yet infant missions among the various races of Mauritian Coolies are such as to confirm these views. We cannot be insensible to the fact that the return of these men to their homes at the expiration of their apprenticeship forms a very important feature in the case, and strongly commends this missionary enterprise to the sympathy of Christians. Most of them return to their native villages enriched by the wages they have earned. Those who go back converted by the grace of God will do so as unpaid missionaries, carrying with them the seeds of truth, the word of eternal life.

In reviewing these narratives of missionary labour one cannot but be struck by the power of the gospel to subvert and triumph over every form of idolatry and superstition. The Budhist, the Mohammedan, the Hindoo, the Fetish worshipper, are each and all seen to have yielded to "the truth as it is in Jesus." The apathy of the Chinese, the stolid ignorance of the Zulu or Caffre, the perverse subtlety of the Brahmin, the resolute opposition of the Malagasy, have each given way to the same influence. The Gospel of Christ has gained victories over them all. It thus proves its fitness for universal extension. It is for all times and all nations. It is the gift of the Universal Father to the whole family of man. All other systems have been local and temporary in their range. This is for humanity in its whole extent. "*The field is the* WORLD." "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all." The old truth, that "God hath made of one blood all nations of men," finds its best exemplification in the records of apostolic and modern missionary labours.

REMARKS ON A NEW VIEW OF INFANT BAPTISM.

IT is a trite observation in relation to the baptismal controversy, that, while the view taken of the ordinance by Baptists is characterised by simplicity and uniformity, those taken by Pædobaptists are both various and wavering. Every now and then some one attempts to lay a new ground for it, or to form a new theory of its use, as if there were in the body a feeling of restlessness and dissatisfaction pining for relief. An instance of this has lately come to us across the Atlantic, in a discourse with the following title: "Growth, not Conquest, the true Method of Christian Progress. By Horace Bushnell, D.D., Philadelphia." Dr. Bushnell stands high in the United States, and the discourse now in question is on the whole an able and an admirable production; but, in the course of it, he touches on the subject of baptism, with, we think, the usual infelicity of Pædobaptist writers. Although the passage is somewhat long, we shall transfer the whole of it to our pages, being not at all unwilling to afford to our readers the fullest opportunity of benefiting by it; and then we shall append a few remarks. Our quotation is made from the October number of the "Monthly Christian Spectator" (in which the discourse appears to be given entire), because we have not seen it elsewhere.

"We reject the doctrine of baptismal regeneration as held by Episcopalians; first, because it makes nothing of faith in the parents, thrusting them away by the interposition of sponsors, and assuming that the priest may take any child and translate him at once into the kingdom of heaven by his own act; secondly, because there is no evidence

that any child is, or can be, spiritually regenerated in the moment of baptism, and by virtue of that ordinance. In place of a doctrine so false and pernicious, we hold that children are, in a sense, included in the faith of their parents, partakers with them in their covenant, and brought into a peculiar relation to God in virtue of it. On this ground they receive a common seal of faith with them in their baptism; and God, on his part, contemplates in the rite the fact that they are to grow up as Christians, or spiritually-renewed persons. As to the precise time or manner in which they are to receive the germ of holy principle, nothing is affirmed. Only it is understood that God includes their infant age in the womb of parental culture, and pledges himself to them and their parents in such a way as to offer the presumption that they may grow up in love with all goodness, and remember no definite time when they became subjects of Christian principle. Christian education is, then, to conform to this view, and nothing is to be called Christian education which does not. As Baxter, who was long perplexed with suspicions that his piety was only his education, because he could remember no time when he began to be exercised with right feeling, removed his difficulty by the happy discovery, 'that education is an ordinary way for the conveyance of God's grace, and ought no more to be set in opposition to the Spirit than the preaching of the word.'

"We think it is no objection to this view, that the children of Christian families so often grown up in sin, and die in manifest impenitence. For it is nothing new that Christians fail of their duty, and cast away their privilege. At the same time we may safely enough indulge the suspicion, that a large share of those who seem to be renewed at a later period of life only experience a resuscitation of that holy principle which was planted in their childhood; for, if a child only receives the law of the house as good and right, it is difficult to conceive that it does not involve the germ of a right character. The Moravians, too, have very nearly realised our doctrine. As many as nine out of ten in that most interesting church, we are assured, have no conception of a time when they entered on a Christian life. Besides, the practical disbelief of our doctrine is itself a good and sufficient reason why our Christian families do not realise its results. It vitiates the whole spirit and aim of their education. It leads them even to discourage every ingenuous effort of holy virtue in childhood. They take their own children to be aliens, even under the covenant—train them up *to be* aliens, and even tell them that they can do nothing right or acceptable to God till *after* their hearts are changed; or, what is the same, till after they have come to some advanced age. They are thus discouraged, and even *taught* to grow up in sin, which, if they fail to do, it is because a bad education is not able to accomplish its legitimate results.

"Nor is our view any infringement upon the doctrince of depravity, in whatsoever manner it may be held. It only declares that depravity is best rectified when it is weakest, and before it is stiffened into habit.

"Neither does it infringe at all upon the doctrine, that spiritual agency is the operative cause of Christian piety. Whatsoever the parent does for his child is to have its effect by a divine influence. And it is the pledge of this which lies at the basis of the household covenant, and constitutes its power.

"As little does it falsify the oft-repeated text, which declares that all are not Israel who are of Israel. This declares a fact, and the fact is, alas! too true; or, if it be supposed to speak of an electing purpose of God, God has no such purpose irrespective of means and conditions, and the question is still open, whether parental misbelief and a failure of duty are not the reasons why the offspring of Israel are aliens.

"On the other hand, it is the express direction of God, that children should be trained up in the way that they should go—not that they should be trained up in the wrong way, which, afterwards, they are to repent of and forsake. Bring them up in the nurture and admonition of the Lord, not in evil and graceless impenitence. Faith, too, is to be an heir-loom in the family, and descend upon the child; the faith that dwelt first in his grandmother Lois, and in his mother Eunice, is last of all to be in him also.

"This view, too, is the only one that gives household baptism any meaning, or any real place in the Christian system. We admit in words, that baptism introduces the child to membership of some kind in the church; but we see no place for him there, any more than for a vegetable. We thus stand for a rite that is insignificant, or even absurd. Or, if we call it a dedication of the child, the child is only dedicated to our own unbelief, not to the grace of God; for we do not really suppose that the grace of God can have anything to do with it, till after it is of an age to dedicate itself. Is it not more reasonable to receive the rite as a seal of faith, a token of spiritual renovation, understanding that God has graciously included him in the covenant with us, given us the helm of his moral existence, authorised us to ask a rite for him before he is of an

age to ask it for himself, and empowered us, by virtue of his own co-operation, so to guide him, that when we give him over the helm, we shall give it to him as a Christian youth? This is Christian education—not the Baptist scheme of individualism—which conceives it to be absurd for the parent to work anything spiritual in his child's infancy, lest he should not believe for himself, which tells the Church that after she has given existence, and the egg of immortality is produced, her motherly duty is to copy the instinct of the Nubian ostrich, and leave it hidden in the sand!"—pp. 610-11.

As to the practical bearing of the passage before us, we do not suppose there is much, if any, difference between Dr. Bushnell and ourselves. We agree with him that the spiritual culture of the infant mind should commence at the earliest age at which it is possible, and we suppose he would agree with us in saying that this cannot be earlier than the first dawn of reason. That the blessing of God might be expected upon such efforts, the question of baptism wholly apart, cannot be doubted, and we should be prepared thankfully to accept the most abundant fruits which, under his blessing, might be gathered from them. There is much truth and shrewdness in some of the remarks made by Dr. Bushnell on this subject, the remarks being taken *cum grano salis*—that is, with some allowance for a questionable theological notion which, *perhaps*, lurks beneath portions of his phraseology. There is no truth nor justice at all, however, in his preposterous denunciation of the "Baptist scheme of individualism," which, indeed, is couched in language expressing one of the most unscriptural views we ever met with in a professedly Christian writer. Does Dr. Bushnell himself believe—assuredly the Baptists do not—that the church gives existence to spiritual life, and produces "the egg of immortality"?

Our particular object, however, in noticing the passage we have quoted, is to subject to a brief examination its author's theory of baptism. Having expressly rejected "the doctrine of baptismal regeneration as held by Episcopalians," he gives his own view in the following short sentence:—"We hold that children are, in a sense, included in the faith of their parents, partakers with them in their covenant, and brought into a peculiar relation to God in virtue of it." Here is laid the basis of his whole scheme, and we shall endeavour to test it.

We begin by observing that some considerable difficulties lie on the face of it. A scheme of this sort, intended for such wide and important application, ought to be *teres et rotundus*, of some organic completeness and harmony of parts; qualities in which the scheme before us entirely fails. Let us test it by a few practical queries. "Children are, in a sense, included in the faith of their parents." Query 1. Which parent? The father? Or the mother? Or either? Or does it require both?—Query 2. Which children? Some may have grown up, some may have died, and some may have lived and died in sin, before the parents believe. Does the parents' faith include these? Again, does the parents' faith include children already born, or only those to be born?—Query 3. In what sense? Not in the full sense of salvation by faith, as the doctor's language admits; and if there be any other sense in which faith may modify the condition of a human being, it surely requires to be defined and justified.—Query 4. What in the case of persons who may (in Dr. Bushnell's language) have grown up from their infancy "in love with all goodness," and so never have exercised faith at all; or, if in any sense they can be said to have exercised faith, can hardly be said to have included their children, contingent or impossible, in it? These practical questions, we think, deserve an answer. Without one, indeed, Dr. Bushnell's scheme is not capable of any general or safe application.

Let us next look at the proposition itself. "Children are, in a sense, included in the faith of their parents." As far as we can understand this, it must mean one of two things: either, first, that the parents, in their exercise of faith, consciously include their children; or, secondly, that, when parents exercise faith, God includes their children in the benefit of it. Can either of these positions be scripturally maintained?

When a person, being a parent, exercises faith in Christ for salvation, it is, we conceive, necessarily an act—we are sorry Dr. Bushnell dislikes the word—of individualism. He himself is the sinner who needs salvation, and under the consciousness of his own need he comes for himself to receive salvation. He has no warrant to receive it, or to expect it, for another; nor is it possible for him to do that on which the salvation of another must depend. His salvation, moreover, is the only thing which in his faith he contemplates, or which he expects to obtain by it. Antecedently a rebel under the curse, his faith is the act of his reconciliation to God, and it issues entirely and exclusively in his peace with God through Jesus Christ. No children, past, present, or future, either do enter, or can enter, into this solemn transaction.

Does God, then, include children in their parents' faith, or, according to a subsequent phrase of Dr. Bushnell's, "graciously include children in the covenant with them"? Undoubtedly, we would believe this if God had ever said so; but this even Dr. Bushnell does not maintain. We are not ignorant of such passages as these: "I will be a God to thee, and to thy seed after thee," Gen. xvii. 7; "Believe in the Lord Jesus Christ, and thou shalt he saved, and thy house," Acts xvi. 31; but without going further into the argument, it is enough to observe here that, if any benefit attaching to the parent extends to the child, it is the entire benefit, and not a part of it—a sentiment which Dr. Bushnell disowns by his careful use of the phrase, "children are, *in a sense*, included in the faith of their parents." Of any secondary sense in which God includes persons in his covenant of redeeming mercy, the Scripture says absolutely nothing. On the contrary, it is laid down beyond question that the exercise of a personal faith—we hope Dr. Bushnell will excuse this inveterate Baptist individualism—is as necessary for children of believing parents as for any other portion of mankind.

We think, therefore, that the position that "children are included in their parents' faith" in any sense, is altogether without truth. Now the fabric is, of course, as frail as the foundation, and the whole falls together. Let us look, however, a little further.

"On this ground," says the doctor, children "receive a common seal of faith with their parents in their baptism." Very good, if the faith were common; but since it is not so, there is neither truth nor reason in applying a common seal. "And God, on his part, contemplates in the rite the fact that the children are to grow up as Christians, or spiritually renewed persons." We are afraid that, in this case, God is liable to be very much deceived; but let us go on. "As to the precise time or manner in which they are to receive the germ of holy principle nothing is affirmed. Only it is understood that God includes their infant age in the womb of parental culture, and pledges himself to them and their parents in such a way as to *offer the presumption that they may* [let our readers mark the hesitancy of this phrase] grow up in love with all goodness, and remember no definite time when they became subjects of Christian principle." So the benefit of infant baptism, according to Dr. Bushnell, really thins itself down to this, that by it God includes the infant age

of the children of pious parents within the sphere of parental culture, and authorises an expectation of his blessing on their endeavours. It is the most homœopathic quantity, we think, to which the benefit of baptism has ever been reduced. If this be all, we may well ask, what need was there of the institution of a world-wide ordinance for this? Or where, indeed, is the use of it at all? Is not the fact quite as clear without baptism as with it, that the infant age of children is within the sphere of parental culture? And is not the expectation as distinctly authorised without baptism as with it, that God will bless such parental endeavours? May not a Baptist devote himself with as much assiduity, and as much hope, to the early spiritual culture of his children as a Pædobaptist? Yet Dr. Bushnell seems to say that it is only baptized children —nay, that it is only the baptized children of believing parents—nay, more, that it is only the baptized children of believing parents who have had baptism administered on his theory—who are either open to early Christian discipline, or may be expectants of a Divine blessing; all other children in the world, baptized and unbaptized, being, of course, doomed to a condition of abandonment, both human and Divine. Such a position surely cannot be maintained.

Such is the value of the last attempt we have observed to give to the practice of infant baptism an intelligible and satisfactory aspect. Why, this is worse than ever. And while thus setting himself broadly in opposition to the views generally held throughout Christendom on this subject, Dr. Bushnell gravely says, "This view is *the only one* that gives household baptism any meaning, or any real place in the Christian system"! There, take that, gentlemen!

London. J. H. Hinton.

A PRAYER.

Strength from above, O Father! I invoke.
Submission like my Saviour's, Heavenly Helper! send,
Unmurmuringly to bow beneath Thy stroke;
To know no will but Thine, till time shall end.
By Thine own agony, my Saviour! hear!
Be Thy blest presence near me in my hour of pain;
Take from my coward heart this shrinking fear,
And bid my trembling soul grow strong again.

Through suffering up to Thee!
Up to my home of heavenly, perfect rest.
O, had I but an eagle's wings, to flee
And lay this aching head on my Redeemer's breast.
—But stay! A low voice whispers, "Peace! be still!
Is this compliance with my high behest?
Seek'st only refuge from thy *present* ill,
Ask'st naught of Heaven but an eternal rest?
What if I doom thee to long life of pain,
To weary years of sorrow, grief, and care;
Dark, dreary nights, where sleep is wooed in vain;
Wilt thou exclaim, "'Tis more than flesh can bear!"

Pardon, O Lord! Thy weak and erring one,
Who fain would put aside the bitter cup;
Deeming her meed of duty well-nigh done,
Nor dare to drink its nauseous portion up.
Be this my prayer! unwavering faith to say,
My times and seasons lie at Thy command,
Be every breath a throb of agony—
So I but feel my loving Father's hand.
Come life, come death!
Come darker *death in life*—
Crushed hopes! lost friends! no ray of health!
So humble, self-subdued, I may look up, O God!
Cheerful look up, and meekly "kiss the rod."

THE DYING CHILD.*

A LITTLE daughter, ten years old, lay on her death-bed. It was hard to part with the pet flower of the household. The golden hair, the loving blue eyes, the bird-like voice—the truthful, affectionate, pious child! How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees by his darling's bed-side and wept bitter tears. He strove to say, but could not, "Thy will be done!" It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

"Papa, dear papa," said she at length.

"What, my darling?" answered her father, striving for composure.

"Papa," she asked, in faint, broken tones, "how much—do I cost you—every year?"

"Hush, dear, be quiet!" he replied, in great agitation, for he feared delirium was coming on.

"But please—papa, how much do I cost you?"

To soothe her, he replied, though with a shaking voice:

"Well dearest, perhaps 200 dollars. What then darling?"

"Because, papa, I thought—maybe—you would lay it out this year—in Bibles—for poor children—to remember me by."

With what delicate instinct had the dying child touched the springs of comfort! A beam of heavenly joy glanced in the father's heart, the bliss of one noble loving spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he replied, kissing the brow with solemn tenderness.

"Yes," he added, after a pause, "I will do it every year as long as I live. And thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

The child's very soul beamed forth in a long, loving smile-gaze into her father's eyes; and still gazing she fell asleep. Waking in a few minutes, she spoke in a loud clear voice, and with a look of ecstacy:

"O, papa, what a sweet sight! The golden gates were opened, and crowds of children came pouring out. O, such crowds! And they ran up to me, and began to kiss me, and call me by a name. I can't remember what it was, but it meant, 'Beloved for the Father's sake!'"

She looked up, her eyes dreamy, her voice died into a whisper, "Yes, yes, I come! I come!" and the lovely form lay there untenanted of the lovelier spirit.

John Lee arose from his knees with a holy triumph on his face. "Thank God," said he, "I am richer by another treasure in heaven!"

So often as thou rememberest thy sinnes without griefe, so often thou repeatest those sinnes for not griefeing; he that will not mourne for the evil which he hath done, gives earnest for the evil which he means to doe; nothing can asswage that fire which sinne hath made, but only that water which repentance hath drawne.—*Quarles.*

* From the "Macedonian," of Boston, U. S.

Reviews.

RECENT WORKS ON BAPTISM.

Christian Baptism Spiritual, not Ritual. By ROBERT MACNAIR, M.A. Edinburgh: Paton and Ritchie.

"*To whom is Baptism to be administered?*" By RICHARD GAVIN, M.A. Aberdeen: George Davidson. London: Hamilton, Adams, and Co.

Christian Baptism: is it the immersion of believers, or the sprinkling of infants, as testified by Pædobaptists? By DAVID WALLACE. London: Houlston and Wright.

A Vindication and Rejoinder in a Letter to A. G., respecting his "What is Christian Baptism?" By DAVID WALLACE.

The Mode and Subjects of Christian Baptism, comprehending a special reply to the late Rev. Dr. Wardlaw's Dissertation. Second Edition, with an Appendix in reply to Archbishop Whately and Lord Lyttelton. By SCRUTATOR. London: Heaton and Son; Trübner and Co.

WE have here a goodly array of publications on Baptism. They are characterised by three interesting circumstances: first, they have all issued from the press north of the Tweed; secondly, they have all been written by men who belonged to some branch of the church holding the Presbyterian polity; and, thirdly; they are all the products of authors who felt bound to renounce Pædobaptism. These circumstances—not to mention others indicating the spirit of healthful vicissitude at present abroad in the ecclesiastical world—clearly show that light is being shed on what we cannot help regarding as "the gloomy hills of darkness" that still environ the friends of infant sprinkling.

The first work proceeds from the pen of a gentleman who was originally a minister of the Established Church of Scotland in Prince Edward's Island, and who subsequently held a pastoral charge at Gourock, on the banks of the Clyde. During both pastorates his mind was exercised by practical difficulties in connection with the administration of ordinances. These difficulties were suggested by his perusal of Theological Essays by the late William Thomas Wishart, who advocated the NON-perpetuity of water-baptism. This view, however, was not hastily adopted by our Author. He was anxious to "do nothing rashly;" and that he might, at once, have ample opportunity of studying the subject, and at the same time do no violence to growing conviction, he entered, for a season, on a comparatively subordinate position, where he was not required to discharge all the functions of an ordained minister. He afterwards accepted the office of chaplain to the hospitals of Scutari, where he anticipated devoting himself exclusively to preaching and visiting. On his return from Scutari he refused to have anything to do with the administration of ordinances. A residence abroad for nearly a year, with entire freedom from ministerial work, afforded him sufficient leisure for reconsidering the whole question, and on again reaching Scotland, in August, 1857, he intimated to the Moderator of the Presbytery of Paisley his inability longer to subscribe to "the whole doctrine of the Confession of Faith." A committee from the Presbytery failed to shake his faith in his new views, and on his making this

known, the Presbytery intimated to him, last February, that he was no longer "a minister or licentiate of the Church of Scotland." He now felt at perfect liberty to give his sentiments to the public, and this he has done in a little work that is distinguished by fervent piety, a truly catholic spirit, and no contemptible scholarship. He distinctly cautions his readers against supposing that he intends discussing such questions as these :—

"Is water baptism a wide-spread fact? Does it exist in many, or in all Christian churches? Had it a being in the sixteenth century? Did it exist in the seventh? Can it be clearly traced to the first? and, Was it administered by the apostles themselves—except in so far as their solution might be supposed to effect the reasonings by which the meaning of the command is determined?"

The point to which he addresses himself is this :—

"Is Christian baptism a rite? When Christ said, 'Go, baptize all nations,' did He ordain the administration of a rite? or has the Society of Friends, after all, reason for maintaining that a ritual baptism with water is no part of the Christian system?"

The latter query he answers in the affirmative. If he is right in doing so, what follows? Why, that untold reams of paper, numerous gallons of ink, countless golden hours, and many splendid talents, have, during hundreds of years, been literally wasted by writers who, sometimes in good temper, and sometimes in bad, have broken lances with each other on the battle-plain suggested by "the subjects and the mode of baptism"—a result not very complimentary, certainly, to authors on either side of the water.

Mr. Macnair prosecutes the task he has assigned himself, viz., that of demonstrating "Christian baptism to be spiritual, not ritual," in no cursory manner. He enters upon an elaborate process of proof, sustained by a wide induction of Scripture quotations, which he interprets, to say the least, with great ingenuity. He examines those passages in the historical books of the New Testament in which the subject of baptism is mentioned, and relating to events before the crucifixion—similar passages relating to events after the crucifixion, but before the day of Pentecost—similar passages relating to events on and after that day—similar passages in the Epistles, and passages bearing on the subject of baptism, but not mentioning it by name. Having done this he states the following as the general conclusion at which he has arrived :—

"Christian baptism is the baptism of the Spirit—there is no authority in the New Testament for a ritual baptism in the present dispensation, but when Jesus said, 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' he inculcated upon disciples the duty of imparting spiritual influences, of converting sinners, and building up converts in their most holy faith."

While giving our author the fullest credit for sincerity, we cannot affirm that he has convinced us of the erroneousness of the views we have long held on the subject. We like him for the candour he evinces when treating of some passages that, even to him, present very considerable difficulties, but we find his logic not unfrequently limp very awkwardly indeed. Did space permit, we could, we think, convict him of more than one grievous *non sequitur*, but we prefer handing him over to Theophilus, who more than twenty years ago published "Seven Letters to the Society of Friends on the PERPETUITY, Subjects, and Mode of Baptism." That writer, when referring to the Commission as proving the perpetuity of the baptismal rite, cogently remarks :—

"Our Lord could not intend the baptism of the Holy Ghost, because in that case He would require his disciples to perform AN IMPOSSIBILITY. God only has the Spirit to give: God alone can give it, and it never was in the power of the highest order of created beings in heaven or earth to bestow the Divine Spirit upon their fellow-beings. . . . . And, further, that this cannot be the baptising intended in this commission of Christ, is evident, because that sense if expressed, would be 'baptizing them with the Holy Ghost—in the name of the Holy Ghost;' which is absurd."

When alluding to the word "baptize" in the Commission, Theophilus asks three very relevant questions:—

"1st. How were the disciples *likely to understand* their Saviour from the sense in which the word had been usually employed by him previous to this time? 2nd. If, whenever the Saviour commanded his disciples previous to this period, he meant water-baptism, were they not likely to understand their Lord in the same sense now as on all former occasions? 3rd. In what sense DID the apostles actually *understand* their Lord with regard to this command? . . . . We have not a single passsage in the history of the apostles' labours, from which it may be certainly inferred that any one person, converted by their ministry, was received into the number of the primitive churches, without receiving this rite; but in numerous cases, and on thousands of persons, we read of its solemn administration."

Many of our readers, we fear, are unacquainted with the admirable Letters from which these extracts are taken. Their Author is revered and loved wherever known, and that he is widely known will be granted when we say he is no other than the Rev. R. Pengilly, who, for forty years, was pastor of a Baptist church in Newcastle. We rejoice that he yet lingers among us, full of years and full of honours, and still occasionally engages in pulpit ministrations. We have read few passages more replete with instruction and pathos than one that occurs in the "Concluding Reflections" of these Letters, which, for want of room, we must deny ourselves the pleasure of quoting. Did we not fear that we should be imposing too onerous a task on our revered friend in the evening of his useful life, we should ask him to favour us—in addition to the distinguished service he has already rendered to the church in general, and to our denomination in particular—with a new and enlarged edition of the Letters. Such an edition, prepared with special reference to Mr. Macnair's volume, would be emphatically "a word in season." While many in our day are prone unduly to exalt the ritual element above the spiritual, we fancy we discover *in more quarters than one* a determination to jostle the ritual altogether out of the position which it divinely holds in the Christian system. There are surely men among us, if Mr. Pengilly declines acting on the suggestion we have respectfully made, who will be willing, as they are competent, to supply a reason for the PERPETUITY of the rite with which they are identified, which no author like the present shall be "able to gainsay or resist." Mr. Macnair's *special pleading*, on some particulars, deserves much severer handling than we have given it.

The second writer on our list was, we understand, a Minister of the Free Church of Scotland for upwards of ten years—highly respected and useful. Some two years ago, however, he relinquished his charge in consequence of a change in his views of baptism. He did not, like Mr. Macnair, cease to regard it as a rite, but he considered that the rite is properly observed only when the believer is immersed on a profession of faith. In other words, he exchanged the *un*scriptural for the scriptural view of the ordinance, and was baptized by his brother-in-law—who had himself some years previously renounced Pedobaptist sentiments—the Rev. Mr. Anderson, of Old Aberdeen. In the treatise before us, Mr. Gavin does not discuss the mode of baptism, persuaded "that no one who concludes that believers only should be baptized, will have much difficulty in discovering that the proper mode is immersion." The themes to which he directs attention are the nature and design of baptism, the analogy of dispensations, the analogy of faith, the constitution and character of the Church, and the Apostolic practice. We gladly welcome this contribution to our denominational literature, for we know of no work—next to the New Testament itself—we should more readily put into the hands of a person devoutly anxious to understand the spiritual nature of Christ's Kingdom, and the consequent duties of all His subjects. It is kindred in its manner to the

unanswered and unanswerable tractate by the late venerable Isaiah Birt, on "Personal Religion vindicated in relation to Christian Baptism." It is marred by no sectarian bitterness. It "speaks the truth in love;" and for the benefit of those who still cling to the sentiments which our Author felt it his duty to expose as radically unsound, we quote a passage on the variety of opinion prevalent amongst them on the relation of baptism to the "Covenant of grace:"—

"It would ill become one—who has himself, during a ministry of upwards of ten years, baptized children—to speak disrespectfully of those, who now do so. Nor is anything offensive or disrespectful meant to be expressed, when it is affirmed that many Pedobaptists talk on the subject before us in a contradictory manner. It is but the statement of a palpable fact, which none are more conscious of than some of themselves. Hence their earnest endeavours to explain it away."

Will Mr. Gavin excuse us if, with hearty thanks to him for his excellent book, we demur to his interpretation of the parable of the tares and the wheat? He reasons as if "the field" spoken of were the Church,—whereas it "is the *world*."

Mr. Wallace, the third on our list, once belonged to the Established Church of Scotland, but, discovering the unscripturalness of infant sprinkling, was himself immersed as a believer. About two years ago we thanked him for the first of the treatises we have indicated with his name, and now we have to express our admiration of the second. Our readers will find this "rejoinder" worthy of its author; and A. G. will, we are persuaded, be chary of again troubling the "waters of controversy," so long, at least, as Mr. Wallace is seen perambulating their banks.

To the work by Scrutator we call special attention. Scrutator was the late Mr. David Macallan, of Aberdeen, and the revision of these pages for the press was his last literary labour. Ere they met the public eye, however, he had exchanged worlds, having fallen asleep in Jesus in May, 1858. He was no ordinary man. Originally a member of the Scottish Ecclesiastical Establishment, he joined the Independents, but soon felt that they had stopped short, where conscience would not allow *him* to remain. He became a Baptist. Long as he lived he was one of the brightest ornaments of our denomination in Scotland, and one of the most intelligent Dissenters in the northern metropolis of Caledonia. He was self-educated, and his literary attainments and taste were of a high order. He was, moreover, one of the most genial and generous and modest of men. He was warmly esteemed by Christians of all denominations. His memory will long be fragrant, and his works in almost countless spheres of philanthropy will continue to "praise him in the gate." The church of which he was deacon, and of which, for years, he was, amidst all the trying vicissitudes through which it passed, a main support, deeply deplores his death. We wonder not. No pastor had ever a kinder, a better read, a more prudent, a more estimable friend than had those brethren who in succession held the pastoral office in John Street, Aberdeen. He was the very opposite of a *Lord-Deacon*. His affection was intense, but thoroughly manly. His counsel was invariably in request, but never obtruded. His candour was sterling, but never ostentatious. His judgment was as discriminating as the manner in which he expressed himself was kind, and some who had the privilege of being his pastor still recall seasons of intercourse with him to which they feel they owe more than they could ever derive from books. Were all deacons like David Macallan, both pastors and churches would be readier than perhaps they often are to recognise the claims which "he who uses the office of a deacon well" has on the gratitude of both the pulpit and the pew.

The first edition of the work before us was published in 1841. It examines

all the arguments that have been produced by Pædobaptists in favour of their practice, and in a very condensed but masterly manner demonstrates the futility of each. We have frequently had occasion to refer to it, and always with the highest satisfaction. Never were the reasonings of the late Dr. Wardlaw more thoroughly sifted, and proved to be chaff. For a shilling each, our readers can be furnished with an armoury from which they may invulnerably equip themselves for nearly every encounter with those who, like some in ancient times (Isaiah xxiv. 5.), "have changed the ordinance."

The present edition contains a very valuable Appendix in which both a Prelate and a Peer are respectfully and irreparably relieved of their honours as advocates of Pædobaptism. Mr. Macallan states only a simple fact when he declares:—

"In my replies to Archbishop Whately and Lord Lyttelton, I have shown THE IMPOSSIBILITY of reconciling the *baptism* of infants with the language of the New Testament; and hence the strainings and twistings to which men of intelligence find it necessary to have recourse in treating the Scriptures in connection with an assumption of the propriety of infant baptism issuing, generally, in all the extravagances of Puseyism; or in the shiftings and self-contradictions of such evangelical reasoners as Whately and Lyttelton."

S.

The Christian Harp. By JOHN SHEPPARD. London: Jackson & Walford.

IN a very modest preface, Mr. Sheppard disclaims for himself "any pretension to the name 'of poet,' and for "these metrical pieces any title to be called poems." If this be intended to assuage the severities of criticism, it is needless. Few volumes which Mr. Sheppard has published will be preferred to the one now before us. The light and pleasing play of fancy, the refined and delicate taste, the pure elevated tone of sentiment, and the chastened piety, which are so conspicuous in all his productions, give a peculiar charm to this collection of minor poems; for so, in despite of his disclaimer, we must call them. The devotional pieces have specially interested us. A want of glow and fervour which forms the main defect of his writing is here seldom apparent, and the religious feeling, though not demonstrative, is deep and earnest. The following we select, not as being by any means the best in the volume, but because their subjects are appropriate to the season, and their brevity adapts them to our space.

THE CLOSING YEAR.

Now the year's last hours are waning,
All its moments well-nigh flown;
Weeks and months elapsed and vanish'd,
Gone—irrevocably gone!

Soon life's days will fill their number,
Soon its final sun must set!
Oh! my spirit, canst thou slumber?
Loiter, linger, trifle yet?

Dar'st thou still misuse the golden
Swift-winged minutes which remain?
Now, in health and peace upholden,
Lavish latest days in vain?

Soon thy torch of life must humble,
Soon be quench'd in cold decay;
Soon will mourning friends assemble,
Following slow the coffin'd clay.

Oh! my soul, God's love adoring,
Grateful own his mercies past;
Then, his richest grace imploring,
Seek to have thy best at last!

THE NEW YEAR.

Source of life, whose changeless being,
In unfading glory reigns;
Whose omnipotence all-seeing
Still our fleeting life sustains;
Guide and guard us,
Through all dangers, snares, and pains.

This new year of life commencing,
Veil'd from us, thine eye surveys;
Father, thy own grace dispensing,
Bless to us its transient days;
Teach and prompt us
To thyself our souls to raise!

Help us Lord, with meek endurance
Still to walk by faith in thee!
Grant at length the blest assurance,
Our Redeemer's face to see;
Gracious Saviour,
Thine for evermore to be!

When our years on earth are vanish'd,
And we enter death's dark vale,
O let not our souls be banish'd,
Let not, Lord, thy mercies fail;
Save and keep us
Till thy grace in heaven we hail!

E.

Brief Notices.

TALES FOR THE YOUNG.

1. *Days of Old. Three Stories from Old English History. For the Young.* Macmillan.—2. *The "Golden Rule" Story Books*, 3d. each. Jas. Hogg & Sons.—3. *Warfare and Work.* By Cycla. Nisbet & Co.—4. *Stories to Teach me to Think.* By T. D. P. Stone. H. Lea.—5. *Don't Tell; or, Mistaken Kindness.* By Mr. Bennett. H. Lea.—6. *Try. A Book for Boys.* By "Old Jonathan." W. H. Collingridge.

From among the huge pile of tales, good, middling, and bad, which cover our table, we unhesitatingly select "Days of Old" as being not only the best of those before us, but one of the very best tale-books for the young we have ever read. Of the three stories, the first is selected from the British, the second from the Saxon, the third from the Norman periods of our history. Of these the second is our favourite, and we think will receive the suffrages of such of our young friends as are fortunate enough to become possessed of the volume. The moral inculcated is always pure and high, and is never offensively obtruded. The flavour of the powder does not overpower that of the spoonful of jam in which it is administered. The outward circumstances of the times are described with admirable fidelity; but we are constrained to say that the tone of feeling is altogether too modern. That Deva, a British maiden, should, while yet a heathen, have attained to the good side of Mr. Maurice's theory of sacrifice is an obvious anachronism. This, however, is but a slight defect where all else is excellent.—Of inferior pretensions, as works of art, but in their way no less excellent, are "The 'Golden Rule' Story Books." (2.) They are similar in character to the "Stories for Summer Days and Winter Nights," which had so large a sale a year or two ago. These are books to make girls lay aside their dolls, and boys forget their hoops for hours together. A bright-eyed child called from play an hour or two ago to receive one or two of them, has scarcely looked up since, and replies to the question whether she has read through "every word," by saying, "Yes, every word, except the good little bit at the end." And "the good little bit at the end" is not always present, and it is never needed. The story tells its own moral and conveys its own lesson.—"Warfare and Work" (3) is more decidedly religious in its tone and tendency than the tales which precede it on our list. At the same time it is scarcely inferior to them in interest. The plot is well conceived, developed with considerable skill, and the suspense and interest are sustained to the last. Though the religious experience of poor little Johnnie is somewhat too precocious, yet the childish feelings are, on the whole, well given; the boys talk, think and feel, get into scrapes and get out of them, as boys do. The tale has our thorough commendation. — "Stories to teach me to Think" (4) and "Don't Tell" (5) are little volumes uniform in size, price, and style of getting-up. The first betrays its American origin on every page, and we confess is not much to our taste. All that the stories teach, children would learn fast enough without their aid; and they have scarcely interest enough to be read for their own sakes. "Don't Tell" is in every respect a good and useful book. We rather question the propriety of the suggestions made here and there, that a child's promise "not to tell" ought to be broken when a parent or teacher requires it. But, waving this question of casuistry, the morality inculcated is unimpeachable, the story is interesting, and there are some passages of very considerable power and beauty.—We are a little doubtful whether "Try," (6) should come into our list of tales. It professes to be an autobiography, and we suppose it is so, The narrative is somewhat disjointed and fragmentary; it is often difficult to see the connection of the parts or the pertinence of the illustrations; but the aim and practical purpose of the whole are so excellent, that we are not disposed to criticise. It is an additional recommendation to the book that it is printed at the Bonmahon establishment, and contains, in a supplement, a copious and very interesting account of the industrial schools established there by Mr. Doudney, to which we call the attention of our readers.

MISCELLANEOUS.

1. *The Last Supper.* After Leonardo da Vinci. Hall, Virtue & Co.—2. *The Wife's Trials.* By the Author of "Grace Hamilton's School Days."—3. *Lucknow and other Poems.* By S. H. Sharman. Hamilton, Adams & Co.—4. *A Thunderbolt for Rome.* By C. Vines, Professor of Theology. J. F. Shaw.

Every visitor to Milan has passed through the stable-yard of the cavalry barracks,

with its noisy profanity and vice, and entered a retired and silent room, where he has stood in silence, or spoken in whispers before the masterpiece of Da Vinci—all at least that remains of it, as it peels and crumbles from the walls; and as he drinks in its wondrous beauty, sadly perceives that this generation is the last which will see it. All the copies of this wonderful picture have either been so costly as to be beyond the means of any save the affluent, or have been mere caricatures of the original. This admirable wood-engraving (1) is incomparably the best reproduction of the original that we have ever seen at a moderate price. As a specimen of what can be done with wood it is interesting. As a cheap copy of a picture which has delighted the world for some centuries, but which is hastening to extinction, it is worthy of all praise. For the low price of half-a-crown our readers may possess themselves of this admirable work of art.—The author of "Grace Hamilton's School Days" has produced a tale of great interest and admirable tendency, entitled "The Wife's Trials" (2). It might have been called, with nearly equal truth, The Husband's Trials, for in the first half of the book he is quite as much sinned against as sinning. The lessons suggested by the sad story are thoroughly good. Brides and bridegrooms, if they were susceptible to reason, might read it with profit; and anyone who begins it will inevitably read to the end—so admirably is the interest sustained. We cannot tell whether the writer intended to illustrate the importance of the injunction that "a man should *leave* his father and mother and cleave unto his wife;" but certainly this is among the lessons of the book. Mr. Basil Hope, like hundreds in real life, found that a *ménage* which included both parents and spouse, does not work harmoniously, and generally proves a source of discomfort to all parties.—The volume of poems entitled, "The Relief of Lucknow" (3), is dedicated, by permission of Lady Havelock, to the memory of Sir H. Havelock. The writer pleads for indulgence on the ground of the interest of the theme; and because these lines have been penned "at the close of days of tedious toil." We are not quite sure that either pleas are valid in the court of review. But the poems have sufficient merit to pass muster of themselves. Notwithstanding the frequent occurrence of prosaic lines and passages, the narrative is not without fire, nor are the lines destitute of rythmic melody. Many of the minor poems at the close of the volume have much pathos and beauty.—Mr. Vines (4) believes himself to have made a great discovery conclusive of the questions which have been debated ever since the Reformation. He says, "Here let anyone turn from this preface, and read only pages 106 and 107 in this work, and we promise him such an intellectual treat in reference to the subject as he never enjoyed before; he cannot fail to be electrified and illuminated beyond all anticipation." Having duly fortified ourselves, and provided for all contingencies, we turned to the pages indicated, and were somewhat less excited than we expected. The secret which Mr. Vines has discovered is revealed in these words: "Many are the errors and evils of Popery, but the cause of them is *one* only, namely, the withholding the sacred Scriptures from the people." This is true, but not new. Luther announced it some centuries before Mr. Vines was born, and put into operation the cure which he proposes of circulating the Scriptures. Though Mr. Vines has made no discovery, he has written a useful book, proving clearly the incompatibility of Papacy with the Bible.

ALMANACS AND POCKET-BOOKS.

1. The Scripture Pocket-Book.—The Young People's Pocket-Book.—The Christian Almanac. — *The Religious Tract Society*. 2. The Teacher's Pocket-Book and Diary.—*Sunday School Union*. 3. The Baptist Almanac.—The Bible Almanac. —*Partridge & Co.*

The Pocket-Books and Almanacs of the Religious Tract Society for the present year possess their customary excellence. We do not know any which, for general use, surpass them. The Christian Almanac, (1) especially, is a repertory of information on almost every subject for which one could ever consult such a work; and, as usual, is very strong in its astronomical lore.—The Sunday School Union have published a Pocket-Book (2) specially adapted for teachers. In addition to the usual contents of a Pocket Book, it contains spaces for Sunday-school memoranda, lists of lessons, &c., of great service to one whose heart is in his work. The price is very moderate, varying from 1*s.* to 2*s.*, according to the style of binding.—Partridge & Co. have published two cheap, useful Almanacs, the titles of which are given above.—The Baptist Almanac contains much well-condensed information on the statistics of our body; and the Baptist Directory is a useful index to the residences of the London ministers, their places of worship, and times of service.—The Biblical Almanac gives, with the usual Calendar and other matter, many illustrations of Scripture, religious anecdotes, &c., which, though good in their way, seem out of place in a publication of this kind.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

EBENEZER CHAPEL, COSELEY. — On November 21st, sermons were preached in the above place of worship by the Revs. D. Evans and D. Jeavons. The collections amounted to the handsome sum of £30 7s. 11d. This edifice was opened on the 7th of September last, when sermons were preached by the Revs. Hugh Stowell Brown, of Liverpool, and R. D. Wilson, of Wolverhampton. The collections on that day amounted to £147.

TWERTON, BATH.—On November 21st, jubilee services were held in this place. The Revs. A. M. Stalker and D. Wassall preached on the occasion. On the following day a tea-meeting was held, followed by a public meeting, in which the Revs. F. Bosworth and A. M. Stalker took part.

LION STREET, WALWORTH.—The lease of the present place of worship approaching expiration, a building fund has been commenced in anticipation of that period. Three hundred pounds a year has been raised for four years, which is accumulating at interest. On November 28th, the annual services were held in aid of this fund, followed by a tea and public meeting on the next day. The results were most satisfactory, and it is hoped, when the new chapel is needed, sufficient money will be in hand for its completion.

RAMSGATE.—A tea-meeting was held on November 30 on behalf of the Sunday-schools connected with Cavendish Chapel. After tea, a public meeting was held in the chapel, at which 800 persons were present. The Rev. Mr. Etheridge presided. The proceeds amounted to £18 18s.

CHATHAM.—Two sermons were preached on Lord's day, November 28th, in Zion Chapel, by the pastor, the Rev. James Coutts, on the opening of the Sabbath-school rooms, erected at a cost of £570. On the following Tuesday a tea-meeting was held in the new rooms. The attendance was so numerous that an adjournment to the chapel was necessary. Addresses were delivered by Charles Reed, Esq., the Rev. J. S. Hall, the Rev. John Walker, and other friends. The sum of £40 was collected, and nearly £400 have already been contributed.

BROMPTON AND NORTHALLERTON.—On Sunday, November 28, services were held on the anniversary of the Baptist chapel, Brompton, when sermons were preached by the Rev. R. Morris, in the morning and evening at Brompton, and in the afternoon at Northallerton. On the Monday evening a tea-meeting was held at Brompton, and addresses delivered by the Revs. W. Stubbings, R. Morris, F. Yeo, and others.

STAFFORD.—The efforts of the friends to establish a Baptist cause in this town have been most abundantly blessed. On the 28th November, the first anniversary sermons were preached by the Rev. C. Kean, previous to which, owing to the increase in the attendance, it was decided to rent the Mechanics' Institution for the regular services. The first service was held on that day, and was largely attended. On the Monday evening a tea-meeting was held, when a large company again met. Addresses were delivered by ministers of the town and neighbourhood. They look forward to commence building at an early date. Any help will be gladly received by the Rev. J. W. Kirton, Stafford.

PITHAY CHAPEL, BRISTOL.—The twenty-fourth anniversary of the ministry of the Rev. E. Probert, at Pithay Chapel, was celebrated by a tea-meeting. Mr. H. O. Wills presided, and addresses were delivered by the Revs. T. Winter, H. Craik, J. A. Pratt, George Wood, T. Jenkin, and E. Probert; and a wish was expressed that before 1860 a commodious chapel, with Sunday schools attached, would be erected, to meet the increasing requirements of the congregation.

CROSS STREET, ISLINGTON.—On 22nd November, the first anniversary of the Sunday school was held in the new room at the rear of the chapel. Above 200 sat down to tea, after which a public meeting was held, the Rev. A. C. Thomas presiding. The meeting was afterwards addressed by the Rev. Messrs. Fuller and Phillips, and Messrs. J. Templeton, Pratt, J. Sarl, &c.

BRATTON, WILTS.—The Baptist chapel in this village has undergone considerable improvements and repairs; and new vestries, class-rooms, and school-rooms have been erected, at a cost of nearly £800. Toward this, about £500 have been contributed by members of the church and congregation. On Wednesday, December 15, re-opening services were held. A prayer-meeting was held at eight o'clock. The Rev. A. M. Stalker, of Frome, preached in the morning at eleven. At half-past four about 400 friends sat down to tea, when J. Whittaker, Esq., gave some interesting details as to the history of the church. In the evening a sermon was delivered by the Rev. F.

Bosworth, A.M. All the services were numerously attended.

PLAISTOW.—On Tuesday, November 30, the foundation-stone of New Union Chapel was laid at Plaistow by the Lord Mayor of London. His lordship delivered a very powerful address on "Religion, the only safe foundation of Personal Character—Personal Character the true foundation of National Liberty and Progress." In the evening a public meeting was held, in which a large number of ministers and gentlemen took part. The contributions have been liberal, and it is hoped that the building will be opened free from debt.

TESTIMONIALS, PRESENTATIONS, &c.

PLYMOUTH.—An address, together with a valuable gold watch and pencil-case, was presented to the Rev. G. Short, B.A., of George Street, as a testimonial of personal esteem, and appreciation of his character and ministrations. Mr. Short has also had a silver inkstand and other gifts presented to him by a great part of the church and congregation over which he has presided.

SOUTH PARADE, LEEDS.—On Friday evening, December 10th, the young friends at South Parade presented to the Rev. C. Bailhache a very beautiful gold watch, as a token of their affection and regard. The heartiest wishes were expressed for the prosperity and welfare of the pastor, who reciprocated the kindly feelings of his youthful friends.

RECOGNITION AND ORDINATION SERVICES.

TRURO.—The recognition services of the Rev. E. Dennett commenced on November 21, when the Rev. R. Panks delivered a discourse from Exodus xvii. 12. On Monday afternoon there was a meeting for prayer, and addresses were delivered by Mr. John D. Freeman and the Rev. J. Walcot, presided over by the Rev. S. B. Brown, B.A. In the evening the meeting was conducted by Mr. W. H. Bond. Mr. Dennett stated the motives which induced him to leave a former sphere of great usefulness, and to accept the pastoral office over the Baptist church at Truro. The Revs. R. Panks, Fifield, Barnet, and Brown addressed the meeting.

FENNY STRATFORD, BUCKS.—The Rev. C. H. Hosken, late of Crayford, Kent, having accepted the call of the church in this town, services were held on Wednesday, the 8th inst. About 400 persons assembled in the evening, when Mr. Hosken gave an account of his labours in England, Ireland, Holland, and America. The Rev. E. Adey addressed the pastor, and offered up the recognition prayer. The Rev. G. Forster addressed the church, giving counsel as to the reciprocal duties this recognition involved. After a few remarks from Mr. Hosken, the meeting was closed by the pastor.

WALTON, SUFFOLK.—The Rev. J. E. Perrin, having received an invitation to the pastorate of the church in this village, services were held November 25th. In the afternoon the Rev. J. Webb, of Ipswich, preached. A large number partook of tea, after which addresses were delivered by the Revs. J. Raven and J. Williams.

LYMINGTON.—A public meeting was held to recognise the settlement of the Rev. R. G. Moses, B. A., late of Bristol College, as pastor of the Baptist church. The Rev. J. E. Tanner, pastor of the Independent church, presided. Addresses were delivered by the Revs. J. B. Burt, R. G. Moses, and D. Bridgeman, and Messrs. Farmer, Gosling, Watson, Mursell, and Dr. Bompas. Earnest prayer was offered for the prosperity of the church, and a most gratifying spirit pervaded the meeting.

MINISTERIAL CHANGES, SETTLEMENTS, &c.

The Rev. T. E. James, of Cwmbaen, Aberdare, has accepted the call of the churches at Bethany Neath, and Aberdalais, Glamorganshire, where he commenced his ministry on Lord's day, December 5th.—The Rev. T. Nicholas, after two years' pastorate at Tembrey, Carmarthenshire, has accepted the invitation of the church at Aberaman.—The Rev. B. Watkins, of Hirwain, has accepted an invitation from the church at Macsyherllan.—The Rev. R. Morris, having resigned his office as pastor of the church meeting at Buckingham Chapel, Clifton, has opened the Music Hall, Park Street, for divine service.—Three gentlemen from Horton College have lately entered upon the pastorate at the following places, viz.:—Mr. John Odell, at Great George Street, Hull; Mr. R. Maden, at Ramsbottom, Lancashire; and Mr. W. A. Claxton, at Mildenhall, Suffolk. Each of these brethren has commenced his ministerial labours with very encouraging prospects of success.—The Rev. D. M. Evans, late of Manchester, has accepted the cordial and unanimous invitation of the church assembling in Greenfield Chapel, Llanelly.—The Rev. W. G. Fifield has resigned the pastorate of the church at Grampound, and accepted an invitation from that in Branch Road, Blackburn, hoping to enter upon his labours there on the first Sabbath in the new year.—Mr. Parkinson, of Horton College, having accepted the invitation of the church at Hinckley, intends to commence his labours there on the first Sabbath in January.—The Rev. John H. Hall, of Hay, Brecon-

shire, leaves Hay and enters upon his labours at Fishponds, near Bristol, at the close of the year.—The Rev. W. Jeffery, although requested by the church at Amersham to continue among them, has decided on accepting the pastorate of the church at Great Torrington.—The Rev. T. M. Morris has removed from Romsey, having been unanimously invited to the pastorate of the Baptist church worshipping at Turret Green Chapel, Ipswich.

RECENT DEATH.

MR. WILLIAM BEDDOME.

The Egyptians embalmed their dead. This act betokened their affection and perpetuated near them the most solemn memorials. Perhaps they cherished a vague hope that the spirit would still linger near its earthly tabernacle, and finally resume it in the resurrection life. But still it was only hideous corruption, which could never enter the kingdom of God. For us, the true embalming is the goodness which springs from the grace of God. The memory of the just is blessed. That which is thus preserved is alike comely and fragrant, profitable to us now, and linked on to the destinies of our final existence.

William Beddome was born April 13th, 1788. His father, Boswell Beddome, Esq., of Walworth, was for many years member and deacon of the church assembling in Maze Pond, Southwark. His grandfather was the Rev. Benjamin Beddome, of Bourton-on-the-Water, who, while he lived, was one of the most devoted pastors and effective ministers in the denomination, and, being dead, yet speaks in hymns sung in our congregations and in sermons not unfrequently read in families and cottage gatherings. The memory of these relatives was always a source of pleasure to our departed friend, and doubtless an abiding incentive to him that he should not be slothful, but a follower of those who inherit the promises.

In his youth, Mr. Beddome attended with his family the ministry of the late Rev. James Dore, and had an unusual share in his intimacy and friendship. Mr. Dore was a man of uncommon judgment, intelligence, and taste, and enjoyed many personal and social advantages. At once cheerful and sedate, refined and devout, he was the object of much respectful regard. Mr. Beddome, then in the dawn of life, was strongly attracted to and deeply impressed by him, for few natures could be more susceptible than his of the *laudari laudato*. Mr. Dore invited him to his study, communicated to him freely his thoughts and purposes, and employed him as a young Timothy in many matters subsidiary to his own ministry, and to the welfare of the church. Thus, at the same time, he was insensibly imbued with the love of divine things, and attracted to the church in which his social life was developed and moulded. When thirty years of age, he married Miss E. Smith, a sincere Christian and a most gentle and affectionate wife, by whom he had a considerable family, but who was removed in 1847 to that rest and joy which she earnestly desired and for which she was well prepared.

On the death of his father he was chosen to the deacon's office, the duties of which he discharged with honour under five successive pastors; the first of whom, Dr. Hoby, officiated at his funeral, while the settlement of the last, Mr. Millard, was one of the brightest gleams of satisfaction that fell athwart his path as he descended to the grave. Rarely has any church had a deacon more anxiously devoted to its reputation and usefulness, and very rarely have pastors had a friend so stedfast and so kind.

His nature was eminently social. His conversation, teeming with anecdote and personal allusions, his talents, and his sympathies, all fitted him to enjoy company and to shine in it. If in any respect this proved a snare, drawing him too much from the less exciting but not less sacred endearments of the family, if it distracted or diminished the retirements of devotion, or overtasked a constitution otherwise oppressed with incessant and exhausting duties, it was certainly an equal gratification to others and to himself. Many an evening circle waiting in dullness and constraint, has been charmed into freedom and pleasure by his arrival.

Few men have been so much occupied with gratuitous trusts and friendly offices. Half the energy and talent which he thus employed, has sufficed to make a fortune for others. Ready to answer every call of necessity and friendship, he spared no labour, counted no cost, watched through the night, and exhausted body and mind, for no other recompense than the luxury of doing good. Cases of extreme difficulty seemed to have a sort of fascination for him; and when others broke down in weariness or turned away in despair, he was roused to unwonted eagerness and hope. At once grave and affable, his quiet manner, unruffled temper, and practical good sense, called forth the unbounded confidence of many, but involved him in labours beyond his strength.

Through a long life of commercial pursuits, not exempt from anxieties and reverses, he was enabled to exemplify the integrity and uprightness of the Christian. Sensitively alive to the importance of this

as affecting the honour of the Saviour, he exerted all his influence with the church to introduce and maintain resolutions requiring all cases of insolvency to be made the subjects of investigation and discipline.

He was an untiring friend of the London Baptist Fund. For many years he was a fundee, and latterly one of its treasurers; and in various ways considerably contributed to its resources while he watched over their appropriation. This gave him a larger acquaintance with, and interest in, the poorer ministers and churches through the country. Of Stepney College he was an ardent advocate, and always vindicated its most liberal support.

He had an unusual gift in prayer. A fine voice, a ready utterance, and a touch of the antique in phraseology, no doubt contributed to the effect; but the real charm consisted in simple views of gospel truth, an apposite and copious use of Scripture language, and the free play of the feelings of a heart which seemed always fresh and full, though he had just emerged from the distractions of business, or was surrounded by the excitements of social enjoyment, and which the numerous and diversified trials of his life had contributed both to enlarge and refine.

In the church he was evidently at home. His character, and latterly his years, gave weight to his counsels. Prudent and affectionate, he rarely ventured on any perilous path, and generally conciliated the goodwill of all. If, like most active persons, he sometimes left behind the marks of a too resolute will, it must be remembered that, at certain seasons, less resoluteness must have failed to secure the welfare of the church. There are many now moving on in their pilgrim path, who, contemplating his removal, are prompted to cry, "My Father, my Father, the chariots of Israel and the horsemen thereof." But his work was done. He had just passed the limits of three-score years and ten. Under the wasting of exertion and the attacks of disease, his fine constitution gave way. His sufferings were very severe, and his enjoyment of religion not so triumphant as he desired. But he knew the living Saviour, and trusted to none beside. With an expressive smile he alluded to the dying remark of a recently departed friend—"This valley of the shadow of death is not dark to me. It is a light and bright valley," as if his experience were of a different kind. But he added—"The truth and stability of God's promises depend not on our own personal enjoyment. The foundation stands sure." Thus he passed away from the toil and sorrow of earth to the repose and gladness of heaven, and has left behind another memento to "gird up the loins of our mind, and be sober and hope to the end."

J. A.

Correspondence.

PUBLIC PAINS TO NERVOUS PREACHERS.

To the Editor of the Baptist Magazine.

November 17th, 1858.

Dear Sir,—I am naturally of a bashful disposition (which has occasioned me several losses in life), and this disposition has been increased by somewhat recluse—and if my bashfulness will allow me to say *so*—studious habits. I passed my four years at one of our colleges in training for the ministry, and have more than once gone through that delightful process which our denomination aptly designates as "preaching on probation." One good certainly has accrued to me from that process, namely, that I have ever since entered with a peculiar relish on the perusal of those two chapters in Bishop Butler's Analogy, in which he treats of "a state of probation as implying trial, difficulties, and danger," and "as intended for moral discipline and improvement."

Now I have never been extensively popular as a preacher, yet for want of a better at hand, I have frequently been asked to preach on various occasions to churches at some distance from home. Missions, ordinations, Sunday school sermons, lectures to raise funds for British schools, to mechanics' institutes and young men's Christian associations (who generally, by the way, make a point of carefully stating in their letter of invitation, that "they are extremely sorry that, from the low state of their funds, they cannot offer any remuneration to the lecturer, beyond travelling expenses"); once, too, I was honoured by an invitation to preach at the opening of a new chapel, and with a mild satisfaction saw a few days afterwards, that the authorities on the spot had, in the report they had forwarded to the Baptist Magazine, kindly designated my discourse as "appropriate to the occasion."

My object in occupying your space, dear sir, is to draw attention to the question of the remuneration of ministers, and to *the mode of presenting it*, in connection with such services. With regard to mechanics' institutes and other associations of the kind,

I have long ago made it a rule, since I regard lecturing of this kind as an inferior by-work to the ministry, not to lecture *out of my own town*, without fair remuneration for my work. As to "probation," I have no immediate prospect of going upon that again, and would only say, for the guidance of my younger brethren, that when the question of payment comes up at the close of this probationary term, boldly to let the authorities know—if they evidence ignorance on the point—what they consider to be an adequate recompense for their time, and pains, and services, not setting the figure too low, especially if the church be rich, and acting on the frugal maxim of "laying by something against a rainy day." Unsuccessful candidates for the pulpit ought to be the most liberally and delicately remunerated of all.

The point I more particularly refer to, however, is the following; and many brethren who, like myself, feel their courage abate with years will sympathise with me. The post brings a humble and earnest request, signed, perhaps, by the minister and personal friends, begging me to do them the great kindness of preaching on some one of the numerous anniversary occasions in which the age is so prolific. I consent, and give a Sabbath, part of Saturday, and sometimes the whole of Monday. My brother minister on Sunday supplies for me. I enjoy the relief of a change, though when it comes too often, or in mid-winter, it is not always either agreeable or profitable; for on one occasion, going thirty miles on the top of a coach to preach Sunday-school sermons on a wet day, I took such a cold as to lay me by from preaching for a month afterwards, which involved a doctor's bill of several pounds, which, of course, I had to pay myself; and had it not been for the kindness of a disengaged ministerial brother who took my place, should have had to pay for supplies in addition. Of all this the distant church, in whose service these disagreeables were incurred, remained in happy ignorance. Suppose, however, I get on the Saturday to my destination, dry, and warm, and safe; much hospitality abounds, congregations are good and smiling, and all goes on comfortably till the Sunday evening. Then there comes up to me, in a vestry, perhaps half full of people, generally "the chief ruler of the synagogue," a grave and grey-haired deacon, often the natural kindness of the face frosted with a north-east aspect, as with a hard, business-like, don't-ask-too-much sort of voice, he puts the solemn question amidst profound silence, "Sir, what are your expenses?" or, "What are we indebted to you for your services?" or "What have we to pay you?" I of course blush, feel nervous, and generally stammer out my bare railway fare or other expenses; and sometimes to my subsequent dismay find I have forgotten cab-fare or other miscellaneous items. Now, I submit that the above is not a fair nor a delicate mode of doing the business. Secretaries of Athenæums, &c., act in general both more kindly and generously in paying their lecturers, and spare their feelings as much as possible. It is plain that if any one who has to pay a minister for preaching, wants to know his expenses, he can generally soon learn what they are by a reference to Bradshaw. Would it not be well (if *only* expenses are intended to be paid) for the party who pays them to calculate what they are likely to be, and without remark quietly give them to the recipient? But I hold that expenses in most cases are not a fair remuneration. Suppose I pay ten shillings in travelling expenses, does that bare amount repaid to me fairly cover the wear and tear of nerves, brain, and speech, and of clothes, both in and out of the pulpit, the risks of travelling, the time taken from one's own family and church, the influence which that time detracts from one's own circle of friends and pursuits—time spent too in advancing the interests of another and distant minister and church? A lawyer will have his two guineas a day and expenses for every journey, however trifling the business; and is a minister's time worth *nothing at all* to himself or to his people? I think that a church should considerately and appropriately (abstaining from all questions) pay for services of the kind referred to, the expenses and something over, according to a kind and wise judgment. It might not be unadvisable for brethren to let it be known they *did*, as a rule, charge something for such services beyond their bare expenses, as I believe that one great reason why the more popular of our ministers are teased with numerous applications for attendance at all kinds of anniversaries, is that they generously give their services too cheaply. These remarks, of course, do not apply to services rendered to *really* poor churches and their ministers.

I remain, dear sir,

Yours truly,

"*Meo sum pauper in ære.*"

P.S. I suppose that my brethren, like myself, are in the habit of receiving many letters needing answers, from people they do not know, on matters in which they have no personal interest. I have found it serviceable, when a stamp is not enclosed, to post my reply unpaid. *Verb. sap. sat.*

THE METHOD OF BAPTISM.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow a few remarks in addition to those already inserted in reply to your correspondent who advocates the administration of baptism by bending the body forward. The word employed by Tertullian, upon which your correspondent mainly relies, means, by its etymology and composition, simply to let down or to descend. This no one will question for a moment. When used in such phrases as *demisso capite*, *demisso vultu*, the forward movement is only a necessity arising out of the structure of the human form, and does not reside in the words themselves. The words used by Tertullian are *demissus* and *tinctus*; but there is nothing to show that their action was simultaneous. The phrase is equivalent to that in Acts viii. 38: "They *went down* both into the water, both Philip and the eunuch; and he *baptized* him."

But one instance from a classical author will suffice to show that the force ascribed to the word by Robinson does not reside in it. Ovid must surely have known how to use his own language, yet he writes of Jupiter in the form of a bull carrying Europa across the sea,

"Sæpe Deus prudens tergum demittit in undas,
Hæreat ut collo fortius illa suo."

"Often the sly God *lets down* his back into the waves, that she may cling the more tightly to his neck."

Again, as to the symbolical propriety of the present mode, while admitting that the word βάπτω, and therefore its compound συνθάπτω, will apply to any mode of sepulture, we would remind your correspondent, who advocates a change in our practice, that in Christian baptism the reference is to the burial of Christ himself, Rom. vi. 4, Col. iii. 12; and that the heathen customs of burning the dead and inurning the ashes are therefore excluded from consideration. We are, in fact, limited to that method of immersion most fitly and conveniently representing the burial of Christ's body. And, surely, if the sitting and upright posture be out of the question, it will scarcely be contended that it would be seemly or reverent to represent the body of our Lord, which was so tenderly cared for by his affectionate female followers, as lying prostrate with the face downwards; and, to the best of my knowledge, no nation ever practised such a method of burial. Nor would the proposed plan be desirable in order to increased expedition, since such expedition would destroy the solemnity of the administration.

If we were to follow Tertullian's authority, and that in a point in which no one has suggested a doubt as to his meaning, we should not only be far less expeditious, but should have to supplement the commission of the Saviour. "Immerse," said the Redeemer. "We are thrice immersed," rejoins Tertullian. Christ's law is our one guide. Subordinate matters are left to be regulated by the general precept, "Let all things be done decently and in order." Why should we enslave ourselves to the customs of any men? Already scrupulous consciences are beginning to think themselves bound by the custom of the primitive Christians as to the hour and the posture of worship, and the very names of the places in which they meet. Such triflings as these would, if unchecked, soon impair our Christian freedom, and reduce the spirituality of our simple services to the grievous drudgery of a traditional ritualism.

One statement in the letter of your first correspondent on this subject is *new* to me, and information upon the point would be a great service. "Wherever," he writes, "the mode of baptism is alluded to in the writings of *the earliest Fathers*, it is described as bending the body forwards."

Will your correspondent furnish a list of references to a few of these passages? This would enable the less learned among us to come to a satisfactory conclusion in reference to this interesting point of Christian antiquity, though it might not affect our present practice in the administration of believers' immersion.

I am,

Yours sincerely,

T. W.

Editorial Postscript.

THAT very eccentric old gentleman, Henry Drummond, Esq., M.P., the height of whose ambition appears to be to succeed to the late Colonel Sibthorp as buffoon of the House of Commons, has recently published a letter to John Bright, in which, after vilifying Dissenters very heartily, he says, that no person, however poor, is allowed to receive the Sacrament, or any of the ordinances of religion in their places of worship, without paying for a sitting, which in Scotland is charged six shillings per annum!! This statement *The Press*, the

weekly organ of the present Government, quotes with entire assent and warm approval. Upon this we desire to make just two remarks :—1st. Mr. Drummond is himself a Dissenter of the Irvingite sect; and "it is an ill bird which fouls its own nest." 2nd. The assertion is, as all our readers know, an unmitigated falsehood, a pure and simple lie. Mr. Drummond, we believe, holds the office of prophet in the hierarchy of the body to which he belongs. His position has been accurately defined many centuries ago—"The prophet that teacheth lies, he is the tail."

The following is the circular referred to in Notices to Correspondents :—

The Trustees of the BAPTIST MAGAZINE ask attention to the following statements respecting that periodical :—

I.—For fifty years the Magazine has held its ground as the Literary Organ of the Denomination. During this period it has passed through many changes, and been conducted with various degrees of efficiency. But through all these changes it has been distinguished by honesty, independence, and sobriety, and would at any period of its history bear comparison with contemporary Magazines.

II.—Under its present editorial management its improvement has been marked and decided. What is thought of the Magazine by parties having no immediate connection with it, will be seen from the following passages extracted from a large number of unsolicited Testimonials. With the majority of these gentlemen the Trustees have not even a personal acquaintance.

"THE 'BAPTIST MAGAZINE.'—The Baptist serial literature of England has received an infusion of new life; indeed, never did it stand on such high vantage-ground as at present. The venerable 'Baptist Magazine' commenced a new series with January, under the auspices of its new editor, Rev. Samuel Manning, of Frome. The 'Baptist Magazine' is now the best denominational Magazine in England."—*Christian Watchman and Reflector (Boston, U.S.)*

"In monthly periodicals some improvement is visible. This is particularly the case with the Baptist denomination. Their large Magazine, of which the Rev. S. Manning became the editor at the commencement of last year, is now regarded as the very best monthly published by any Christian church in England. Mr. Manning has done much to bring this about by his own pen; and, in addition to this, he has the happy art of being able to secure contributions from the ablest men of his community."—*Morning Star (American Methodist.)*

"The Baptist Magazine is edited with much vigour and ability. The original articles are well written, and the selections are excellent. An article, entitled 'Infidelity in 1858—The Westminster Review,' exhibits some of the extravagancies uttered by that journal in its usual lofty, overbearing tone. Other statements of a similar kind are grouped together and ably exposed."—*News of the Churches (published by the Religious Tract and Book Society of Scotland).*

"Though personally unknown to you I make no apology for addressing you as Editor of the 'Baptist Magazine,' which finds its way to this remote part of the earth, and which you have rendered worthy of the body it represents. Allow me to bear my humble testimony to the literary ability with which the work is conducted, whilst its interest for the general, and even unlettered, reader is increased."—*Extract from Letter to the Editor from the Rev. C. Spurden, Fredericton, New Brunswick.*

"I must express my personal obligation to you for the wondrous improvement effected in our Denominational Organ. I may speak, however, not for myself only, but in the name of the Jamaica brethren. We are highly gratified with the Magazine."—*Communication from the Rev. D. J. East, President of Calabar Institution, Jamaica.*

III.—The assistance afforded from the profits of the Magazine to the destitute widows of deceased Ministers gives it an additional claim to the support of the Denomination. The following extracts from letters received in acknowledgment of grants will speak for themselves :—

(1.) "I this morning received your enclosed cheque, for which I feel grateful. I assure you it came unexpectedly, in the ways of Providence, in a time of need, for which I feel thankful to the Almighty, and to you for your kindness in sympathising with the Widows and Orphans."

(2.) "I received this morning a bank order for £1, and am most truly thankful for the same. It came in time of need, and gladdened my heart. But for the very seasonable supply which your remittance brought *my little stock of furniture* MUST *have been sold.*"

(3.) "I beg to return my humblest thanks to those who have sent me the thirty shillings, which I received by the post on Friday last. When it came *I had not a penny in the house, and the bread was very nearly all gone, and I did not know where to look for more.* But, thank the Lord, he provided for me in good time."

(4.) "I do not know which most to admire, your unexpected generosity or the manifest interference of that generous God who, faithful to his promise, has always proved himself the Husband of the Widow.

The sum thus distributed amounts to nearly £7,000.

In consideration of these facts the Trustees appeal to the Denomination at large to aid them in promoting the circulation of the Magazine. They do this the more earnestly because it will be difficult, nay, impossible, with the present amount of circulation, to maintain at once its degree of literary efficiency and the grants made to the Widows. Unless its sale be increased one or other of these objects must suffer. In the present position of our body its Magazine should be sustained in the highest degree of vigour. And now that the question of making provision for the necessitous among our Ministers and their families has taken so strong a hold upon the public mind, the diminution of the fund for Ministers' Widows cannot be thought of. Let a few individuals in each congregation endeavour to increase its sale, and both these objects will be secured.

THE MISSIONARY HERALD.

INDIA UNDER QUEEN VICTORIA.

We cannot refrain from placing on record in the pages of the "Missionary Herald," the following passages from the Indian Proclamation of the Sovereign of "Great Britain and Ireland, and of the colonies and dependencies thereof in Europe, Asia, Africa, America, and Australasia." With the assumption of the direct administration of the empire of Hindustan by our gracious Queen, a new era commences in that magnificent realm. It is true that as yet no change has been made in the laws or the mode of government; but the proclamation enunciates principles of the highest value, especially in their bearing on the future progress of the kingdom of Christ. The paragraphs which directly concern the religious rights and mutual obligations of the Queen and her subjects are the following:—

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and these obligations, by the blessing of Almighty God, we shall faithfully fulfil.

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.

"When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

In these remarkable sentiments there are a few things worthy of note. 1. There is an entire absence of the usual phrases by which the Government of the East India Company was wont to specify its religious policy. No promise of "neutrality" is given, only to be broken whenever some native religious custom that stands opposed to the rights of humanity, or is offensive to public decency, is set aside. There is no pledge to preserve untouched "the laws of the Shastre and the Koran," as was enacted by the third Regulation of the Bengal Government in 1793. It cannot be said of this state paper, as was said, by the late Mr. St. George Tucker, of

the rule of the defunct company: "We have formally guaranteed to the people the maintenance of all rights exercised under their religion, laws, and established usages." There is nothing in the sentiments of the Queen to justify the language of a speaker in the great debates in the House of Commons in the year 1813, who stated, that "the Government was pledged to afford protection to the undisturbed exercise of the religion of the country," that it was contrary to the duty of protection "to obtrude upon the great body of the people, by means of printed works, exhortations involving an interference with their religious tenets." There is, throughout this remarkable document, a studious avoidance of terms which would hamper the future lawgivers of India, in effecting those changes which the progress of intelligence and good government may demand.

2. For the first time in the history of the British occupation of India, a distinct allusion is made to that religion which is the faith of its ruler. Obligations founded on Christian duty are at length recognised. By the "blessing of Almighty God," the Queen hopes to fulfil, "faithfully and conscientiously," her common obligations to all her subjects. She relies on the "truth of Christianity," and gratefully finds solace in its doctrines. "By the blessing of Providence" she hopes to foster industry, and to administer the government for the benefit of all her people. She breathes an earnest prayer to the "God of all power" to grant her and her officers "strength to carry out" her wishes for the people's good. Never before have such sentiments proceeded from the British rulers of Hindustan. Whatever desire the East India Company may have felt and expressed for the well-being of their subjects, never did they permit themselves to be betrayed into an expression of their faith in Christianity, or their dependence upon God for strength to discharge the arduous duties which the government of that vast empire imposed upon them. In this respect we receive the language of the Queen with gratitude. It might indeed have been warmer in tone, and more explicit in its reference to the religion of the only Saviour of men. But even as it is, this royal edict stands in marked and refreshing contrast to the proclamations which the Indian authorities have published in past days. We rejoice in the salutary and auspicious change.

3. Perfect liberty of conscience and of worship is assured to the people of India. None are to be favoured, none "molested or disquieted by reason of their religious faith or observances." Equal and impartial protection is promised to all. Emphatically does the sovereign disclaim all right or desire to impose Christianity upon her people, and in this she only expresses the common sentiment of every evangelical Christian community in Britain. Protesting, as missionaries and their supporters have often had to do, against the opposition and discouragement their labours have received, and the direct maintenance of idolatry and Mohammedan imposture by the English Government, they have never desired more, than "equal and impartial protection for all classes alike." It has been the dishonourable trick of the advocates of the "traditional policy," which, in practical working, was a perpetual patronage of idolatry, to represent the friends of Christian missions as desirous of the compulsory imposition of Christianity on the Hindus. Nothing can be further from their wish. That which the Queen declares to be the principle of her future government, is the precise desire of every Christian and of every missionary. It is our hope that, in the administration of the Indian government, Christians as well as Hindus and Musulmans will for

the future enjoy the "equal and impartial protection" so long denied them by the servants of the East India Company.

We could, however, have wished that the "interference with religious belief or worship," from which the Queen commands all in authority under her to "abstain," had been more clearly defined. Beyond doubt, men of the school of Lord Ellenborough and Sir George Clarke, or the authors of the despatch of 1847, will endeavour to interpret the language as a prohibition, forbidding the servants of the Queen, both civil and military, to promote the cause of Christ. Any attempt to impose such a condition on the sovereign's officers we are sure will fail. The Havelocks, Lawrences, Montgomerys, and others, by whose Christian devotedness and prowess India has been recovered for the British Crown, are not men to endure or to be trammelled with this degrading tie. In their *official* character they will doubtless abstain from all "interference" with the religious beliefs of Hindustan, and will be among the most strenuous denouncers of the impolicy and sin of any attempt to "impose" their convictions on the people over whom they rule. But they will undoubtedly claim the right of every British citizen to foster and support, in his private capacity, the religion he conscientiously receives. They will not be satisfied with *less* than the liberty which is the right of every Hindu amlah, of every Mohammedan darogah, to build a sanctuary for his god and to encourage the spread of his faith. The terms of this proclamation are not to be interpreted by the policy of a political party, the fears of a Court of Directors, or the hostility of adversaries to the faith of Christ. This important state paper is the enunciation of the policy of the monarch of a great empire, and not that of a clique or party. Its declarations must be understood in accordance with the principles which rule in all parts of the Queen's dominions,—and those principles embrace perfect freedom of conscience and action, for the rulers as well as for the ruled, for the officers of Government as well as for those over whom they exert authority. The Queen disclaims for herself all right and desire to impose her convictions on her subjects, and she can require no more from those whom she delegates to the exercise of her power.

4. The principles of this proclamation are fatal to the institution of caste, so far as its observance interferes with the administration of justice, or the tenure of office under the crown. The sovereign cannot set aside, if she would, those social distinctions which regulate the relations of different classes of society. But before the law, and in employment in public duties, she can, and has the right to enforce the utmost impartiality. Equal justice is the birth-right of all classes, and fitness is the sole qualification for official employment. In these matters our sovereign simply enunciates the principles of the English monarchy.

On the whole we accept this important proclamation with thankfulness and gratitude to God. It is a long step in advance of the past, and ushers in, we trust, a period of peace, progress, and prosperity for our Indian empire. We would urge on all our readers to join in the devout prayer of its close, to make the welfare of India a frequent subject of supplication, to implore for our beloved Queen all needful grace for the mighty task before her, and finally, to cry to God for the speedy conversion of the people to the cross of Christ, through the instructions of godly men. Thence will undoubtedly proceed that "prosperity which will be our strength," that "contentment" which will issue in our "security," and that "gratitude" which will be "our best reward," in the government of the empire of Hindustan by Queen Victoria.

MEMOIR OF THE LATE MRS. YATES.

BY THE REV. JAMES HOBY, D.D.

Mrs. Martha Hodson Yates, widow of the late Rev. William Yates, D.D., of Calcutta, departed this life on Friday, Nov. 12th, 1858. She had recently returned from India for the fourth time. The climate of Bengal suited her constitution so much better than that of her native land, that she decided, in 1856, to bid a final farewell to England, intending to finish her days in the East. The alarm produced by the Sepoy revolt, however, so affected her enfeebled frame that she resolved rather to encounter the severity of an English winter than to remain in an Indian home.

On the voyage a terrific storm threatened to be as fatal as the mutinous outbreak, and from the effects of it Mrs. Yates never entirely recovered. She was therefore ill prepared for the severe cold which set in so early; and after only two days' illness she fell asleep in Jesus. Her end was peace. She repeatedly said, "I am happy," "very happy," "quite happy," and quoted the verse,

"Why was I made to hear his voice," &c.

She listened with calm satisfaction to a reference made by a friend to the death-bed scene of her first beloved husband, Mr. Pearce, when Sujaatali stood by him and said, in the native tongue, "Fear not, fear not, the Lord is standing by thee"—this thought afforded the same satisfaction as that which the dying man of God felt when a smile spread over his countenance and he once more opened his closing eyes to look upon the Mohammedan convert! It was beautiful to watch the last moments of the voyage of life, when, after the tossings of the recent tempest on a stormy sea, she glided so calmly into the celestial haven.

Mrs. Yates was the last of that band of brothers and sisters known as "*The Calcutta Union of Baptist Missionaries.*" None were ever associated for a nobler purpose, and no voluntary brotherhood was ever more nobly sustained. All the brethren of the Union, and their wives, contributed to the signal success of the great enterprise of giving, through the press, the Word of God to the millions of Hindustan; and, as its design and aim was attained, they were in succession called home to their rest and reward: the last of their number was just spared to the very day in which it was determined to relinquish the establishment they founded for this end.

The maiden name of Mrs. Yates was Blakemore; she was one of a highly respectable and esteemed family in Birmingham, who belonged to the congregation in Cannon Street, then under the pastoral care of the Rev. Samuel Pearce. His son William married Miss Martha Blakemore before he left England as a missionary to Bengal in 1817. Having resided a short time at Serampore, they removed to Calcutta, and there consecrated themselves to the service of Christ.

Mr. and Mrs. Pearce returned to England in 1837, and during their stay of nearly three years the successful effort was made to obtain ten additional missionaries, and a native chapel at Intally. After only five months from their landing in Calcutta, Mrs. Pearce was a widow. In 1841 she was united to her late husband's friend and fellow-labourer, Dr. Yates, and was thus enabled, pursuant to the advice of the dying

Pearce, to "stay in the mission and do what good you can." She was again a widow in 1845, when Dr. Yates was removed by death, and committed to the waves in the centre of the Red Sea. With his daughters she visited England, in 1848, and with them returned to India in August, 1850. After a residence of about three years she decided to make England her final home, but the severe climate of her native land induced her to alter that decision, and she returned to Calcutta, for the fourth time, in 1856.

Those who knew Mrs. Yates only during these short intervals, can form but an imperfect idea of what she was at the outset of her career. She used occasionally to refer to the experience and habits of a *forty years'* residence among the natives of India! Forty years ago she was the happy and active wife of him who was honoured to originate the great missionary printing establishment of Calcutta, often called the "Clarendon" of India! After his decease she was united in matrimony with the learned man whose literary labours supplied so much to employ that press; but in the earlier period of their history and amidst numerous trials, she herself was enabled to contribute much to the domestic well-being of the Union, as one family compact, by her own effective labours in a school for young ladies, kept by herself and her missionary sisters.

It was to the young ladies of that school Mr. Pearce delivered his printed address on the subject of native female education, by means of schools for native girls, probably the very first address on this important topic; it was in 1819. This work has progressed but slowly, yet the day will come when woman shall be raised from present ignorance and degradation in India! It is conceivable that even ere long some one of India's daughters, bright in intelligence, shall be raised up to narrate the history of her sex. Gifted with poetic genius, as well as enlightened by the Holy Ghost, she may describe the dark history of the past, and the means by which her Hindu sisters and herself have been elevated to that happiness which then shall be attained. Among the loved and honoured names of the British women whose holy sympathies and devoted labours shall then be extolled, as having achieved the blessed triumph, that of the deceased Christian lady will receive special mention. It may not indeed be strictly true that with her originated the happy thought of schools for the education of native heathen girls, but it would be difficult to prove that the project existed in any mind earlier than hers. Wherever the heaven-born idea first existed, it is certain that, in the early and active days of her missionary life, it may be said of her, who spent nearly forty years in India with this thought living in her heart, that she and her associates in the work did what they could.

BRIEF NOTICE OF THE LATE REV. WILLIAM HENRY DENHAM, OF SERAMPORE.

ANOTHER missionary has gone to his rest. A few short months ago we commended him to our Master's care and blessing. But in His infinite wisdom He has seen fit to remove our esteemed brother, when just treading the threshold of the land to whose evangelisation he had devoted

the best energies of his life. The mission has lost, in Mr. Denham, a devoted servant, and the youth of India an able and most efficient instructor.

Mr. Denham was left an orphan in the first year of his life, his father, an officer in the East India Company's service, with the entire crew and all the passengers of the ship "Ocean," finding a watery grave in the mighty deep between China and Bencoolen, in the year 1809. Weak in health, his mother removed with him to the west of England; but so soon as sufficiently strong he was placed under the vigilant inspection of Father Michael Ellis, of Lartington, in the north of England. He was educated in the principles of the Church of Rome; but even under these circumstances he was conscious of yearnings for immortality. As a child he exhibited a religious disposition, and was struck with the incongruity which existed between his religious instructions and the gaieties he was encouraged to share. He could not reconcile attendance at mass and vespers on the Sabbath afternoon, with the card-playing and gross worldly amusements which filled up the later hours of the holy day.

Such thoughts as these the child dared not cherish. To think was sinful. The idea of heresy, and the known antipathy of friends, debarred the free exercise of thought. By degrees the superstitious tales, the frightful judgments which were said to follow heresy, and the conviction that out of the pale of the Church of Rome there was no salvation, overpowered the lurking suspicions of his mind, and, at the age of fifteen, Mr. Denham's scruples were neutralised, and he was prepared to enter without reluctance into every gay scene which the metropolis afforded, whither he was now removed.

When about the age of eighteen or nineteen, Mr. Denham formed the acquaintance of a person whose mind was deeply tinctured with infidelity. "As a Romanist," says Mr. Denham, when referring some years afterward to this period of his life, "I was defenceless. His bitter sarcasms filled me with the deepest emotion. My total ignorance of Scripture rendered me incapable of reply. Was Christianity, was the Bible upon which it was founded, a delusion? I was, emphatically, 'without God, without Christ, without hope in the world'! What was I to do? To read the Scriptures, I dared not. To meet his arguments, I could not. In this state of mind I remained and settled down in infidelity."

Mr. Denham, nevertheless, maintained his usual attendance on Romish worship. Having no religious principle, he was not prepared to make a stand for his new creed, or rather unbelief. In this state of mind he remained till the year 1830. The manner in which a change of heart was effected he relates in the following manner:—"A friend who was much interested in my welfare begged me to accompany him to the chapel of which he was a member, (Rowland Hill's). A stranger preached. His text was Acts ix. 11, 'Behold he prayeth!' I was struck with the mode of worship, and the solemnity of the discourse. I felt that *I* had never prayed; but I smiled with inward contempt when I was pointed to a simple reliance upon a Saviour. *I felt convinced I was wrong.* I felt if his doctrine was in accordance with the Bible, and it was true, *I must be lost!* Rosary trammels and prescribed confessions had lost their hold upon my mind. I determined to procure a Bible, and to give the book a prayerful and impartial reading. In about four months I had read its contents nearly. This course God blessed to my conversion." At this time Mr. Denham was twenty-one years of age.

Some nine or ten years were now employed by Mr. Denham as the

principal of a school in the vicinity of Kennington, during which time he made a religious profession, and was baptized. About the year 1840, circumstances led him to Faversham, in Kent, where he became the pastor of a Baptist church, raised through the blessing of God by his labours. This office he sustained till his departure for India early in the year 1844.

These thirteen years were years of diligent study, which richly prepared his mind for his future engagements in Hindustan. He had acquired a knowledge of Hebrew, Chaldee, Syriac, Latin, and Greek, and was not unacquainted with Rabbinical lore. Theoretical and systematic theology also engaged his attention, and a considerable course of reading had been pursued in philosophy and history, and whatever may be deemed necessary to the general exegesis of the Bible.

In July, 1843, the question of devoting himself to a missionary life was brought before the mind of Mr. Denham. He took up the matter in a spirit of humility and prayer. "Should the judgment of the brethren," he said, "and the providence of God seem to suggest the propriety of my removal from the humble sphere and affectionate charge over which I am now placed, I will willingly, cheerfully, and devotedly dedicate my days, in Jesus's name, to the heathen." Again, he said, "No home claim could receive countenance from me for a moment; but the cry of those 'whose sorrows are multiplied' (Psa. xvi. 4) is thrilling, their danger imminent, and to their help I am willing to consecrate myself."

With mutual affection and sorrow Mr. Denham parted from the church at Faversham, and in the spirit of a true servant of Christ set sail for India, in the month of February, 1844. The affecting and impressive service at Blandford Street Chapel, when he was set apart for the missionary's life, is yet remembered with deep emotion. His friend, the Rev. J. B. Bowes, preceded him to the rest of God; but had the happiness of renewing Christian intercourse on Mr. Denham's return to this country in 1856.

On arriving at his destination Mr. Denham became the colleague of the Rev. G. Pearce, at Intally. The Intally Benevolent Institution was soon raised in numbers and efficiency by Mr. Denham's exertions. But the decease of the Rev. J. Mack, on the 30th April, 1845, led to his removal to Serampore. In August of that year, Mr. Denham commenced his life's work at that "ancient station," as he called it. With intense interest he entered on the work of repairing the college, of reconstituting the mission, of spreading the gospel in the villages around, and carrying on English services both in the Mission chapel and the Danish church. Aided by the liberality of Mr. Marshman it was his happiness to see his labours crowned with success: the college buildings were put into a state of substantial repair, the school was enlarged, and in due time he obtained the help of a highly qualified colleague in the Rev. J. Trafford. In the pastorate of the mixed native and English church he was assisted by the Rev. J. Robinson.

Failing health, with that of his beloved wife and family, led him to seek the invigorating climate of his native land, in the year 1856. We need not recount the labours in which he engaged on his return. The interest he awakened in the spiritual welfare of India will not soon be forgotten by those who listened to his fervid and earnest appeals, or were privileged with his society in private life. In the month of September of last year he set forth again on his errand of mercy, leaving his family to rejoin him at a later period. But that reunion must now take place in

heaven. In Egypt disease assailed him. At Aden the symptoms were worse. Before reaching Galle some improvement took place; but he was recommended to go on shore, with the hope of recovery, and then after a few weeks delay, proceed to Calcutta. Amid the kindest Christian attentions of the Wesleyan missionary, the Rev. J. Rippon, and the Rev. J. Clarke, the Presbyterian chaplain of the station, the complaint finally obtained the mastery, and he was borne to his lamented grave, but where he would have wished to be, in a heathen land. The letter written by Mr. Rippon to his mourning widow, which she has kindly placed at our disposal, will best convey the circumstances of the closing scene:—

"*Point de Galle, Ceylon, 30th October*, 1858.

"Dear Madam,—It is my painful duty to announce to you the death of the Rev W. H. Denham, who expired at this place, on Monday last, 25th October. He first began to feel unwell whilst passing through Egypt, and when at Aden, or thereabouts, he was seized with acute dysentery, and was so seriously ill on the passage from that place to Galle, that, by the advice of Dr. Mackinnon, of the Madras service, he was landed here on the 21st instant. Dr. Ewart, of the Scotch Free Church Mission, Calcutta, who was one of his fellow-passengers and a personal friend, was exceedingly kind to him during his affliction, and the passengers of the "Simla" subscribed £58 to defray his expenses at Galle. Accommodation was secured for him at the "Lighthouse" Hotel, and Dr. Anthonies, one of the most skilful doctors in Ceylon, was immediately called in, and watched over him with unremitting care. Dr. Ewart requested the Rev. Mr. Clarke, the Presbyterian chaplain, and myself to pay Mr. Denham all the attention in our power; and I need scarcely add that we did all we could to promote his comfort and cheer his mind in the trying circumstances in which he was placed. He lingered in great weakness from the Thursday to the Monday, but was comparatively free from pain, and was generally in full possession of his faculties. Throughout his affliction he conversed freely on religious subjects, and expressed his firm reliance on the Atonement, and his entire resignation to the will of his heavenly Father. His mind was filled with joy and peace in believing. When I first visited him I questioned him on these subjects, and he replied, 'These things are not a question of to-day or to-morrow with me; it has been the great purpose of my life for many years to give my heart wholly to God, and now I have no new resolutions to form. I am *His* in life and death.' On a subsequent occasion, when I alluded to these points, he said, 'It is scarcely necessary for me to repeat my convictions on that subject.' Some of his expressions were—'They that sow in tears shall reap in joy.' *I* have sown in tears, and *I* shall reap in joy. 'For me to live is Christ, and to die is gain.' About five o'clock on Monday afternoon he sent for Mr. Clarke and me, saying he was very ill. We found him rapidly sinking, and fully conscious of his approaching change, but in a very calm and peaceful state of mind. In answer to my inquiry as to whether he felt worse? he replied, 'I am dying; but death has lost its sting.' He delivered over to us his watch, pocket-book, &c., and requested us to take charge of his luggage; after which he spoke on various religious topics, and rejoiced in prospect of the resurrection of the just. He said, 'In my pocket-book is a letter written to my wife in a season of great pain and anxiety; please to forward it to her.' The letter is written in pencil on the leaves of the pocket-book, which I send by post with this. He also said, 'Give my love to my poor, dear girls, and to my precious wife; and tell my boy that up to this very day—and mention the date—my constant prayer for him has been, that he may give his whole heart to God.' After this he did not seem disposed for further conversation, but prayed aloud for a considerable time, expressing the strongest confidence in the Saviour. At ten o'clock he ceased to speak, and at eleven he calmly and peacefully expired. On the following day I committed his remains to the tomb, and he now rests in the Presbyterian burial-ground at this place, 'in sure and certain hope of a joyful resurrection.'"

Thus, in the space of a few months, the Society has lost three of its missionary band. Where are the men to occupy their places? Who shall take up the laborious itinerant life of Mr. Parry? Who will follow as unweariedly as Mr. Thomas the highest interests of the people of Hindustan? Or who will succeed Mr. Denham in his devotedness and consecration to the salvation of the perishing heathen? Are the prayers of the churches withheld that so few come forward to occupy the posts of the fallen? Has the work of the Lord lost its attraction, and the cross its power to constrain? Earnestly do we press upon our rising ministry, upon our young pastors, and the instructed youth of the church, the pressing need of India for more evangelists, for devoted messengers of the gospel of peace.

FOREIGN INTELLIGENCE.

A VISIT TO DELHI AND MEERUT.

BY THE REV. JOHN GREGSON.

I HAD only just time to drop you a single line by the last mail after my return from Delhi. I now proceed to give the particulars of my visit there.

In reference to poor McKay, I am sorry I could gain no positive intelligence as to his fate. The native rumour is that given by Fatima, viz., that he formed one of a party who took refuge in Skinner's house, and perished after holding out two or three days. On going to inquire of the magistrate, he told me that he had no intelligence of McKay, not having heard his name mentioned; and on my relating the native rumour, he replied that he did not think any such occurrence had taken place in Col. Skinner's house; he had not heard the least rumour of the kind; but he said that a party of about thirteen had fled to the house of Mr. Aldwell, who is related to Col. Skinner, and whose house is situated in Durriagunge, not far from that occupied at the outbreak by Mr. McKay. This party held out two days, and resisted all the musketry and even canon the rebels could bring to bear against them. The house, until very recently, when it was repaired, bore distinct marks of cannon shot. On the third day a messenger came to say that if they would give themselves up, the King would spare their lives and take care of them. Having no other resource they agreed, and directly after were treacherously taken to some bullock sheds and mercilessly slain. Their bodies were subsequently dragged into the river. Now it is very probable that poor McKay formed one of this party. Had he succeeded in reaching Skinner's house as stated, he would have been near the Cashmere Gate, out of the way of the mutineers, and might, one would think, have slipped out of the city, when he would have had the whole country open for escape. But as he is known to have lived a very retired and studious life, he would be little likely to know of the mutiny until the tumult reached his very door. He would then, no doubt, try to flee *from* the rebels, which would take him in the direction of Mr. Aldwell's house, and meeting with other fugitives, they might very naturally seek refuge there as a somewhat strong and commodious place. Native rumour has most distinctly associated Mr. McKay's name with the *party* whose destruction I have narrated. The only difference—of *house*—not being in my esteem of much importance. Here I imagine the matter must rest. Not one other word of intelligence could I glean, and the probabilities appear to me very strong that he died amongst this party.

I very much regret I could not meet with a relic of McKay's of any sort. I

went about the city and looked into many shops, but the city is almost deserted, and the shops contain no plunder whatever. Scarcely a book could I find, and the few I did meet with were new.

The intelligence I gained of Mrs. Thompson and her daughters, fully confirms Fatima's statement, and leaves scarcely a doubt in reference to their lamentable end. Fatima states she saw Mrs. T. and both her daughters lying dead in their own house on the day of the mutiny. In the compound belonging to the house was a long row of brick outhouses. These had partly fallen into decay. (I may mention that since the occupation of Delhi by our troops, Mrs. Thompson's house has been occupied as a hospital for English soldiers.) About two months ago, these outhouses were found to be much in the way, and it was resolved to remove some of them entirely, and to repair others. In taking away the ruins of one, amidst the débris and rubbish, were found *three complete* FEMALE *skeletons*. One still had the remnant of a gown clinging to it. *One skull* had been pierced by a musket ball, and the other two had received severe sabre cuts. The bones were carefully collected, and have been buried at the foot of a tree in the same compound. The spot I saw. I had this narrative from an apothecary belonging to the 3rd European Bengal Fusileers, who himself saw the remains, and had them buried. It appears that on their success at Delhi, the rebel troops occupied Mrs. Thompson's house, and no doubt, finding the bodies offensive, had them dragged into one of the outhouses. This is exactly what they would be likely to do—just get them out of sight at the least possible expense of labour. This is all they would care for. Should a missionary shortly come to Delhi, I would suggest the removal of these remains to some more fitting locality, and the erection over them of a suitable tablet. It is very heartrending to contemplate the cruel unpitying death they met with. What can be more harrowing than the spectacle of this fierce horde of heartless ruffians, rushing into the house and butchering and hacking to death three helpless and inoffensive women, alike incapable and unwilling to offer resistance?

In reference to the chapel, it is registered, and will be given up to any one empowered by the Society to claim it. It is at present tenanted by an officer, and is in a tolerable state of repair, though evidently suffering from constitutional debility. The roof, especially, bears marks of infirmity and decay, and the whole building evidently needs thoroughly renewing.

I had fully intended to try the temper of the Delhi people by preaching to them, and I made an engagement with Hurra Lal for this purpose, but he did not come as appointed, and my stay was so short that I had not another opportunity. But from all I can learn it seems a thousand pities that you have not a man to send there at once. Hurra Lal writes me the people listen much more quietly and attentively than before the mutiny; and Mr. Medland, of Meerut, informs me that he has been visited by one or two youths formerly in the Delhi College, and also by several men from villages near Delhi. I need not say the immediate occupation by our Society of Delhi would give us a great advantage, and, if possible, ought to be done.

Whilst at Meerut I took an opportunity of visiting the village in the neighbourhood, where you have probably heard a very interesting movement towards Christianity has been made. This village is not more than three or four miles from Meerut. Many years ago, Mr. Fisher, then chaplain of Meerut, baptized a guru belonging to this village, a Kabir Panthi. This is a sect of Hindus whose leading peculiarities are utter aversion to idolatry and friendliness to all religious parties. When the mutiny broke out, this man went to a distance, but left his Testament and Christian books with some men of his own sect, of whom this village contains a large number. They read the books, were much interested and impressed, and came to Meerut to Mr. Medland for further instruction. Some ten or fifteen would walk over on the Sabbath to be present at public worship, and finally they begged earnestly that a catechist might be sent over to live amongst them and instruct them. They offered to build a house for him to live in. Their request was complied with, a catechist and his wife were sent over, and the villagers themselves worked at the house and built it with their own hands, though the material was found by

the Mission. A considerable number of women and children came to be instructed in reading and needlework, &c., and now a neat church has been erected for divine service. When I visited the village, about fifteen women and girls were collected in school, among whom were some two or three mothers with infants in their arms. There were also about ten boys. I was told that the usual number was considerably more than this. The catechist also stated that on the previous Sabbath about eighty were gathered together for public worship. The movement presents several features of deep interest:—its origin, reading God's Word; its extent, comprising, say, considerably upwards of 100 adults and children, in a village of from 500 to 1,000 inhabitants; its rapidity, all accomplished in a few months; and its influence, an awakening such desire for instruction, and leading to spontaneous and voluntary labour in the construction of a house for the catechist.

I am not prepared to say to what extent divine truth has really taken hold of the affections and the life of these people. No doubt much is gained when we have got people to renounce all false religions, and to receive with willing and impartial minds all the Christian instruction we are able to impart. All this *is* gained in the case before us. But from what I heard it would seem that the attachment of the people to the Christian faith is not very intelligent or strong, and already a cloud is hovering over this little Christian community, and whether it will disperse, or expend itself in destructive fury, we cannot at present tell.

HOSTILITY TO THE GOSPEL BY THE ZEMINDARS OF BENGAL.

THE spread of the gospel in the district of Backergunge continues to excite the opposition of the landholders. Our readers are well acquainted with the case of the Baropakhya Christians, who to this day have failed to obtain either justice in the courts of law, or compensation for the losses they sustained and the captivity they endured. It will be seen from the following communication from the Rev. J. C. Page, that the confession of Christ is still attended with persecution. His letter is dated August 30, 1858.

"On the whole, we are (in the churches) still making progress. We have baptized this year a very fair proportion of our hearers—some fifty-three (up to this date) in seven stations. As we baptize our hearers and bring them into the church, so we get new comers from the heathen and connect them with the body of our hearers. The "cause" grows monthly. It therefore continues to raise enemies, and the zemindars do not leave us alone. Only the other day a talookdar, who has lately given a talook in form to the notorious Ram Roton Roy, of Naryal in Jessore, some two months ago came down on our people of Indoukanee. We have some ten families in this little place, and they are the ryots of a *howlahdar*, who holds the land under the talookdar. But they had offended this latter gentleman, in appealing to the authorities against his exacting from them several sums above and apart from their rent. They had also two of their members married, and the talookdar endeavoured by force to get from them a couple of marriage fees. He seized two of them, and ill-treated them, taking from them one rupee with which they were going to market. They petitioned the deputy magistrate, not so much about this ill-treatment as against the talookdar's determination to get from them somehow the *marriage fees* he had repeatedly required. But in doing this they only made matters worse. The talookdar, wishing to pay them off, and dispossess at the same time the howlahdar, recently went through the formalities of a case for arrears of rent against two of the Christians; he then got out a *pyada* (a constable) to realise the rent alleged to be due, kept this fellow at his kutcherry, and then, with some 40 or 50 *latyals*, pounced down on our people at Indoukanee, looted four houses, and walked off with three of the principal men. Two of them he first bound and severely beat, and then handed them over to the pyada from the collectorate. On this, their friends of another village helped to make up just

double the sum required by the pyada, paid it down, released their brethren, and brought them in to me at Barisaul. There was no question as to the ill usage these poor fellows had undergone. One had marks and bruises all over his body, and could scarcely walk; the other had the skin almost torn off where cords had been tightened on his arms. I immediately took up the case, and begged the deputy magistrate to take this village on his way to his own station, and look strictly into the case. This he very kindly did. I was present throughout the investigation; and I hope some of the latyals and the bailiffs of the talookdar may meet with their deserts.

"In other places the landholders still strive to dispossess our people of their land, or to destroy their means of livelihood, and it requires increasing watchfulness to prevent their succeeding. In the village of Koligaon—north of this, and on the borders of Fureedpore—we have a small Christian community. These people, besides possessing a few fields, have, for ten years past, to my certain knowledge, had possession, with their Hindu neighbours, of certain fisheries which have yielded more than the rice crops by a great deal. Hence the Koligaon people always managed to keep themselves from debt, and always refrained from begging, helping their own sick, and looking after their own chapel, &c. But, here again, Ram Roton Roy (of whom Mr. Underhill no doubt will be able to tell you a tale or two) came in. He claims a few beegahs of land in the neighbourhood—he gets a decree ordering possession; he next complains that defendants oppose the carrying out of the decree and have retained armed men to resist possession; he consequently obtains the help of the police, and with this police, well chosen and well feed, he takes possession of *many hundreds of acres of land to which he has no more right than I have;* he closes the fisheries, and drives out all the fishermen, and thus completely, for the time being (that is, till dispossessed and compelled to disgorge by a long expensive process in the civil courts), ousts the zemindars of Koligaon, and beggars all their ryots, our people among the number. Our brethren Robinson and Supper, of Dacca, to whom I wrote on the subject, have generously helped the Koligaon Christians to procure larger nets, &c., to enable them to fish in rivers which even Roton Baboo has not the face to claim; and I am going to try what the "great" Baboo himself can be got to do! All the zemindars of the place are with me. Nay; they want to give me or the native preacher of Koligaon the management of their whole estates, if we will but fight the Baboo in the courts; yet these too were our enemies till we resisted and got the better of them!

"Again, at Madra, in the west, we have had an affair which has cost me a great deal of trouble and some money too. Indeed, I am obliged to turn downright attorney for these people. Two of our Christians there were some months ago being dispossessed of their fields by their talookdar. They went to sow these fields one morning in April last, but were driven off by some Hindus and Mohammedans sent out by the talookdar. In the afternoon, they returned with a few of their brethren in order to get through the sowing in a few hours, as the law gives the crop to him who sows it, irrespective of any other claim; but they were met by a greater number, beaten off, and pursued to the house of one of the Christians who lived near these lands. Here the Hindus and Mohammedans attempted to carry everything by assault. The Christians defended themselves; and though they gained the day, it was not before two of their number, and one of the Hindus, were wounded. I happened to be nearing the village, when the wounded men were being sent in to Barisaul by the police. The darogah followed me the next day, held an investigation, got 150 rupees from the talookdar (the talookdar told me this himself with deep regret!), and sent in a report to the effect that the Christians were the aggressors; and that forty-three of their number had fought with five or six of their Hindu neighbours, and the above was the result! We disallowed the darogah's investigation, and had the case tried *ab initio* by the deputy magistrate. Still the darogah and talookdar managed to get some nineteen false witnesses to swear they had *seen* twenty, thirty, forty, fifty, Christians all armed in this affray; and they were so exceedingly sharp as to be able to mention the names of all they *saw!* Thus we were involved in one large body, and naturally enough; for the heathen outnumber us, know by name and feature every Christian, and can tell a lie oftener and much more willingly than they would speak the truth. This case is still dragging its slow length along; and how it will end I know not. It seems to be a very sage opinion among our magistrates, that if men on two sides are wounded, there must have been a *mutual affray*. So *they* become prosecutors on behalf of government and punish all sides! They can hardly understand that in defending my property or my person such a result is likely to occur.

"There are other matters, too, of a like sort to which I might refer, all tending to show the hostility we have still to encounter on all hands. But, verily, blessed be God that the heathen do oppose us! I want them not to love us. Suffice it that the authori-

ties are not against us. Zemindars will be our enemies, *unless indeed Christian men become zemindars.* And yet why should not this be? What is to prevent many a Christian man who has more money than he knows what to do with, laying out his money at veritable good interest by purchasing a zemindary, and then showing forth the beauty of Christianity by a course of justice, and honesty, and clemency, in all his dealings with the ryot? On this subject I must write to you fully, some day.

"Withal, though tried, we are not cast down. God, for Jesus's sake, has pardoned, helped, and in some degree prospered us. To Him be praise! To that dear Redeemer, through whom comes every blessing, be also praise!

"I do not for my part dislike *storms*, if God only in mercy grant grace to face and get through them. A *stagnant tank* is just a — stink! But a river, boisterous, tossed by tempest, though it rush to a sea of destruction, may still be stemmed, while it contains much that is pure and good."

The missionary obviously cannot be indifferent to the social well-being of the people who are exposed to these oppressive proceedings for Christ's sake. It is easy to say that it forms no part of the missionary's duty to trouble himself about the zemindary and other social questions, and that they are beyond his duty and capacity. Painful incidents and facts like those recorded above, make him too well and thoroughly acquainted with the working of a system, which has left the ryot of Bengal at the mercy of a class that has obtained unenviable notoriety for its tyranny and lawlessness: while to withhold the disclosure or to refrain from expressing the condemnation such proceedings deserve, would be to neglect the duties which humanity imposes, and of which Christianity so peculiarly demands the discharge.

NOTES AND INCIDENTS.

MISCHIEF OF HINDU MARRIAGE CUSTOMS.—The "Bangalore Herald" gives another instance of the baneful effect of the Hindu marriage customs. A young native employed in one of the Government treasuries was seized with cholera and died. His wife, a girl of some ten or twelve years of age, was thus made a widow, and unable, of course, to marry again. The anticipation of the solitary life she would then be compelled to live, so preyed upon the child's mind, and upon that of her mother, that both drowned themselves in a neighbouring tank. This is but one instance out of thousands that are happening every week. Indeed, so common an occurrence scarcely deserves mention, but that some persons gravely argue that one of the causes of the rebellion was the recent marriage law, by which the marriage of widows is rendered valid in law.

A NATIVE CHRISTIAN COLONY IN NORTHERN INDIA.—In the Dehra Doon is a colony of native Christians. It consists of sixty-six individuals who, persecuted at Mirzapore, were settled by a benevolent Englishman on some land in the Dhoon. They arrived in February, 1818, and have already eighty bigahs cleared and prepared for rice. Double that extent will be cleared for the next crop, and from the end of this year the Christians will be able to support themselves. They have a schoolmaster, and shortly a catechist will permanently be located among them. They have also commenced the cultivation of tea and coffee. The children will be taught different trades, and the colony thus rendered a nucleus of civilisation for the Dhoon.—*Friend of India.*

CHRISTIANITY AND THE GOVERNMENT OF PEGU.—In Pegu, the great want is population to occupy the fertile plains of the delta of the Irrawaddy. Major Phayre's measures for obtaining immigrants are wise. His great resource is to attract the Karens. The wild tribes which stretch far over the eastern border of Burmah

appear to have been strangely moved by the position of their brethren in Pegu. They have demanded Christianity and English protection. Fortunately Major Phayre, the commissioner of Pegu, is not attached to the doctrine of neutrality, which means really encouragement to idolatry and hostility to the gospel. He does not consider Christianity in itself a disqualification for office, and has actually employed Karen Christians as envoys. San Qualah, an ordained preacher, with six assistants, have been settled among the wild Karens of the Poung-Long Hills, and have been welcomed both as civilisers and evangelists by the people. They have thoroughly succeeded. The efforts of these teachers soon attained an importance and celebrity that engaged the attention of the remotest tribes. The Yaings, dwelling in the mountain fortresses of the further ranges of the Poung-Long, have presented an appeal to the Government agent to be admitted into the community of Christians, and earnestly requested that a teacher should be sent to reside with and instruct them.—*Friend of India.*

THE PROCLAMATION A HINDU WOULD DESIRE FOR INDIA.—The occasion should be one which shall establish a new ceremony, custom, or observance, binding without the aid of penal sanctions on all natives of India, and periodical in its operation. The Hindu, in his daily worship, invokes blessings for all those he loves. His sons, his family, even his dependents, are duly remembered in the daily prayers he puts forth in obedience to a rigid practice, not at all more ceremonial than obligatory. Why should he not be commanded by the forthcoming edict to include in his future prayers the name of the reigning sovereign and his progeny? The Mohammedan, too, makes his daily prayers, and the form he adopts admits of a similar modification. Why should he not be made to do it? No Asiatic statesman would have allowed this opportunity to pass without imprinting on the daily habits of the people he came to govern an enduring mark of the new condition in which they were placed.—*Hindu Patriot.*

ROMAN CATHOLIC ZEAL.—Some years ago, the subject of China's conversion came up, and was much discussed, both by Protestants and Roman Catholics. At that time we were informed by the late Mr. Abeel, an American Missionary to China, that one hundred young Popish priests sent a letter to the Propaganda Society, each signing his name with blood drawn from his own veins, earnestly desiring to be sent as Missionaries to that country. Of Francis Xavier it is said: "Weak and frail as he was, from the days of Paul of Tarsus to our own, the annals of mankind exhibit no other example of a soul borne upward so triumphantly through distress and danger in all their most appalling aspects. He battled with hunger, and thirst, and nakedness, and assassination, and pursued his message of love with even increasing ardour amidst the wildest war of the contending elements. When, on one occasion, reminded of the perils to which he was about to expose himself by a mission to the barbarous islands of the Eastern Archipelago, he replied, 'If these lands had scented woods and mines of gold, Christians would find courage to go there, nor would all the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honour to which such a sinner as I am may not aspire; but this, I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul.'" This is a sublime heroism. Wondrous Xavier! whatever were thy errors, it would be the dregs of bigotry not to admire thy martyr-zeal.—*Rev. J. A. James.*

THE BAPTIST MISSION IN JAMAICA.—Among other visits paid with the view of making myself better acquainted with the sentiments of the peasantry, I stopped on two occasions at the principal Baptist Stations, in St. James, Mount Carey, near the Montpelier's, and Salter's Hill, on the road to Maroon Town, the ministers

in charge of which had previously requested me to receive addresses from their assembled congregations. I availed myself of the opportunity. . . . . Whatever may have been the case in past times, the advice now given by the Baptist ministers to their flocks is sound enough, and I should be very sorry to see the decline of their influence over them, perceiving, as I do, that no other would replace it, and that, if left to themselves, in remote localities, the people must inevitably retrograde. As a member of the Church of England, I, of course, should prefer to see the spread of her communion; but supposing it for a moment possible for her ministers to acquire that influence over the Negro which the traditions of the past, no less than the zealous solicitude of the present, confer on these missionaries, it would obviously be utterly impracticable for the rector or the curates of a parish containing some 300 square miles, to leave the localities to which their duties tie them down, for the purpose of following these settlers in the wilderness, and urging them to the erection of chapels and schools, as the Baptists invariably do. That their teaching has, on the whole, been productive of great good, is now, I think, all but universally admitted; and I am bound to state that I found their congregations well-dressed and orderly, and with every appearance of being, as I believe they are, the most civilised portion of the emancipated population. —*Despatch of Governor Sir H. Barkly, May*, 1854.

HOME PROCEEDINGS.

We have the pleasure to announce that, by the good providence of God, the Rev. R. Williams and Mrs. Williams safely arrived in Calcutta on the evening of the 23rd September, "in health and safety." The voyage occupied ninety days from Gravesend, and was on the whole a very pleasant one. The society of pious friends, and public services on the Sabbath, both among the passengers and the soldiers on board, afforded much interesting occupation. After a few days' stay in Calcutta, Mr. Williams proceeded to Allahabad, where it is proposed that he should stay for a short time, and report to the Committee on the propriety of re-occupying that important city as a missionary station.

The Rev. James Smith and his family have also arrived safely in Melbourne, Australia. With his accustomed activity and energy, Mr. Smith had already commenced to give a series of lectures on India, which were largely attended, and the best results were anticipated in deepening the interest of our friends in the India Mission.

SPECIAL PRAYER FOR INDIA.

We would earnestly entreat our friends to make the welfare of India the subject of their supplications at the first missionary prayer meeting for the year. The direct government of India by the Queen, inaugurating a new era in the history of that great country, the spiritual destitution of its myriads of inhabitants, the restoration of order, the calming of the passions which strife and war have let loose, the need of holy men of God to proclaim the Gospel of peace, the increase of Christian devotedness in the native Christian community, and of zeal and liberality in the work of the Lord at home, are suitable and urgent matters on which to unite in supplication at the throne of grace. The promises of God and the prophecies of holy writ encourage us to draw near with one accord to the footstool of our Father in Heaven.

We are happy to announce that a special devotional service will be held in the Lower Room, Exeter Hall, at twelve o'clock, on Monday, January 3rd, to implore the outpouring of the Holy Spirit on the missionary labours of all sections of the Christian Church in the East. This is a united meeting of the friends of all the great missionary societies in the metropolis. Tickets of admission can be had at the various mission offices in London.

THE MISSIONARY HERALD.

It will be perceived that the present number contains a greater variety of missionary intelligence than usual. As announced in previous issues, the contributions and acknowledgments will be found on the cover of the edition of the Herald, which is published separately from the pages of the Magazine, at the price of *One Penny*. It can be obtained through every bookseller in town and country.

QUARTERLY MISSIONARY HERALD.

On the 1st of February will be ready for issue, in an attractive form, under this title, a paper of eight pages, small 8vo., for the use of Auxiliaries and Associations, for gratuitous distribution among subscribers of one penny a week, and upwards. It will contain an interesting selection of missionary narratives, incidents of missionary life, and other matter calculated to awaken and sustain a missionary spirit. As it will be issued direct from the Mission House, we shall be happy to receive at an early period a notification from Secretaries of Auxiliaries and Associations the number they are likely to want.

JUVENILE MISSIONARY HERALD.

With the opening of a New Year arrives a favourable opportunity for extending the circulation of this valuable and interesting Juvenile Magazine. It is written and edited by one of the best of living writers for the young, and we trust that our warm-hearted friends among the teachers of Sunday Schools will do their best to attract the attention of their scholars to its pages, always adorned with pictures, and filled with missionary narratives and facts. There will be some changes this year, and considerable improvements, and we hope a vigorous effort will be made to increase its circulation.

WIDOWS AND ORPHANS.

Last year we made an appeal for a sacramental collection, the first Lord's day in the new year, to aid our Widows' and Orphans' Fund. We asked only for what might be contributed over and above the usual collection. We ask for the same again, for never was any money given more cheerfully, and the churches sending their contributions up—and many, *very* many, were poor churches—testified to the interest which the subject excited. Circulars have been sent out in due course, and we trust that even a larger amount will be realised this year.

WALAYAT ALI.

Copies of this very interesting and affecting narrative continue on sale, and can be had at the Mission House, or through the publishers, Messrs. Pewtress and Co., price One Penny. It is a very attractive and suitable reward book for the season.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JANUARY, 1859.

BELFAST.

ENCOURAGING REPORT.

The following statement by the Rev. R. M. Henry affords much cause for gratitude and hope.

My Dear Sir,—In reply to your inquiry about the operations of the society in this place, I am glad to say that the church here seems to be in a prosperous state. Our attendance on the Lord's day has been considerably increased. The young members of the church and congregation are entering with spirit on the various plans of usefulness which have been brought before them. Seventeen members have been added to the church since the time of my connection with it. Others are applying for membership; and more, we expect, will soon follow their example. Eight from different religious denominations have been received by baptism.

Our *Sabbath School*, I am happy to say, has been greatly increased. We began with 35 scholars, and we have now an average attendance of more than 120. The staff of teachers has been largely augmented.

We had 6 at first, and above 20 are now regularly engaged in this good work.

For the enlargement of the school we adopted the plan of house-to-house visitation. The district surrounding our place of worship, you are perhaps aware, is one of the most degraded and destitute in the town. Public-houses and dens of iniquity abound in it. Brawling, cursing, and fighting are familiar and almost daily scenes. On the Lord's day the streets swarm with neglected children of the worst and lowest class. Through the streets and lanes of this locality we went, two and two, visiting every house, inquiring from the parents if their children were attending any school on the Lord's day; and if not, we invited them to come to ours. Many of the people received us kindly, even gratefully, and promised to send their children to the school. One or two Roman Catholics expressed their gratitude to us for calling. Others declined either to send their children or receive the tracts we offered to them. On the whole, the result of this visitation has been most encouraging, and has issued in a large accession to our school. Many of these new comers are truly the "Arabs" of the streets; as wild, restless, and untamed as the rangers of the desert; but when father and mother have forsaken them, may they not be taken up by Him who came to seek and to save that which was lost? We have just organised a *Tract Distributors' Association* in connection with the church here. About twenty persons (chiefly teachers of the Sabbath school) have joined it, and are now employed in this good work. I wrote to the secretary of the Religious Tract Society in London, stating the condition of the district we proposed to visit, and the plan of our intended operations. In reply to this, we received a large and very liberal grant of tracts, chiefly of the narrative and pictorial series, furnishing us with a most excellent and abundant supply of a kind most suitable for our purpose.

Above four hundred families of the poorest classes are now being visited by the distributors in different parts of the town, and we trust that the gospel brought in this way to many a home where the minister of God seldom if ever enters, and where the inmates scarcely ever open a religious book or attend a place of worship, will not be without its fruits. The bread cast upon the waters may tarry for a season, but we have the assurance which will never fail, that God's word will not return to him void.

I may state that in the circulation of the tracts we have adopted the "loan" system as best adapted to secure both the reading and preservation of the tracts. I may also add, that in the district adjoin-

ing our place of worship, we have endeavoured to combine the visitation for scholars with the distribution of tracts.

In this way we lighten our work and bring a religious influence to bear both upon parents and children.

As I am pressed with special engagements this week, I find I must hastily conclude.

I am, my dear Sir,
Yours truly,
R. M. HENRY.

The Rev. C. J. Middleditch.

CONTRIBUTIONS,

Received on behalf of the Baptist Irish Society, from Sept. 16 *to November* 12, 1858.

	£ s. d.	£ s. d.
London—		
Church Street Auxiliary, by Joseph Sanders, Esq., Collected by Mrs. Elmore	1 15 0	
Do. Mrs. Sam. Pontifex	1 17 4	
		3 12 4
Hackney, by G. B. Woolley, Esq.— Collection (moiety)		11 4 0
Upper Clapton, for *Conlig School*, Mrs. Cozens and Friends		5 0 0
Heaton, W., Esq.		0 10 6
Renard, —, Esq.		1 1 0
Tritton, Joseph, Esq.		5 5 0
Wood, Mr. (donation)		3 0 0
Berwick-on-Tweed—		
Baptist Mission Fund	2 14 6	
Burn, Mr. John	0 2 6	
Dodds, Mr.	0 5 0	
Paxton, Mr. E.	0 10 0	
Paxton, Mr. W. (2 years)	2 0 0	
Robson, Rev. C.	3 0 0	
Robson, Mrs.	0 10 0	
Weir, Mr. G.	0 2 0	
		9 4 0
Birmingham, by J. H. Hopkins, Esq.— Montgomery, Misses		0 10 6
Braintree, by Rev. D. Rees— A Friend		1 0 0
Cork, by Miss Crosbie— Miss C.'s Class		0 9 10
Liverpool, by John Golding, Esq.— Myrtle Street Chapel, Voluntary Contribution Society		20 10 0
Louth— A Friend (donation)		0 10 0
Newcastle-on-Tyne, by Mr. H. Angus— Bewick Street, Collection		6 7 6
Northampton, by Mr. W. Gray— Collection	9 3 4	
Collected by Mrs. Clifton	1 5 0	
Brice, Mr.	0 10 0	
Brown, Rev. J. T.	0 10 0	
Bumpus, Miss	1 0 0	
Gray, Mr. W.	1 1 0	
Kightley, Mr.	0 10 0	
Underwood, Mr.	0 10 0	
		14 9 4
Pontheer— Jenkins, Mr. W., senior	1 1 0	
Jenkins, Mr. John	1 1 0	
		2 2 0
Ramsgate, by Miss Spencer— Burn, Miss	0 10 0	
Gold, Miss	0 10 0	
Hurst, Mrs.	0 10 0	
Spencer, Miss	0 10 0	
		2 0 0
Taunton, by T. Horsey, Esq.— Moiety, Weekly Subscriptions	0 9 4	
Blake, Mrs.	0 10 6	
Horsey, Mr. T.	0 10 6	
Maynard, Mr. R.	0 10 6	
Stevenson, Mr.	1 1 0	
Walter, Mr., Oldbury Lodge	0 10 6	
		3 12 4

SCOTLAND.	£ s. d.	£ s. d.
Collected by Rev. J. Milligan and Rev. C. J. Middleditch—		
Aberdeen—		
Bakewell, Mr.	0 5 0	
Barclay, Miss Jane	0 5 0	
Barker, Mr. A. C.	0 10 6	
Brown, Mr. George	0 10 0	
Davidson, Mr. David	0 7 6	
Davidson, Mr. W.	0 2 0	
Friends	0 9 0	
Friends at John Street	0 6 0	
Gibb, Mr. George	0 6 6	
Macallam, Mrs.	0 5 0	
Macdonald, Mr. John	0 10 0	
Macdonald, Mr.	2 0 0	
McGregor, Mr. Jno.	0 10 6	
Mee, Rev. G. S.	0 5 0	
Rowell, Joseph, Esq.	3 0 0	
Stewart, J. Esq.	2 0 0	
		11 12 0
Bridge of Allan— Blair, Rev. J., and Mrs.		5 0 0
Cupar Fife— Collection	2 16 0	
Cooper, Mr. A.	0 2 6	
Drummond, Mrs.	0 2 6	
Duncan, Mr.	0 10 0	
Duncan, Mr. C.	0 2 6	
Duncan, Mr. H.	0 2 6	
Foote, Mr. W.	0 5 0	
Greig, Mr.	1 0 0	
Honeyman, Mr.	0 2 6	
Honeyman, Mr. G.	0 2 6	
Hood, Mr.	0 2 6	
Innes, Mr. W.	0 2 6	
Miller, Mr. James	0 4 0	
Robertson, Mr. J.	0 2 6	
Robertson, Mr. W.	0 2 6	
Robinson, Mr. S.	0 5 0	
Sharpe, Mr. Alex.	0 10 0	
Taylor, W. A., Esq.	0 5 0	
A poor Widow	0 1 0	
		7 1 0
Dundee— Easson, Mrs. John	0 2 6	
Gilroy, A., Esq.	1 0 0	
Gourlay, Mrs.	0 5 0	
Gourlay, Mr. A.	0 5 0	
Gourlay, Mr. G. (don.)	0 10 6	
Henderson, Mr. John	0 10 0	
Lamb, Mr.	0 5 0	
Low, Mr. A. (don.)	1 0 0	
McGavin, R., Esq.	1 0 0	
Nicoll, Mr. Robert	0 10 0	
Steel, Mr. Niel	0 4 0	
Watson, Patrick, Esq.	1 0 0	
		6 12 0
Dunfermline— Bell, Miss	0 1 0	
Graham, Mr.	0 2 6	
Inglis, Mrs.	1 0 0	
Inglis, James, Esq.	0 10 0	
Mathewson, Mr.	0 10 0	
Mathewson, Mr. A.	1 0 0	

	£	s.	d.	£	s.	d.
Mathieson, Mr.	1	0	0			
Robertson, R., Esq.	1	0	0			
Spittal, Miss	0	5	0			
Thomson, Rev. R.	0	2	6			
White, Mrs.	0	5	0			
				5	16	0
Edinburgh—						
Collection, Dublin Street	10	0	0			
,, Upper Queen Street Hall	7	10	0			
A. B.	0	5	0			
A. B., a Friend	0	5	0			
A. C. and J. B. G.	0	7	0			
A. M. B.	0	5	0			
Beilby, Mrs.	0	10	0			
Cowan, C., Esq., M.P.	0	10	0			
Dickie, Mr. H. D.	0	5	0			
Duncan, Mr. Henry	0	5	0			
Duncan, W., Esq.	1	1	0			
Friend	0	2	6			
Grant, James, Esq.	1	0	0			
Haldane, Mrs.	0	10	0			
Haldane, Miss M.	0	5	0			
Haldane, Miss H.	0	2	6			
Haldane, R., Esq.	0	10	0			
J. W.	0	5	0			
Macandrew, Mr. James	0	5	0			
Macandrew, John, Esq.	1	0	0			
Macandrew, John, jun., Esq.	1	0	0			
Macandrew, D. M., Esq.	0	10	0			
McQueen, K., Esq.	0	5	0			
Millar, Mr. John	0	10	6			
Miller, Professor	0	10	0			
Muir, Mrs.	1	0	0			
Purves, Mr. W.	0	5	0			
Rose, Hugh, Esq.	0	10	0			
Simpson, Dr.	0	5	0			
Smoky, A., Esq.	0	10	0			
Watson's, Miss, Class	0	2	6			
Wemyss, Mrs.	5	0	0			
Young, Mr. A.	0	10	6			
				36	1	6
Glasgow—						
Allan, Mr. James	1	0	0			
Anderson, Mr. John	1	0	0			
Arthur & Co., Messrs.	1	0	0			
Brown, H., Esq.	0	10	6			
Bryce, J. D., Esq.	1	0	0			
Crewdson, Isaac, Esq.	0	10	0			
Dunn, James, Esq.	1	0	0			
Ennis, Mrs.	0	2	6			
Ewing, H. E. Crewe, Esq., M.P.	1	0	0			
Findlay, W. R., Esq.	1	0	0			
Friend	2	0	0			
Friend	0	5	0			
Gibson, Mr. John	0	5	0			
Johnstone, Mr. W.	0	5	0			
John Street Chapel, a few Friends at	0	12	6			
Kirkwood, Mr. John	0	7	6			
McCallum, Mr. and Mrs.	1	0	0			
McCallum, Mr. Hugh	0	5	0			
Mitchell, J., Esq.	1	0	0			
Morrison & Co., Messrs.	1	0	0			
Murray, Mrs.	0	5	0			
Paton, W. P., Esq.	1	0	0			
Paton, Mr. A.	0	10	0			
Playfair, J., Esq.	1	0	0			
Scott, Mr. E.	0	10	0			
Scobie, Brebner, & Co., Messrs.	1	0	0			
Smith, Messrs. D. & J.	1	0	0			
Smith, Misses	0	5	0			
Stevenson, Mr. Wm.	0	10	6			
Stewart and McDonald, Messrs.	1	0	0			
Taylor, Mr. John, sen.	0	10	0			
Taylor, Mr. John, jun.	1	0	0			
Terence, Mr. James	0	5	0			
Tolmie, Mr. W.	1	0	0			
Williamson, Mr. John	1	0	0			
Wilson & Matheson, Messrs.	1	0	0			
Windgate, W., Esq.	1	0	0			
Wright, J., Esq.	1	0	0			
Hope Street Chapel Public Meeting	3	6	2			
				32	4	8
[The above is in addition to £35 13s. 0d., per Rev. Dr. Paterson, previously acknowledged.]						
Greenock—						
Dowie, E. T., M.D.	0	10	0			
McBay, Mr.	0	5	0			
Paterson, Mr.	0	5	0			
Stevenson, Mr.	0	5	0			
				1	5	0
Kirkcaldy—						
Herriot, Mr.	0	10	0			
Horn, Mr.	0	10	0			
Ireland, Mr.	0	10	0			
Laing, Mr.	0	10	0			
Sang, Mrs.	0	4	0			
				2	4	0
Leith—						
Collection				0	16	0
Paisley—						
Baldwin, Mr. C.	0	5	0			
Coates, Thomas, Esq.	10	10	0			
Coates, Peter, Esq.	5	5	0			
Coates & Sons, Messrs. William	2	0	0			
Gibbs, Mr. A.	0	10	0			
Macalpine, Mr. T. W.	1	0	0			
Shanks, Thomas, Esq. (two years)	1	0	0			
Spiers, Mr. A.	0	5	0			
A few Friends at Chapel	0	10	0			
				21	5	0
Rothesay—						
Edmond, Miss	0	2	0			
Mansfield, Rev. J.	0	5	0			
Scott, Colonel	1	0	0			
Shirreff, Mrs.	1	0	0			
Turnbull, Mr.	0	10	0			
Young, Major	0	5	0			
				3	2	0
St. Andrews—						
Collection	1	6	0			
Aikman, Mr. A.	0	5	0			
Thompson, Mrs.	1	0	0			
				2	11	0
Stirling—						
Collection	0	15	0			
Sims, Miss L.	1	0	0			
				1	15	0
Legacy.						
Bequest of the late Mr. J. Barcham, of North Walsham, by Messrs. R. B. Silcock, and J. Barcham				19	19	0

Received from November 13th to December 21st, 1858.

	£	s.	d.	£	s.	d.
London—						
A Saxon	0	5	0			
Barnes, Mr. R. Y.	0	10	6			
Smith, R., Esq.	0	10	6			
Do., for the Poor (don.)	0	10	6			
T. H. H.	1	0	0			
Camberwell, by T. Pewtress, Esq.—						
Collection	19	8	2			
Hepburn, Mr. A. P.	1	1	0			
Hammersmith, by Rev. F. Trestrail—						
Collection	5	11	6			
Aberdeen, by Rev. A. Anderson—						
Friends at George Street, Missionary Box	2	0	0			
Anderson, Rev. A.	0	10	6			
Milne, Jane	0	2	6			
By Mr. H. C. Barker—						
A Friend	0	2	6			
				2	15	6
Attleborough, by Rev. J. Cubitt—						
Two Friends				0	1	6
Aylesham, by Rev. J. Cubitt—						
Collection				0	11	8

	£ s. d.	£ s. d.
Beccles, by Rev. G. Wright—		
Collection		4 4 0
Bristol, by Mr. J. L. Harwood—		
On account		15 13 6
Bury St. Edmunds, by Rev. C. Elven—		
Collection	7 3 6	
Juvenile Society (moiety)	2 12 9	
		9 16 3
Buxton, by Rev. J. Cubitt—		
Cooke, S. C., Esq., Horstead		1 0 0
Cheltenham—		
Groom, Mr. (don.)		0 10 0
Cork, by Miss Crosbie—		
Collected by a Young Disciple		0 6 8
Congleton—		
Beales, R., Esq., M.D.		1 0 0
Coventry, by Miss Franklin—		
A Friend (don.)		10 10 0
Darlington, by Rev. W. S. Eccles—		
Grant, Rev. W.	0 5 0	
Pease, H., Esq., for Schools	0 10 0	
Pease, John, Esq. „	0 10 0	
Pease, Jos., Esq. „	1 0 0	
Williamson, Mr. John	0 10 0	
Wilson, Mrs., collected by	0 12 6	
		3 7 6
Downham Market, by Rev. J. Cubitt—		
Collection		2 7 0
Eye, by Mr. Gissing—		
Collection		2 14 9
Fifield, Bucks—		
Reynolds, Mr. John		1 5 11
Foulsham, by Rev. J. Cubitt—		
Burrell, Mr.	0 5 0	
Crask, Mr.	0. 5 0	
Cubitt, B., Esq.	1 0 0	
Gibbs, Mr.	0 2 6	
		1 12 6
Ingham, by Rev. J. Cubitt—		
Cooke, Mr. R.	0 10 0	
Frary, Mr.	0 10 0	
Howes, Mr. J.	0 5 0	
Postle, Mrs.	1 0 0	
Rudd, Mr.	0 5 0	
Silcock, Mr.	1 1 0	
Silcock & Son, Messrs. R. B.	1 1 0	
Slipper, Mr.	0 10 0	
Slipper, Mrs.	0 5 0	
Slipper, Mr. W.	0 10 0	
Venimore, Rev. J.	0 5 0	
Worts, Mr., sen.	0 5 0	
Worts, Mr., jun.	0 5 0	
Smaller Sums.	0 12 0	
Collection	2 12 4	
		9 16 4
Keninghall, by Rev. J. Sage—		
Bryant, R., Esq.		1 0 0
Leamington, by Rev. James Clark—		
Aspinall, Miss	1 1 0	
Clark, Rev. James	1 1 0	
		2 2 0

	£ s. d.	£ s.
Leicester, by James Bedells, Esq.—		
Baines, Mr. William	0 5 0	
Baines, Mr. Samuel	0 5 0	
Baines, Mr. John	0 10 0	
Bedells, Mr. James	0 5 0	
Bedells, Mr. Joseph	0 5 0	
Billson, Mr. William	0 10 0	
Billson, Mr. Charles	0 10 0	
Branston, Mr. Jos.	0 5 0	
Carryer, Mr. Rupert	0 5 0	
Carryer, Mr. Josh.	0 2 6	
Collier, Mr. John	0 10 0	
Donisthorpe, Mr. J. F.	0 10 0	
Franklin, Mr. G. B.	0 5 0	
Goddard, Mr. Jos.	0 5 0	
Hobson, Mr. S. J.	0 10 0	
Horsepool, Mr. John	0 10 0	
Hutchinson, Mr. John	0 5 0	
Jesson, Miss	0 4 0	
Maxfield, Mr. Matthew	0 10 0	
Paul, T. D., Esq.	1 0 0	
Paul, Mr. T. D., jun.	0 10 0	
Paul, Mr. J. D.	0 2 6	
Peet, Mrs.	0 5 0	
Porter, Mr. Thomas	0 5 0	
Robinson, C. R., Esq.	5 0 0	
Robinson, H. M., Esq.	0 10 0	
Rust, Mr. T. W.	0 10 0	
Sharpe, Mrs.	0 5 0	
Sunderland, Mr. Thomas	1 1 0	
Viccars, Mr. Samuel	0 10 0	
Viccars, Mr. Thomas	0 10 0	
Whitmore, Mr. John	1 0 0	
Wheeler, Mr. S. S.	0 5 0	
		16 5 0
Lewes, by W. Button, Esq.—		
Contributions		4 0 0
Maidstone—		
Watts, Miss, collected by		0 10 0
Middleton in Teesdale, by Rev. W. S. Eccles—		
Collection	3 3 3	
Ditto in Foust	0 9 6	
Bainbridge, Master C. Edw. Missionary Box	0 10 0	
		4 2 9
Necton, by Rev. J. Cubitt—		
Baker, Rev. R.		0 5 0
Newcastle-upon-Tyne, by Rev. W. S. Eccles—		
Bruce, Mrs. J. C.	0 5 0	
Fenwick, John, Esq.	0 10 0	
Frost, Dr.	0 5 0	
Wylie, Mr. Robert	0 5 0	
		1 5 0
North Shields, by Rev. W. S. Eccles—		
Small sums after Prayer Meeting		1 0 0

Further Contributions deferred for want of space.

The thanks of the Committee are presented to Mrs. Cozens and Miss Buols, Upper Clapton; Mrs. Hassell, Brixton; and Mrs. Middleditch, Calne, for very acceptable parcels of clothing for the Irish poor. The attention of Christian friends is respectfully directed to the Article entitled "A Word in Season," in the "Chronicle" for November. The appeal there made by a liberal friend has been already responded to by some. It is hoped others will contribute to the alleviation of suffering during the present winter.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1859.

As the accounts will close on the 31st of March, it is respectfully and earnestly requested that all moneys intended for the next annual report may be remitted previously to that date. In consequence of the Special Efforts for India, some of the churches have not made their usual collections, and in others the collections have been smaller than usual: the committee, therefore, would be most thankful for a few large donations to enable them to repay their bankers, and to meet their other heavy liabilities.

Report of a Missionary Tour, by the Rev. G. Whitehead, of Shotley Bridge, County Durham.

In compliance with the request of our respected Secretary, I once more addressed myself to the work of visiting the more destitute villages within my reach in these northern parts. During my tour I was necessitated frequently to return home on account of the difficulty of making arrangements to meet my ordinary work. I had a cordial welcome wherever I went, and abundant encouragement in my labours. This year I visited Edmondbynes, Blanchland, Shildon, Ruffside, Blackhallmere, East Butsfield, Cornsay, Muggleswick, Ramshaw, Slaley, Dukesfield, Juniper Dyehouse, Corbridge, Matfen Highhouse, Stamfordham, Kirkheaton, Whittington, Acomb, Lintyford, Winlaton, Sunniside, Marley Hill, Shield Row, Burnopfield Colliery, Lanchester, together with many detached houses lying in my way. My usual course was to visit from house to house, conversing with the inmates as opportunity offered, reading and praying with the sick, giving a word of sympathy and admonition to the bereaved, warning the careless and directing the anxious to the "Lamb slain" for sinners, leaving tracts judged to be adapted to the particular cases, and inviting all to attend the service to be held in the evening. Where I could, when the people were from home, I pushed a tract under the door, and sometimes through a broken window. Tracts to the number of 2791 have been circulated, being the remainder of the grant kindly made last year by the Religious Tract Society, and also a considerable parcel sent to me, carriage paid, by some unknown friend, of the "Stirling series," which are admirably suited to the purposes of such a mission. I usually addressed myself also to travellers on the way, and parties breaking stones by the road-side. I preached and addressed congregations of people that were convened to hear me twenty-eight times; the numbers ranging from thirty to upwards of three hundred. At several of the places I preached twice. At Acomb, where I preached on two evenings to very interesting congregations, the second larger than the first, deep impressions were evidently produced. I was urgently entreated to give an entire week's services, and believing that this is the effective mode of following up advantages gained, I intend, as soon as my home engagements permit, to devote a week to that place. Some of these places were visited last year, and it was truly cheering to hear so many say, "We are glad to see you once more; why have you been so long in coming to see us; can you not come more frequently?" On the very first day of my missionary journey, I felt cheered and encouraged in the work by the counsels of an aged pilgrim, far advanced in the journey of life, eighty-five years of age, deprived by her fast-increasing infirmities from attending the means of grace, and seldom visited by any Christian friend. While engaged in visiting from house to house, I found her confined to the room in which she lived. On addressing her, she asked me to pray with her, saying, "she prayed for herself and enjoyed sweet fellowship with her Father in heaven." Explaining to her the object of my mission, she warmly sympathized with it, and said she would pray the Lord to bless me in it. The next afternoon I spoke to a very old man, who was breaking stones by the road-side. On offering him a tract, stating the subject of it, he said, "Oh, yes, I have known the Lord forty years, and I expect before long to be with him." Mentioning a few reminiscences of this missionary journey some days ago to an esteemed Christian brother of another denomination, I referred to this old man thus humbly occupied, naming the place

where I saw him; this brother exclaimed, "That old man, many years ago, was the means under God of leading me to the Saviour." Another day sometime after, on my way homeward, I accosted a man working on the road, saying, "Well, my friend, you are mending the road," with the view of inquiring if he was travelling the heavenly road. He asked if I had dropped two tracts for him a little distance off as I passed a few days before; on replying in the affirmative, he said he thought so, and thanked me for doing so, as he had great need of being directed in that way. Only one circumstance more will I refer to now, as I fear I am extending beyond the limits you can assign me. Visiting a farm hamlet on returning home one day, a kind Christian woman asked if I could not stay till a young man who was labouring on the farm came in for dinner, as he was in very deep concern for his soul. I stayed, and found the young man in great anxiety indeed, and seeking peace where no peace could be found. I directed him to the way of salvation through a crucified Redeemer, presented the work of the Saviour under a variety of aspects to meet his evidently peculiar case, and left him, as I hoped, with a glimmering of the truth; but calling to see him some days after, he was just as hopeless as before; subsequent presentations of the truth to his mind have, I hope, through the Spirit, produced a saving change in him, which of course his future walk only will demonstrate. May the great King and Head of his Church own these feeble efforts yet more and more, and may these dark benighted spots, which are yet unhappily numerous in our highly-favoured land, be speedily irradicated by the knowledge of redeeming love, and God be glorified in a great and gracious revival of his work in all the churches of the Saviour.

From the Rev. H. W. Stembridge, Bridport, Dorset.

In laying before the Committee once more a brief account of our position and prospects as a Church, I do so with feelings of humble gratitude, and earnest hope, mingled with anxiety. My labours during the past summer have not been what I had fondly promised myself they would be. I indulged the pleasing anticipation of proclaiming in the streets and lanes of the town, the glorious tidings of Jehovah's love to a sinful world; and just as I was forming my plan of operations, it pleased God to lay me aside by illness. On leaving my study one Lord's-day morning I fainted; but rallied, and walked to the chapel, when on reaching the vestry I became so ill that my friends had to procure a carriage to convey me home in a state of unconsciousness; my medical attendant being convinced that my nervous system was almost paralyzed by overexertion and anxiety; not having rested a sabbath for more than nine years. In about three weeks I resumed my work, but soon found myself in too weak a state to continue long without entire rest of body and mind. The kind feeling and sympathy of the church and congregation under my care, in connection with the cordial and warm expressions of anxious regard given by the other ministers in the town, I can never forget. The Independent and Wesleyan ministers at a public meeting, as well as in private, urged upon my deacons the necessity of their insisting upon my leaving home for a few weeks of entire rest: and engaged to see my place supplied by suitable ministers from the town and neighbourhood; and I feel sure, dear brother, you and the committee will share my feelings of devout gratitude to the God of providence and grace, when I state, that on calling upon the Independent minister to say "Good-bye," he stretched forth his hand, and said, "Here, my brother, is something towards paying your expenses; I have abundant reward in the warm-hearted and spontaneous manner in which the Wesleyans and my own people have come to me with different sums, they only requiring my extracting from you a pledge, that you will not preach during your absence; you will never know in this world who those friends are; and they insist upon your taking your wife and family with you." The parcel contained 17*l.* In addition to this, a retired surgeon, to whom I had not spoken more than once, but who with his wife have occasionally worshipped with us, waited on me to urge my giving up for a few weeks, and begged my acceptance of 4*l.* towards the expense. These tokens of cordial sympathy from brethren of other denominations were almost overwhelming, and assured me that as a Baptist Church we have at length a respectfully-acknowledged standing in the town. It was a sore trial to be obliged to give up; but my few weeks rest effected, by the blessing of God, a great improvement in my health, though I suffer frequently from nervous depression. I am not without anxiety, for my work is continually increasing. Up to the time of my illness in June, I had but one Bible-class, now, in addition to my ordinary services, I have three, an inquirer's meeting, and sabbath-school teacher's meeting, besides attending committee meetings in connection with our local institution. The Gospel of Christ has not been preached in vain; the blessed power of the Holy Spirit has descended upon my humble

efforts; and since the month of June I have added eleven to the Church by baptism and three by letters of dismission. At the same time, we have been called upon to exercise the discipline of the Church by excluding one, and have dismissed another to a sister Church. Our congregations still present a gradual increase, and I believe if we had only the money to erect side galleries, we should soon have a large increase. But we cannot venture, having a debt already. Oh! that God would constrain some wealthy brother to say, "If the friends of Jesus at Bridport are poor, the cause shall not be retarded in its progress for want of funds, I will send them 150*l.* for their galleries." Such money would be well given. I expect within another year we shall be hard pressed for room. It may, perhaps, be asked, How is it, if your congregations present a steady increase, you are not able to support yourselves, and meet your necessities? The reply is easily given. The increase is from the world. Such persons know nothing when they first come among us in reference to money matters connected with the cause of Christ. After awhile they take sittings at a low rate, until, by-and-by, they begin to understand the matter and give more. We first wish to secure them and teach them: therefore some time must elapse before we can become self-supporting. Poor as the people of my charge may be, they have warm hearts, and give according to their means. Have the kindness, dear brother, to present our thanks as a Church to the committee for their continued support, and soliciting an interest in the earnest prayers of all, &c.

From the Rev. E. Jenkins, Madeley, Shropshire.

We have now a chapel erected in which to worship God. It is situated in the best place which we could select in the village. The land upon which it stands is our own property, and the chapel has been legally invested in trust. The building was contracted for and given into the hands of persons who executed their work well, and completed it as cheaply as it could be done. The entire cost, however, including all expenses, is not less than 320*l.* Towards this sum the Baptist Building Committee, subject to its conditions, lent us 100*l.*; and four of the members of the Church at a small per centage, lent 200*l.* In addition, another 30*l.* was borrowed; and so we have hitherto managed to meet every demand. By voluntary contributions and hard work on part of minister and people the debt has been reduced to 215*l.* Thus, in eighteen months, though we are but a handful of poor people, nearly one-half of the entire cost of the chapel has been defrayed.

What others may think of this, who are not acquainted with us, I cannot tell; but to ourselves the fact is marvellous. Had any one told us it would be so when we commenced, we should not have believed him; but now there is no alternative—we cannot but believe; and, with thankful hearts, we say, "The Lord hath done great things for us, whereof we are glad."

Our chapel was opened for religious worship on the second day of April last. The Rev. C. Vince, of Birmingham, preached. On the following sabbath-day, Dr. Thomas, of Pontypool, occupied the pulpit. The services were deeply interesting, and the collections amounted to 33*l.*

On the next day, a tea-party was held, after which there was a public service, when the minister was in the customary manner recognized as the pastor of the Church.

There were three hundred who sat down to tea, to accommodate whom, the chapel and our former place of worship were engaged. The provisions were all given by the members and the friends in the congregation, and the whole proceeds amounted to 22*l.* As many as could find room in the chapel attended the public service, and thus we were under happy circumstances installed in our new and comfortable place of worship.

Hitherto I have painted the bright side of the picture; but amidst our success in chapel-building, we cannot give ourselves to an unbroken feeling of joy. Circumstances have transpired which fill our hearts with sorrow and anxiety. I mention this as the chief—the loss we have been called to sustain in the bereavement of our dear brother, Mr. Joseph Morgan. I cannot here enter into any lengthened remarks concerning our departed friend, nor is it necessary when I say that he was eminently holy, intelligent, and useful.

For any Church or minister to be bereft of such a man is a trying event; but to a small Church such as ours, and an infant cause where every help is needed, it partakes more of the character of a calamity than anything else. Mr. Spurgeon, on addressing his congregation at the Music Hall, once said, in answer to people who spoke in this way, "If the Lord were to take such a person from us, what should we do? The cause would soon be brought to an end, and the Church could no longer exist." To this the celebrated preacher replied (and he could say so very happily, for he has hundreds of useful men of God in his Church)—"The Lord can do without that man." The remark is undoubtedly true, and I for one most fully subscribe to the

truth of the utterance; but at the same time, I know that under certain circumstances the loss of one good and useful man brings with it fresh sorrow, and occasions many difficulties. The removal of Mr. Morgan from among us at this time has had upon us its due effect, and there is no doubt that we shall have to feel it for years to come. No man was more instrumental in effecting what has already been done for the cause in Madeley than our departed brother, nor, humanly speaking, was there any one within our acquaintance who was so likely to be useful to us in the future. There is then a mystery in the Providence which called him away; and without him God wills that we should struggle on. We anticipate nothing but struggling whilst the debt remains on the chapel; and in the strength of the Lord of hosts we buckle on our armour.

Every appliance is to be devoted to the chapel fund; and with our most sanguine expectations we see before us the work of several years. As we are thus willing and in earnest to help ourselves, we trust we shall, as long as we need it, have the help which the Baptist's Home Missionary Society has hitherto granted unto us, as well as the sympathy of the Christian public to whom we may yet apply.

We have received additions of a few to our number, the congregations are very good, the pews are nearly all taken, and there seems to be amongst the hearers that which is analagous to the shaking among the dry bones in the valley of vision.

MONEYS RECEIVED FROM 30TH SEPTEMBER TO 20TH DECEMBER.

	£.	s.	d.
LONDON.			
Bequest by the late Jno. Child, Esq., by Joseph Freeman, Esq.	10	0	0
Devonshire Square	13	4	0
Dividends, by Mr. Gale	24	11	4
Newton, Mrs.	0	5	0
BUCKINGHAM	3	0	0
DORSETSHIRE.			
Bridport	2	8	10
Dorchester	3	5	0
Lynn	1	18	6
Weymouth	3	18	6
DURHAM.			
Middleton in Teesdale	1	6	6
ESSEX.			
Colchester	5	9	9
Langham	4	16	0
Saffron Walden	2	11	0
Thorpe	1	0	0
White's Colne	1	3	3
GLOUCESTERSHIRE.			
Eastcombs	1	3	6
King Stanley	6	5	0
Leighterton	0	15	5
Shortwood	12	10	10
Stroud (Collection)	5	0	0
Tewkesbury	2	8	0
HAMPSHIRE.			
Broughton—			
Mrs. G. Whicher, by Miss Franklin, Coventry	10	10	0
KENT.			
Sevenoaks	2	0	0
SOMERSETSHIRE.			
Bristol Auxiliary—			
Broadmead (moiety)	3	14	6
Counterslip	9	6	7
King Street	5	12	6
Subscriptions (part)	10	13	0
Collected by Miss C. Leonard	3	15	0
Somersetshire Auxiliary—			
Boroughbridge	1	13	0
Bridgewater	1	15	0
Chard	1	15	0
Highbridge	1	6	8
Minehead	2	8	0
Montacute	4	8	6
North Curry	0	12	8
Taunton	7	6	10
Wellington	6	16	0
Wincanton (bequest of the late Mrs. Ann Stidston, by Mr. J. Hamam)	5	0	0
Watchet	1	6	5
Yeovil	3	0	0
SUSSEX.			
Battle (part)	0	15	0
Brighton	10	8	2
Hastings (part)	1	0	0
Lewis	2	11	0
Rye	1	13	10
WARWICKSHIRE.			
Coventry	16	5	1
Wyken	2	16	8

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, ESQ., 39 *Finsbury Circus, E.C.; or by the Secretary*, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON, E.C.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post-Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post-Office authorities.

J. HADDON, PRINTER, 3, BOUVERIE STREET, FLEET STREET.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1859.

EGYPT, PERSIA, AND JUDAISM.

Twice, before their final dispersion among the nations, were the Hebrew people captives and "strangers in a strange land;" once in their infancy, and once as they were verging towards ruin and rejection. Each time they were made to dwell among one of the master-races of the ancient world—the Egyptian and the Medo-Persian. What influence did their protracted sojourns exert upon their national character and faith and mode of life? How far were they indebted for their creed and worship to Egypt and to Persia? Is the Mosaic ritual an absolutely independent, divinely instituted system; or did Moses derive, in any measure, his secular and religious teaching from the wisdom of the Egyptians? There are many remarkable affinities between the creed of ancient Persia and the doctrines of Scripture. Did the Jews, on their return from Babylon, bring back those articles of Magian and Iranian faith? It is to a discussion of these questions, raised by modern infidelity, that the new volume of the Cambridge "Christian Advocate" is devoted.* Its profound and various learning, vigorous good sense, sound critical judgment, admirable arrangement, and lucid perspicacious style, render it worthy of all praise. To those who desire fairly to estimate the spiritual meaning, influence, and value of the Egyptian and Medo-Persian systems, we cordially recommend this volume. Availing ourselves of its guidance, and freely using its facts, we propose to present our readers with a brief summary of the case as here argued. As our space is limited we shall pass over the portion devoted to the religion of Egypt very hastily indeed.

The Hebrew people "went down into Egypt" a mere handful of nomade shepherds. Brought thus into contact with, and subjected for so long a period to, the influence of a people whose political organisation, religious system, and civilisation, were already very fully developed, a transforming influence must have been exerted upon them. The sons of Abraham could not fail to have received some very deep impressions from their protracted sojourn in the empire of the Pharaohs. And it is matter of history that such was the case. It is impossible to read the narrative

* "Christ and other Masters: an Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. By Charles Hardwick, Christian Advocate in the University of Cambridge. Part IV.: Religions of Egypt and Medo-Persia." Macmillan & Co.

of their wandering in the wilderness without perceiving this fact. If they had not altogether forgotten "the God of their fathers, of Abraham, and Isaac, and Jacob," their faith in him was swallowed up and lost in a vast mass of idolatrous superstitions. They were saturated to the heart's core with Egyptian ideas. Even under the awful shadows of Sinai, and whilst the echoes of the Divine voice had scarcely ceased to reverberate amid its solitudes, they fashion for themselves a golden calf as their god,—showing how strong a hold the bull Apis had upon their veneration. And we find them again and again wistfully calling to mind "the flesh pots of Egypt," or remembering "the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick."

Now might we not fairly suppose, that "Moses, who was learned in all the wisdom of the Egyptians," and all whose *human* knowledge was derived from that source, would have established a system evincing a marked affinity with it?

"Educated from his earliest childhood in the court of the Egyptian monarch, and, it may be, actually initiated into the sacred circles of the priesthood, was he not both skilled in the symbolic ordinances of the Egyptian worship, and enabled to discern the hidden truths which lay enveloped in the midst of it? If many of the oldest Greek philosophers, as Thales, Pythagoras, or Plato, who had sojourned there for a shorter period, could return exulting from the land of Egypt laden with a rich variety of intellectual spoil; if, through their visits, many a germ of mathematical science, and the outlines of a purer system of ethics and theology, were rescued from comparative oblivion; if an enlarged conception of the grandeur of the universe or a more fascinating list of dogmas, such as transmigration and the like, had been widely spread along the shores of the Mediterranean, why should not the foster child of Pharaoh's daughter have been equally imbued with reverence for the ideas and institutions of his adopted country, or at least inclined to tolerate in others what, to lofty spirits like his own, may have been radiant with the light of true philosophy?"

These questions have been turned into direct statements by rationalistic writers, who have not hesitated to assert that the Mosaic dispensation originated, not at Sinai, but at the court of the Pharaohs and among the priesthood of Egypt. Thus Miss Martineau says that Plato "sat where Moses sat, at the feet of the priests, gaining, as Moses gained, an immortal wisdom from their lips." Many specific affinities between the two systems have been pointed out in confirmation of this view. The scapegoat, the red heifer, the rite of circumcision, the division into tribes, a priestly caste, and the system of sacrifices, have all been adduced. The Cherubim have been found or imagined in the Sphinx. The Urim and Thummim have been identified with the jewelled breastplate worn by the Egyptian judge, and for the word Thummim an Egyptian derivation has been invented. Mr. Hardwick examines these assertions with great acuteness, and disproves them with irresistible logic. He conclusively establishes the absolute independence of the Mosaic system, both doctrinal and ritual. We may class this among the strongest negative evidences of its divine origin, that it should, under the circumstances, have been so free from all Egyptian influence. The human learning of the great Hebrew legislator was from first to last Egyptian. The fondness of his fellow-countrymen for Egyptian ritualism was such as to baffle all the wisest schemes designed to counteract it. Yet we find that the religious system which he drew up for them was not merely independent of, but directly antagonist to, that under which he and they had been brought up. Bearing all the circumstances in mind, we can hardly hesitate to say, "*This is the finger of God.*" Few moral miracles are greater than this, that the unity of the Deity should have been asserted by a legislator and received by a people who were brought up amid the polytheism and

nimal worship of Egypt, where, in the words of Horace, "you could ore easily find a god than man."

Nearly a thousand years after their exodus from Egypt the children of srael were again exiles from the land promised to their fathers. Their anishment was this time the effect and punishment of their apostasy to the abominations of the heathen." They enslaved themselves to the idolatries of Egypt, and God punished them by handing them over as slaves o the kings of Persia and Assyria and Babylonia. The Persians, into whose ands they ultimately fell, were an extraordinary people, who may fairly claim o take their place in the very front rank among the masterr aces of the world.

"If a poetical recollection of Paradise sufficed for the moral destiny of man—if the pure feeling, enthusiasm, and admiration for sidereal nature were alone capable of revealing the glories of the celestial abodes and of the heavenly hosts, of opening to mental eyes the gates of eternal light—if this were the one thing necessary, and of the first necessity for man—if it were or could be conformable to the will of God that the eternal empire of light should be diffused over the whole earth by the enthusiasm of martial glory, by the generous valour and heroic magnanimity of a chivalric nobility, such as the Persian undoubtedly was—then, indeed, would the Persians hold the pre-eminence and be entitled to claim the first rank among those four nations that were nearest the source of primeval revelation."—*Schlegel's Philosophy of History.*

This captivity of the Jews and their deportation from their own land into that of the neighbouring nations, had a marked effect upon them. It cured them at once and for ever of their old tendency to relapse into heathenism. "*By the rivers of Babylon we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us captive required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?*" Deep and passionate longing for home, with its solemn feasts and pure worship, was excited in the breasts of the exiles; and they uttered the solemn vow: "*If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*" Returning to his own land, the Hebrew no more bowed in adoration to the graven images which had ensnared the heart of his fathers, no longer worshipped the elemental powers of nature, nor was his "heart secretly enticed" when he "looked on the sun as it shineth," or "the moon walking in brightness." His idolatries were henceforth of a more refined and spiritual character. Into the gross superstitions of the heathen he never again relapsed.

Other changes, less manifest and palpable, but not less real, passed over them at the same time. Truths, only obscurely hinted at before, now begin to take a prominent place in the teachings of the prophets and in the faith of the nation. The arrangement of the prophetical books, in neglect of chronological order, tends to obscure this fact. But a careful study of the Hebrew scriptures discloses not only a steady progression in the truth inculcated, but shows that about the time at which the chosen people came into contact with the Medo-Persian race, there did occur a great development of Divine knowledge. Of this fact we have a sufficient explanation given by the sacred writers themselves.

"It is observable," says Mr. Hardwick, "that the trying period of captivity, when the Hebrew could no longer celebrate the ritual worship of his fathers, was selected as the aptest time for inculcating lessons of Divine wisdom on the subject of a new economy and a truer service of the heart; while prophecies of the Messiah, in accordance with the law of progress and expansion, which prevails in all their earlier stages, had now been detached more plainly from the thought of national triumph or disaster, and invested with their fullest form and their most spiritual expression."

If we will reflect upon the influence of the captivity upon the Jews,

we shall perceive that it afforded the most fitting opportunity for those revelations which were needed to complete the canon of the Old Testament, and formed a most important link in the chain of causes which prepared for the Messiah's advent. But modern infidelity has ignored all these explanations, and insisted upon it that the later prophets learned the truths they taught from their Persian masters. That there are very remarkable affinities between the doctrines held by the Medes, Persians, and Babylonians, and various articles of the Jewish and Christian faith, is too evident to be called in question. These affinities were, indeed, greatly exaggerated by their first discoverers. The antique and oriental feelings of Zoroaster became modernised, Europeanised, and Christianised, in passing through the mind of D'Anquetil, who first made the western world acquainted with the Zendavesta. Not a few inaccuracies have been pointed out, which, when corrected, make the points of similarity less numerous and striking. But enough remain to afford matter for curious speculation. In the words of Schegel—

"Their views of God and religion were more akin to the Hebrew doctrines than those of any other nation. Of the King of Heaven and the Father of Eternal Light, and of the pure World of Light, of the Eternal Word by which all things were created, of the seven mighty Spirits that stand next to the Throne of Light and Omnipotence, and of the glory of those heavenly hosts which encompass that throne; next, of the origin of evil, and of the Prince of Darkness, the monarch of those rebellious spirits—the enemies of all good; they, in a great measure, entertained completely similar or, at least, very kindred tenets to those of the Hebrews."

These affinities, and others more specific, to be pointed out hereafter, are too remarkable to be explained away as mere casual coincidences; and the question arises as to how we shall account for them. The hypothesis of the modern neologian and rationalistic party has, at least, the merit of simplicity. It is, that the Hebrew prophets, brought into contact with the highly philosophical systems of Ancient Persia, appropriated those parts which served their purposes, gave them a Jewish form and colour, and then passed them off as revelations from heaven. Unhappily for this explanation, it labours under one irremediable defect. It is, not merely, without evidence, but is in direct opposition to all the known facts of the case. There is no proof that the prophets of the captivity were ever brought into contact with the worshippers of Ormuzd and the followers of Zoroaster. The supposition that they were, has no other proof than what arises from confounding together, in a community of faith, Persian, Median, and Babylonian mythologies. The age of Zoroaster, and his very existence, are involved in the utmost uncertainty. The tendency of modern criticism is to resolve him into a *myth*. Yet Daniel has been gravely reckoned among his disciples. The copies of the Zendavesta, and other sacred books of the Persian faith, bear unmistakable traces of interpolation and corruption, even down to a period so late as the third century of our era. It is now generally admitted, that passages which have been quoted as genuine relics of the ancient faith of Persian sages, were foisted into the books by some of the innumerable sects of Gnostics. Yet these documents are brought forward as the source whence the volume of inspiration drew some of its most precious truths! The earliest date which can be assigned to the oldest portions of these volumes is a few centuries before the birth of Christ. Nothing but the inconceivable and insatiable credulity of infidelity can believe that doctrines which are found in the books of Moses can have originated in writings which did not exist till nearly a thousand years had rolled away. These are some, and only some, of the difficulties which lie in the way of the infidel hypothesis.

A second explanation is, that both the Persian and the Hebrew scriptures contain relics and portions of original truth, handed down from the beginning, and inherited by tradition from the fathers of the human race. Let it be admitted that the writers of the Holy Scriptures were under the guidance of an unerring inspiration which showed them what to adopt and what to reject, no doctrinal objection could be taken to this view of the case. For it must be granted that, even in the darkest depths of Gentile ignorance, some gleams of light may be discerned, and amidst the jarring discords of idolatrous mythologies some echoes of primeval truth may ever and anon be heard. "God has never left himself without a witness." And we may naturally expect that Persia, the cradle of the human race, would retain that divine tradition and testimony more fully and for a longer period than other nations.

But these affinities are too numerous, exact, and specific, to be fully explained by this hypothesis. Hence a third theory has been propounded, the exact reverse of the first: that the Persian sages were the disciples, not the teachers, of Hebrew prophets; and that the light they enjoyed was but reflected, and the truth they knew but echoed, from the revelations so freely vouchsafed to the Jewish people. The evidence for this seems to us most convincing and satisfactory. That in the Persian, as in other systems, there were lingering echoes and reverberations of primitive traditional truths, may be admitted, but that they were indebted to Hebrew prophets for direct teaching and for specific truths is, we think, too evident to be questioned. The later ages of the Magian faith were, indeed, characterised by a decided spirit of eclecticism, an eager thirst for compromise.

"It was a period of mystic incubation, when India and Egypt, Babylonia and Greece, were sitting together and gossiping like crazy old women, chattering with toothless gums and silly brains about the dreams and joys of their youth, yet unable to recall a single thought or feeling with that vigour which once gave it life and truth. It was a period of religious and metaphysical delirium, when everything became everything, when Máyá and Sophia, Mithra and Christ, Viráp and Isaiah, Belus, Zervan, and Kronos, were mixed up together in one jumbled system of inane speculation, from which at last the East was delivered by the positive doctrines of Mohammed, the West by the pure Christianity of the Teutonic nations."*

What more probable than that, under such circumstances, the sublime revelations of Hebrew prophets should have been appropriated and blended, in strange admixture, with the dreams and superstitions of heathen mythology, the cosmical theories and philosophic speculations of Magian sages, and the lingering traditions of primitive truth?

Some of these affinities between the Medo-Persian creed and the doctrines of the Bible Mr. Hardwick adduces in the volume before us. As they may tend to confirm and illustrate our faith in these doctrines, we adduce some of them.

1. *The Fall of Man.* The first parents of the human race are said in the ancient books of the Persians to have drawn their bodily nature from the earth, whilst the soul had a heavenly origin.

"Endowed with noble qualities, man was bidden to approve himself the lord of this lower world by cultivating purity in thought, word, and deed, and by keeping up a constant warfare with the powers of evil around him. At first the parents of mankind were

* Every reader of this passage will be reminded of the similar tendency of modern infidelity which concedes divinity to Christ in the same sense as it claims it for Lycurgus or Zoroaster. Emerson speaks in one breath of "the Lord Christ's heart, and Plato's brains." One can scarcely open a page in the writings of Theodore Parker without an equally offensive collocation of terms.

humble and devoted to the service of Ormuzd (the good deity), were innocent and happy; they were destined also to enjoy more perfect happiness; but Ahriman, the sleepless enemy of man and purity, descending earthward in the form of a serpent, plotted their corruption, and ere long, by means of fruit derived from his own province of creation, he seduced them from their true allegiance; they declared that all they saw was Ahriman's, and therefore grew, it is narrated, as wicked as himself."

This seems to be a portion of the genuine creed of the ancient Persians, far older than those modern additions to which allusion has been made. The great "homicidal serpent" is mentioned in the earliest writings which remain to us. And Ahriman himself, the destructive principle, the evil deity, is called "the serpent," and is said in this character to have introduced innumerable miseries into the creation of Ormuzd. It is needless to remark upon the remarkable coincidence of this story with the Mosaic narrative of the Fall. Nor need we remind our readers how universal the belief is that man has suffered through his hostile machinations. It is found in the mythologies of Polynesian cannibals. It is graven upon the colossal remains of the Aztecs in Central America. The Midgard serpent of our Scandinavian ancestors and the great Typhonic serpent of Egypt all embody the same truth. Let infidelity explain the universality of this tradition before it presumes to sneer at the Biblical narrative of the Fall of Man.

We may remark, in passing, that the Persian system describes Ahriman as possessing the attributes of deity, and as wielding the empire of evil in his own right as an independent, self-sustained being. The Bible, on the other hand, constantly teaches that there is one God, who is absolute and essential goodness. Satan is his creature, existing but by his permission, and acting only under his control. The attempt to identify the Scripture doctrine as to the existence of evil with the dualism of ancient Persia clearly fails. Let it be observed, too, that whilst the Persian faith left man to a great extent powerless under the pressure of the calamity which the malign deity had cast upon him, we are taught to "resist the devil and he will flee from us." He who promised that "the seed of the woman should bruise the serpent's head" has repeated, confirmed, and fulfilled the pledge that he will "bruise Satan under our feet."

2. *The restoration of the earth and man to happiness and purity.* There is a strange myth describing the births of Ormuzd and Ahriman. Before the earth and heaven existed, Zervan prayed a thousand years, at the expiration of which he said, "Perhaps I shall have a son who will make heaven and earth." The answer to his prayer was the birth of Ormuzd, the good deity; the punishment of the doubt expressed in the word *Perhaps*, the birth of Ahriman. Ahriman, however, was born first, and has the right of primogeniture. Nevertheless, his reign of evil shall terminate, and good shall ultimately predominate. Mr. Hardwick says:—

"In accordance with the hopeful spirit that gave being to this and kindred myths, the reign of the good principle, though subsequent in point of time, was represented as far mightier and more lasting than the reign of evil. Ahriman, the child of doubt, shall be hereafter superseded. On the expiration of some dark millennium, he shall cease to be the terror of all pure and upright beings, while his rival, raised to the administration of the kingdom, shall create a second order of superior spirits, or at least initiate some remedial process by which all things now existing may return to their original condition. In other words, the ancient Persian could descry beneath the manifold contradictions of the actual world an aboriginal unity, nay, could hear amid them all the promise of some blessed renovation. Faint indeed and broken were the whispers of that promise. Often the mere echo of instinctive longings, under which the heart of man had ached in every region of the ancient world, it was devoid of all

historical basis, and pointed forward to no definite fulfilment; yet, in spite of its intrinsic weakness, and in spite of all the clouds in which it was involved by desperate speculations on the origin of evil, a belief of some such promise—a belief in the superior majesty of truth, and her eventual triumph—had been always lingering in the Persian mind."

Connected with this "restitution of all things" are found allusions to the resurrection of the dead. These, however, are so dubious in their meaning, and the period of their introduction into the sacred books of the Persians is so uncertain, that we pass them over without further notice. Contrast with these doubtful predictions and shadowy hopes the clear and definite announcements of Scripture. "We follow no cunningly devised fables." "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." With us it is no vague conjecture, no nebulous speculation, no intermittent dream, but "a sure and certain hope." Nor can the infidel hypothesis hold good for a moment, that we have in the New Testament doctrine only a development of Persian philosophy imported into Judea at the return of the exiles. For though it is true that Daniel, a prophet of the captivity, points onward to the day when "many of those that sleep in the dust of the earth shall awake," yet, at periods far earlier than this, long before the Hebrews had come into contact with the Persians, jubilant psalmists and exulting prophets had spoken in similar tones, and foretold the day when God would "swallow up death in victory."

3. Passing over many other interesting points treated of by Mr. Hardwick, we have only space for a brief notice of the concluding chapter on the Persian doctrine of a *Benefactor and Mediator*. This appears in two forms:—1st. In the belief of a glorious Hero-prophet, named Sosiosh or the Benefactor, who, as the chief instrument of Ormuzd, shall assail and subvert the empire of evil, redress the wrongs of man, and restore the earth to its pristine glory. He is always spoken of as a man who, with two associates, shall accomplish this work of deliverance. He is to come at a time when evil and impiety have attained appalling magnitude. Approaching with noiseless step, he will evince the greatness of his mission by destroying death and calling the dead to life. To this will follow the judgment, when he will separate the pure from the impure, the righteous from the unrighteous; separating friend from friend, husband from wife, brother from sister. The good will be raised to the dwelling of Ormuzd; the wicked, with Ahriman, will be cast down into perdition. 2nd. Associated in the Persian creed with Sosiosh was Mithra, to whom Plutarch gives the very remarkable title of μεσίτης, or the mediator. He is described as a "wakeful benificent deity, Lord of life and head of all created beings; active, luminous, fertilising, purifying, and invincible." A human form is ascribed to him, and he always appears as the friend and helper of man. A full investigation of this mythical history would demand more space than we have at our disposal.

The uncertainty which rests upon the date at which these beliefs found their way into the Persian system, prevents our making all the use of them we might otherwise be able to do. To one of two things, however, they bear remarkable testimony. If prior to the introduction of Christianity into the world, they show how deep was the craving, how universal the expectation of some such deliverer. If they were borrowed from Christianity, they may show, what indeed we have abundant evidence of elsewhere, that even idolaters recognised the supremacy of "the truth as it is in Jesus," and hastened to adopt such portions of it as they could into their system. Even where it did not utterly abolish idols, it introduced truths

and facts into heathen mythologies which their votaries could not fail to recognise as divine; and which slowly, but surely, worked the downfall of the systems into which they were incorporated. Thus we find doctrines drawn from the gospel held in conjunction with wild heathenish speculations; "hydras, and goblins, and chimæras dire," associated with the transcendent glories of the person and work of Christ. Among the opponents of Christianity, none were more determinately hostile than the devotees of these semi-Christianised mythologies, who, instead of abandoning the falsehood for the truth, endeavoured to blend the two together.

"Vain however and unfruitful was the zeal put forth in transplanting those fantastic shadows of exhausting paganism. The western world, excited by the general 'shaking of the nations,' was now yielding to the voice of the celestial charmer; it was gazing on the silent march of that obscure yet glorious, of that suffering yet majestic, system, to whose birth-place the inquiring Magi came of old, the first fruits of the Gentile harvest. 'When they saw the young child with Mary his mother, they fell down and worshipped him.' And Christians of all times have counted it their highest glory to prolong that wondrous act of love and adoration. They are conscious that in Christ are fully satisfied the cravings of a spiritual hunger which religions of the world may stimulate, but have no power to appease. . . . While the primitive vision of the helper Sosiosh, dim and fluctuating at the best, was blotted out from the Persian mind, or was fading under the augmenting brilliance of the younger Mithra, Christ, and Christ alone, expected under the old economy and made manifest in the new, the living reigning, historic Christ, the brightness of the Father's glory, and the 'first-born' of a human brotherhood, was everywhere imprinting on the world an image of his love, which neither time nor space could deaden. He 'lighteth every man' by shining down into his heart. He is the true Sun, of which all heathen mediators are but transient and confused *parhelia;* for while Mithra, once his mighty rival, and as such rejoicing in the name of the Invincible, has left no traces, save in monumental sculptures, of the homage rendered to him in the early centuries of our era, Christ the sovereign Lord of all is going forward on his peaceful conquest of the nations, 'the same yesterday, to-day, and for ever.'"

FIJI AND THE FIJIANS.

A FEW years ago an article appeared in the *Westminster Review*, made up of unscrupulous slanders upon the character and labours of the Polynesian missionaries. Material for the calumny was found by quoting as veracious histories the prurient romances of Herman Melville, by ransacking the lying narratives of Yankee skippers, by exaggerating all the praises that have ever been pronounced on the virtues of barbarism, and by pooh-poohing all the approving and admiring testimonies which the labours of the missionaries have ever received. The dances of the Areois, which are connected with the foulest licentiousness (as the writer knew or ought to have known), were defended, and the horrible atrocities of cannibalism were mitigated and excused, in order to disparage the labours of the men who had successfully striven for their suppression. It was more than obscurely hinted, that, after all, the hideous idolatries of the South Seas might be better than orthodox Christianity. We regret to add, that to an honoured name was ascribed the authorship of the paper—that of Harriet Martineau.

So abundantly have the assertions of the article been refuted, that it needs no further answer; if additional refutation were required, the volumes named at the foot of the page would suffice for that purpose.* We hope that a large

* Fiji and the Fijians. Vol. I. The Islands and their Inhabitants. Vol. II. Mission History. By James Calvert, late Missionary in Fiji. Edited by G. S. Rowe. London: A. Heylin.

number of our readers will make the book their own, and that it will be widely circulated throughout our congregations. To the reading societies and libraries connected with them it will form a very valuable addition. It is worthy to take its place beside the volumes of Williams, Moffatt, and Livingstone. Not to forestall, but to stimulate interest in it, we give a slight, brief sketch of its contents.

The group of islands forming the archipelago here described were first discovered by Tasman, the great Dutch navigator, in 1643, and were not again visited till Captain Cook's famous voyages in the South Seas. Captain Bligh saw portions of them in 1789 and 1792. In 1796 the *Duff* was nearly lost among the reefs off Taviuni. Some years later traders began to visit the islands for sandal-wood and biche-de-mer. Exploring and surveying expeditions from England and the United States have since repeatedly cruised through the group. But, excepting from the reports of Wesleyan Missionaries, they have been scarcely known except by name in Europe. The fact of their existence has been inserted in books of geography. Their place has been marked with more or less accuracy in charts and maps. Beyond that we have known little of them. Yet they comprise 225 *islands of various sizes, occupying a space of* 46,000 *square miles of ocean.*

There is but one opinion as to the surpassing beauty of these gardens of the Pacific—these emeralds set in an azure sea. The high temperature, together with an atmosphere so loaded with moisture that steel corrodes in a few weeks, combine to clothe the islands with a rich luxuriant vegetation scarcely to be equalled in the world. The beach generally consists of sand of a dazzling whiteness, made up of the *debris* of coral rock, enclosing a circlet of cocoa-nuts, with their foliage of "pristine verdure and perennial green." Sometimes the shore is covered with richest verdure down to the water's edge;

> "Whilst green woods over-canopy the wave,
> Which, like a toil-worn labourer, leaps to shore
> To meet the kisses of the flowrets there."

Other islands blend with these softer beauties the grandeur of sublime mountain scenery.

> "Totoya, Moala, Nairai, and Koro, exhibit on a larger scale the beauties of those islands already named, having in addition the imposing charms of volcanic irregularities. Among their attractions are high mountains, abrupt precipices, fantastic turrets, and crags of rock frowning down like olden battlements; native towns on eyrie cliffs apparently inaccessible; and deep ravines, down which some mountain stream, after long murmuring in its stony bed, falls headlong, glittering as a silver line on a block of jet, or spreading like a sheet of glass over bare rocks, which refuse it a channel. Here are found too the softer features of rich vales, cocoa-nut groves, stately palms, patches of graceful bananas, mingling in unchecked luxuriance, and forming, with the wild reef scenery of the girdling shore, its beating surf, and the far-stretching ocean beyond, pictures of surpassing beauty."

But, alas! these scenes of paradisaic loveliness are the homes of demons rather than man. It makes the flesh creep to read the narratives of horror recorded here in a modified form. One king cuts off the arm of an enemy, throws it upon the fire, and devours it before the face of the bleeding wretch, whom he afterwards kills, and, at successive meals, eats. Ra Undreundre kept a record of nine hundred men whose bodies he had devoured. After narrating these and many similar horrors, the Editor appends a note to the effect, that much has been withheld, and still more softened and repressed. More truly than of Ceylon may it be said, that "every prospect pleases, and only man is vile."

For the appalling pre-eminence in evil thus claimed for the Fijians, the writer assigns a sufficient explanation in their physical and mental vigour.

He says that whilst sinking lower and lower in moral degradation, the people had never fallen, physically or intellectually, to the level of certain stunted and brutalised races fast failing, through mere exhaustion, from the mass of mankind. Constitutional vigour and mental forces aided and fostered the development of every crime; until crime became inwrought into the very soul of the people, polluted every hearth, gave form to every social and political institution, and turned religious worship into orgies of surpassing horror. The savage of Fiji burst beyond the common limits of rapine and bloodshed, and, violating the elementary instincts of humanity, stood unrivalled as a disgrace to mankind.

Saul of Tarsus supplied the raw material out of which was fashioned Paul the Apostle. That fiery force and energy of character which had made him pre-eminent among persecutors, and "the chief of sinners," when subdued and guided by the grace of God, caused him to be "in labours more abundant than them all." Similarly, the Fijian savages when converted to Christ develop some of the noblest traits of character, and may take their place among the finest specimens of sanctified humanity. The fullness of force and life which raises their wickedness to such gigantic proportions makes them heroic Christians when under the influence of Divine grace.

It may readily be imagined, from what we have said, that the introduction of the gospel among these tribes was attended with peculiar difficulties. Sometimes we read of a succession of petty minor annoyances, with no element of romance or grandeur to alleviate them, which might seem trivial did we not remember to how large an extent our daily life is made up of trifles—mosquitoes, so numerous, crafty, and ferocious, that no netting could exclude them; the stock of flour exhausted, and the two families compelled to subsist for months on yams and salt; cooking utensils and crockeryware disappeared, so that "Mr. Cargill had only one tea-cup left, and that had lost its handle." Mr. Crossland lands at Rewa with his family; for months they have only a single room, and that small, low, and damp; for six weeks he lay ill here, first with intermittent fever, then with cholera, and then with typhus fever, until his strength was all gone, and his poor wife saw threatening her the hard lot of being left alone with her little ones among cannibals. At Somosomo, the chief and people seemed to take delight in perpetrating their most hideous and revolting cruelties in the presence of the missionaries, and on more than one occasion threatened to make them victims. On "one strange and memorable night," the devoted mission band spent the hours of darkness in constant prayer, "one after another calling upon God the whole night through, expecting every moment to be attacked, and resolved that the murderers should find them at prayer."

"Just at midnight each pleading voice was hushed, and each head bowed lower, as the stillness of the night was suddenly broken by a wild, ringing shout. But the purpose of the people changed, and the night passed safely."

But nothing could shake the heroic resolve and determined perseverance of these true successors of the Apostles. In reading their narratives of fortitude and fearless fidelity, when women and children seem, in the presence of danger to dilate into heroic proportions, we are reminded of the promise—"he that is feeble among them shall be as David; and the house of David shall be as God, as the Angel of the Lord before them." Mr. Calvert having received a very earnest plea to visit a distant island in which a work of grace had begun, hesitated to go and leave his wife and infant child alone among the cannibals of Lakemba. She, however, insisted upon his going, whilst she remained to

sist in conducting the affairs of the station during his absence. That we ay not draw all our illustrations of this undaunted heroism from the reports of he missionaries themselves, we would adduce a most remarkable instance ecorded by Captain Erskine, in his journal of a cruise among these islands. Ie narrates, with admiring wonder, that the wives of two missionaries having eard, during the absence of their husbands, that a party of native women ere being slaughtered and eaten in an adjoining island, they at once launched heir canoe, and proceeded thither. They found that ten had already been levoured before their arrival—three alone remained. The ladies entered, unattended and unprotected, the scene of the cannibal orgies, and boldly lemanded that those who survived should be spared. The presiding chief was illed with wonder, as well he might be, at this courageous act, and granted heir request, saying, "Those who are dead, are dead; those who are alive, hall live." Let the slanderers of missions and missionaries lay to heart narra- ves like these, which are not wanting in the history of any similar enterprise nce the days of the Apostles, and blush for very shame at their foul calumnies.

The second of the volumes before us contains numerous instances of the uccessful prosecution of missionary labour; and the opinion, expressed by not *few* naval and trading visitors to the islands, that this is a model mission, eems to be fully borne out. The history of the introduction of Christianity to the Island of Ono is very remarkable. We can recall no instance parallel it. The extract, though long, is so curious, that we give it entire :—

"In 1835, the same year in which the missionaries first came to Fiji, Ono was visited 'h an epidemic disease which killed many of the people, and, together with the destruc- veness of late wars, thinned their numbers in such a way as to excite great uneasiness and rm. Offerings of food and property were brought in plenty to the gods of Ono, and the es of their worship were observed with all zeal and perseverance; but no relief came. st at this time, one of the chiefs of the island, named Wai, went to Lakemba, bearing e accustomed tribute. While there, he met with Takai, a Fijian chief, who had visited dney, Tahiti, and the Friendly Islands, and had become a Christian. From this man ai first heard about the true God; though his information amounted to little more than e fact that Jehovah was the only God, and that all ought to worship him. Carrying this arty supply of truth with them, Wai and his friends went home. But far more precious an the cargo of tribute they took away was the first glimpse of light which they brought ack. The introduction of that first element of Christianity, though but dimly understood, as the beginning of a new age of healing and of gladness to those lonely isles.

"The Ono chief and his companions felt well assured that their own gods could not eliver them from the present calamity, and therefore resolved to forsake them, and pray nly to Jehovah, of whom they had lately heard. Several more approved of their purpose, d determined to join them in the new worship. The late visitors to Lakemba had also ard something concerning the Sabbath institution, and resolved to set apart every seventh y as holy, to be used only for the worship of God. Food was accordingly prepared for e Sabbath, and the best dresses were put on, and the bodies of the worshippers anointed ore profusely than usual with oil. But, on meeting together, they found themselves in a eat difficulty about the conduct of the service. None of them had ever tried to pray; r they had always been accustomed to employ the mediation of priests in their religious ervances. A heathen priest was therefore waited upon, and informed of the purpose d perplexity of the people. Whether moved by his own good temper, or by fear of the nsequences of refusal, the priest consented to become chaplain; and in this strange, oping way did these Ono heathens feel after the Lord, if haply they might find him. hen all were seated, the priest offered prayer in terms after the following fashion: 'Lord ehovah! here are thy people: they worship thee. I turn my back on thee for the present, d am on another tack, worshipping another god. But do thou bless these thy people: ep them from harm, and do them good.' Such was the first act of worship rendered the Almighty in the far-off island of Ono. After it was over, the people returned to eir usual work for the rest of the day, and, with the heathen priest still for their minister, eel to serve God as well as they knew how. But they were not satisfied, and a great nging grew up among them to have some one to teach them the way of the Lord more rfectly. A whaler, on her way to the Friendly Islands, called at Ono for provisions, and passage was engaged on board of her for two messengers, who should lay the case of e people before the missionaries at Tonga, and beg them to send a teacher. The return om such a voyage is a long affair in those parts; and since the time when Wai came back om Lakemba, after having heard of the *lotu*, many months had passed."

The Lord, who knew the desire of these simple hearts, making such clumsy efforts to struggle up to him out of their old religion of falsehood and crime, was not unmindful of their prayer. A canoe having a number of converted Tongans on board, was drifted from its course, to Turtle Island, about fifty miles distant from Ono. A young man on board, named Josiah, who had conducted the worship of his fellow-voyagers, hearing of this religious concern, determined to proceed thither and "teach them the way of the Lord more perfectly." He at once took the place of the old priest, a little chapel was soon built, and many began to worship God "in spirit and in truth."

Among the converts at Ono was a young lady of the highest rank, named Tovo, betrothed to the heathen king of Lakemba, who had already thirty wives and concubines. Her family had previously been admitted to baptism when she became a candidate. The missionaries steadfastly refused to receive her unless she first resolved not to proceed with her intended marriage. To this she instantly acceded, though the king of Lakemba claimed sovereignty over the island, and would be certain to avenge with frightful cruelty the insult which her refusal would put upon him. The old chief, her father, and all the Christians, resolved to suffer anything rather than give her up. The girl was thereupon baptized, taking the name of Jemima.* The heathen inhabitants hereupon urged Tui Nayau to demand his bride, and to punish the refusal to fulfil her betrothal. This he was only too ready to do, and proceeded to equip eleven canoes, filling several with fighting men. Still the Christians stood firm, prepared to die at the hands of those ferocious cannibals, rather than surrender the girl. The missionary had tried his powers of persuasion upon Tui Nayau in vain, and, finding him determined to proceed to Ono, parted from him with these words:—

"Tui Nayau, before I leave you, I warn you faithfully. I love you, and therefore I warn you. God's people are as the apple of his eye. In fetching the girl you are fighting against God. If you go on this errand, you imperil your safety. Remember, that on the sea and at all the islands between Lakemba and Ono, the Lord Jehovah rules supreme, and can easily punish you if you are found fighting against him. Take care what you are about."

The result was, that four canoes, with about a hundred desperados on board, to whom the king looked to execute his vengeance, were cast away, and were never heard of more. The king himself was in imminent danger, and at one period abandoned all hope of escape. Though they sighted Ono, they could not reach it, and were borne away to Totoya, whence they returned to Lakemba. *Out of the eleven canoes only two of the smallest ever reached Ono, and they were owned and manned by Christians.* No wonder that, immediately on his return, the king sent for Mr. Calvert, and begged that "his words of warning might never follow him again."

Narrations of faithfulness and of deliverance scarcely less remarkable than this abound in the volume which is devoted to the narrative of missionary work. The success which has attended these faithful labours is marvellous. It becomes a serious difficulty with our Wesleyan brethren how to meet the demands which the state of the islands make upon them. They seem to realise the accomplishment of the promise: "I will open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." The volumes before us contain ample statistics in illustration of this. We give the following statement from a more recent report made by the Rev. J. Waterhouse:—

* We wish our Wesleyan brethren would abandon this very foolish custom of giving English names to their converts. The effect is always ludicrous, often offensive.

"We ask you now to *make provision for the fifty-five thousand Christians who have an existing claim on you.* Leave the 150,000 heathens to Australasia, if you will; but *do not neglect your own offspring.* In one circuit we have 4,600 communicants, scattered over twenty-five islands, under the care of one missionary! It is true that he has four native assistants; but they are very inefficient, and require vigilant superintendence. In another circuit we have *twenty-two thousand* attendants on public worship; but we have only *two* missionaries, and *one* native assistant, to attend to these thousands! Another missionary has 10,000 attendants on public worship (including 2,095 communicants) under his spiritual care. Connected with my station alone we had, at the date of my departure, 32 chapels, and other preaching-places, and, on the morning of May 24, 1857, there were 10,015 attendants on public worship. The church-members numbered 1,373, and the number of candidates for church-fellowship, 722. Upwards of 2,000 learnt to read fluently during two years. In January, 1857, the king publicly renounced polygamy, following in the wake of thousands of his subjects. By this act he solemnly set aside 80 wives."

He thus contrasts the state of the heathen and Christian tribes:—

"The state of heathen Feejee is awful beyond description. Every man's hand is raised against his neighbour. Wars, deaths, cannibalism, strangling, and desolation, are events of daily occurrence. Here you may see, as we have seen, and do still see, the most appalling scenes. The nations are without God, without hope, without Jesus, without salvation, without the Holy Ghost, without purity. Whilst we write, the sufferers groan, the captives sigh, the mangled shriek, the widows are being strangled, the fatherless lament, the cannibal death-drum beats, and the curling smoke of the ovens, consecrated to the gratification of the most fiendish appetite, ascends to heaven as a witness against Feejee.

"Contrast this with the Christian tribes. The murderer is hung as an outcast unfit to live! The polygamist abandons eighty wives in one day! When reluctantly compelled to engage in defensive warfare, they do not disregard the principles of humanity. The unresisting are spared, the dead, instead of being eaten, are buried, and the repentant are ordained. Widows live to tend their children, and love displaces terror. Daily is prayer offered to the Father of spirits; daily is the blessed name of Jesus pronounced with reverence; daily is our heavenly Father supplicated to pour out the Holy Spirit."

He who, in the country of the Gadarenes, took pity on the naked raving maniac, delivered him from a legion of devils, and brought the miserable wretch to sit down at His feet, "clothed, and in his right mind," said before He left us, "Whoso believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father." Strange words! yet, in the history of missions to the heathen, most true. Legions of devils are cast out. Foul wretches are reclaimed. Ferocious cannibals become as little children. "Lo! I AM WITH YOU ALWAY, UNTO THE END OF THE WORLD."

THE STRANGER'S FRIEND.

Be thou the stranger's friend;
Nor sect, nor party know;
To all thy bounty bear or send,
In want, disease, and woe.
Thy heart, in mercy, melt
O'er all the sons of grief;
Where'er a pang of woe is felt,
Haste to afford relief.

Do good to all; let none
Thy pity e'er pass by;
All souls in sorrow 'neath the sun
To soothe and succour try.
Where'er a tear is shed,
Go thou and shed a tear;
By sympathy thy voice be led
The woe-wrung heart to cheer.

Where'er by dire disease
Thy fellow low is laid,
Go thou his pillow smooth, and ease
His palpitating head.

Where'er the hand of death
Has seized a human heart;
Haste thee, and, as he gasps for breath,
Some elixir impart.

The sinner tell of One
He needs his soul to cure:—
The good Physician, who alone
Can pardon and make pure.
The saint console, and say
His Saviour suffer'd more,
And there will come, ere long, the day
His anguish shall be o'er.

Be thou the stranger's friend,
Nor sect, nor party know;
To all thy bounty bear or send,
In want, disease, and woe.
Then when, as Judge, thy Lord
Shall sit upon His throne,
He shall to thee pronounce the word,
The thrilling word—"Well done!"

Great Missenden. C. W. SEEMP.

THE MARYS AT THE CROSS.

III. THE LESSONS.

But it is time now to notice the lessons which are taught by the passage—not those general lessons which might, with equal propriety, be deduced from any passage connected with the Saviour's death; but those more specific lessons which are peculiar to, or derive peculiar force from, the text and context. The way to *bring out of the treasury things new and old*—it seems to us—is not to find precisely the same truths in, or to hang precisely the same truths around, every text; but to find in each the specific truth which it is intended or specially adapted to convey. Such was the mode of instruction adopted by our Saviour. He did not give a formal statement of the same truths, whatever the theme of his discourse, but applied the great principles of his kingdom to all the varieties of human character and condition, and to all man's circumstances and relations. With such a pattern, therefore, we think it better —having chosen a text—to bring out its peculiar lessons than to indulge in general theological statements, such as might be founded on any passage relating to the Saviour's death.

1. *And, first of all, the text leads us to think of how those things which excite our fondest hopes, and are fraught with the richest promise, occasion the most bitter pangs.*

What a strange termination this is to the hopes and joys which Mary had cherished during these three-and-thirty years! What becomes now of the angelic salutation, "Hail, thou that art highly favoured * * * blessed art thou among women." Might not the tempter have tauntingly asked her this in that dreadful hour? Might he not have said in grim irony, as he pointed to that "countenance full of wounds and blood, full of scorn and pain; to that beloved head, with its thorny crown;" to that bleeding and tortured frame which once her arms had nursed, "Hail, thou that art highly favoured!" Might he not have echoed in mockery those words of praise to which she gave utterance when she knew what honour God had done to her:—

> "My soul doth magnify the Lord,
> And my spirit hath rejoiced in God my Saviour.
> For he hath regarded the low estate of his handmaiden:
> For, behold, from henceforth all generations shall call me blessed.
> For He that is mighty hath done to me great things;
> And holy is his name.
> And his mercy is on them that fear him
> From generation to generation."

Might not the devil have triumphed over and wounded her sufficiently to gratify even his fiendish malice had he whispered these words in her ear? Strangely they must have sounded by the side of the cross. O Mary! was it for this thou didst nurse thy first-born—the child of so much promise! Was this among thy thoughts when in the stable at Bethlehem thou didst, with a mother's fondness, press thy nursling to thy breast! Is this the end of all the hopes and fancies with which thy glad heart fluttered when sages from afar spread their offerings, and paid their homage, at the feet of thy new-born child! Is this the end of those fond imaginings which thou wert wont to indulge when the maternal eye detected in his boyhood gleams of the superhuman wisdom which slumbered within! Is this the deliverance which thou didst believe he had come to work out for Israel! Must all the expectations with which thou hast waited in

ith for these thirty years, and which, through the exercise of his miraculous power, appeared to thee on the point of realisation—must they ll end in this! Thy son dying in his prime—dying amid the execrations f his countrymen—forsaken by the few followers whom he had gathered round him—dying a malefactor's death—the shameful and accursed leath of the cross! The life whose dawn was so full of promise, whose ourse justified the fondest hopes, setting behind clouds of shame, in a sea f blood! How false the salutation with which the angel greeted thee! How groundless thy triumphant song! Only Simeon's words seem to be verified now: "This child is set for a sign that shall be spoken against; yea, a sword shall pierce through thine own soul!"

Now, it becometh us, from the experience of Mary, to learn the lesson hat similar things, though in a lesser degree, may happen to ourselves. Not only is it true that trouble comes to us through our pleasures, and hat sometimes in our blindness we rejoice over flattering appearances hich conceal disaster—if this were all, we should find nothing to remind s of it in the text. It is also true, as Mary's history attests, that when od confers on us real favours, it is often at the expense of much suffer- ng. Honour from him, while it is a most desirable, is also, to mortals like urselves, a most awful, possession. There is indeed a time and a state aiting us in which God's favours need excite no apprehension, and the onours he bestows will place us in no jeopardy. But in this chequered ate, whether in the domain of providence or grace, every fresh endow- ent is attended with fresh anxieties, and every pleasure brings as its adow a corresponding liability to pain. In the domain of providence, who possesses most is liable to sustain the greatest loss; the most evated is most injured by his fall; the father of the most numerous mily has the greatest amount of solicitude, and may yet have to endure he severest pangs of bereavement. And even in the kingdom of grace, qual favours are often the preludes and the accompaniments of equally qual trials. Strong faith has often been followed by a call to martyr- om; and God has given much spiritual enjoyment to some whom he has fterwards deprived of all earthly consolations. No woman was ever so lessed as Mary when she clasped the infant Christ; no woman was ever so tried as Mary when she stood by the cross of her Son. And while we must not imagine that out of caprice, or for his own pleasure, God reats us so, but must rather feel assured that certain proportions of leasure and pain constitute the discipline best suited to our earthly tate, and that we cannot bear great joys unless they are balanced by reat sorrows—and while we should not, even in view of the accompanying erils, refuse to seek the blessings and the honours which God bestows; e should, nevertheless, ere we ask for great blessings, consider if we re prepared to accept of their corresponding liabilities—if we can drink f the cup and be baptized with the baptism apportioned to those whom od delights to honour.

2. But, in the second place, we are taught a lesson which is the counter- art of this, and must be considered along with it—otherwise we receive nly a part of the truth. If, when we see how the distinguishing avour conferred on Mary became the occasion of her bitter grief, we lmost tremble to ask great things from God, we shall soon be en- ouraged to ask such things if we consider how her history illustrates the ruth, *that from our greatest griefs God sometimes causes our highest leasures to spring*. If he sends great trials where he confers great lessings, it is only that the trials may issue in still higher good. Often

when his dispensations are darkest, and he wraps himself most in clouds, he fulfils his most gracious purposes. The hopes of Mary seemed utterly blasted as she stood by the cross of her son; and yet it was all a part of the Divine plan. That suffering which she deplored so much, and was so painfully affected by, brought endless joy to her, salvation to the world. When he cried, "It is finished," though he appeared to be vanquished, he had, for himself and his, achieved eternal victory. His death opened to humanity a new and more glorious life. That was the Divine method of accomplishing the purpose of his coming. That cross of shame was the way to the throne of universal dominion. The Sun of Righteousness did set in that dark and stormy sky, that it might rise and shine in a wider horizon, shedding radiance on this, and on all the worlds. And those women that stood by his cross have long since learned how groundless were their fears. And Mary, as she now sees him surrounded with the fruit of the travail of his soul, and hears the multitude of the redeemed cry, "Worthy is the Lamb that was slain!"—"Thou art worthy, for thou wast slain, and has redeemed us to God by thy blood," knows well that her highest joy has sprung from her deepest grief, and gives thanks most of all that, in the wonderful providence of God, she was permitted to be the mother of a crucified son.

Charge me not with profanity if I say that such is the Divine plan—that not only is it true in the case before us, but of all tried saints, that their joy springs oftentimes from their greatest sorrow. This has been verified in the experience of thousands already; it will be verified in the experience of thousands still. "A grain of wheat cast into the ground is not quickened except it die;" so it is always—death in order to life. The crucifixion of nature in order to the growth of grace. Trials mortifying the flesh, that the spirit may become strong in faith, and hope, and love. Hopes which awakened and gratified ambition, while they stimulated to effort and sustained under trial, all apparently extinguished,—no stay for the soul but God;—this is often preparatory to, and the harbinger of, still greater blessings. Think not that because your course is not so pleasant as the blessings realised at its commencement led you to anticipate—think not on that account that God has forsaken you. That is his plan. He is leading you in the way in which he has led many. And instead of fretting and murmuring that where he confers great favours he sends heavy trials, you should rather rejoice that those trials are designed to prepare you for the higher good which he has in store for his chosen. For

> "Knowledge by suffering entereth;
> And life is perfected by death."

3. It would occupy more time than we have now at command were we to notice the lessons taught by the Saviour's address as recorded in the following context. There is one, however, which we cannot pass by—*Christ's care and compassion for the penitent*, as evinced by the fact that he speaks to the thief, assuring him of immediate admission to paradise, before he makes provision for his mother.

It will not be supposed, especially after what has been said, that this detracts in any degree from his filial affection. There were good reasons why he should speak to the thief first. His work as a Saviour is still more important than his duty as a son. Besides, his mother, though distressed, was safe; whereas this poor man is just escaping from the devil's clutch. No time, therefore, must be lost ere he is placed in a state

of security, and his terror-stricken soul set at rest. Moreover, it was important that the Saviour should show at such a moment his readiness to receive the penitent; it might prove—as it has proved—a source of encouragement to seeking sinners throughout all succeeding generations.

We dare not, of course, say positively that any or all of these considerations account for the Saviour's procedure; but we do insist that the fact is most encouraging to every awakened sinner. It is in beautiful harmony with what we are elsewhere told of God's great desire to save, and of the joy with which he receives returning sinners. Just think of it, my poor, doubting, desponding friend. You dare not suppose that the Saviour will notice you, when there are so many who have a prior claim to his notice—so many who have never sinned so grievously who look to him for salvation—so many whom he has already saved whose prayers he has to answer, to whose praises he listens—when the government of all worlds devolves on him—you have no hope of attracting his regard. Ah, my friend, you know not how large his heart is—how much he desires the salvation of the worst—or you could never doubt his readiness to save you. Look here. Take your stand with the Marys by the cross, and mark his procedure. See him as he hangs there. His body is full of pain, and his soul is wrung with anguish. He has to contend with all the powers of hell. He has to bear the mockery and malice of his murderers. His strength is failing, and the closing struggle is near. His mother stands there in silent grief; she must be provided for. But by his side hangs a dying thief, who a short time since was reviling him, but is now pleading for mercy:—"Lord, remember me when thou comest into thy kingdom." And though all that is pressing on him, though he bears a world's guilt, though anguish will soon break his heart, though he has his mother to comfort, he turns aside to speak the word of acceptance to that poor malefactor, to allay his fears, to snatch his guilty soul from the gulf of perdition over which it trembles, to promise him a place by his side in his own kingdom and glory. Yes, even now when he has so much to engage his thoughts, now when if ever we might suppose he was too absorbed in other cares to hear the suppliant's cry, even now he befriends one who has so little claim to his regard. He is overwhelmed with anguish; yet he has time to save. He is engaged in a fearful conflict; yet he has time to save. He has his mother to care for; he is not undutiful towards her, the text gives proof enough of that; yet his mother must wait while he takes time to save. Salvation is his favourite work, and he saves even now. And, O my friend, if he could save even then, think not—think not there is anything in the numberless worlds which he governs, or in the myriad creatures who pay him homage, or in the thousands who look to him for salvation, to prevent him feeling for you and saving you.

But then you are so unworthy of his notice, you have no claim to his regard; very much the contrary. Well I know it all. But neither had this thief. Rebellion had marked his course hitherto—daring and open rebellion—and it is but an hour ago since he capped his other crimes by uniting with his companion in reviling the Son of God. He has no opportunity either of making compensation for it now. He cannot make amends for a guilty past by an obedient future. His life is forfeited. He must die where he hangs. And yet in this extremity he dares to appeal to the Saviour for mercy. I almost marvel at his boldness. Can he hope that the Saviour will have pity on him now—after such a life—when he has just offered him such insult—when he is brought to such extremity?

Verily he must have wonderful faith in the Saviour's kindness! Yet he does it. He sees a pity beaming in that bloodshot eye—benevolence lighting up those pale anguish-stricken features—a compassion swelling that burdened heart, which assures him that he will not be rejected; and he ventures to appeal to the Dying One. Was he mistaken? Did he presume too much on the Saviour's kindness? Did the illustrious Sufferer, absorbed in his own sorrow, in the many thoughts which crowded on his mind in his care for his friends, pass him by in indignant silence? Ah! mark his readiness, I might almost say his eagerness, to save. Without permitting him to wait for one moment in anxious suspense, before he speaks to his mother even, he stretches out the hand of friendship to the poor malefactor, and pronounces him an heir of heaven! "To-day shalt thou be with me in paradise." Just as if his great guilt and extreme danger did but more powerfully attract his benevolence, and make him more ready, yea, more eager, to save. O blessed Saviour, shall any after this doubt thy readiness to receive them because of their having no claim to thy regard!

HINDRANCES TO SELF-IMPROVEMENT.

ADDRESSED TO YOUNG MEN BY ONE OF THEMSELVES.

HAVING entered upon a new year, in reviewing the past and anticipating the future we are led to deplore the little progress we have made in comparison with our resolves and hopes. It is well to inquire, in relation to our failure, what have been the prominent difficulties in our way.

The desire for knowledge is assumed, for it can scarcely be said that hindrances exist where there is no sincere effort to move forward. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Where this desire is pre-eminent, the hindrances will soon be removed; but our own experience testifies that sometimes it is found smouldering amidst a mass of contending elements, and is thus prevented from burning with a bright and powerful flame.

These hindrances may be classified as *internal* and *external*—they have reference to the heart, and the outward circumstances of life.

I. *Pride.* Ignorance is usually found hand in hand with it. An overweening self-esteem will rarely condescend to confess that it requires more knowledge. "Thank God," said a man, in conversation, "I know very little of geography." "What! thank God for your ignorance!" said a bystander. "Yes—why not?" "Only that you have *much* to be thankful for," was the rejoinder. It is this pride that leads to the pretence of "seeming wise," of which Lord Bacon saith, "It is a ridiculous thing, and fit for a satire, to persons of judgment, to see what shifts these formalists have, and what prospectives to make superficies to seem body that hath depth and bulk. Some are so close and reserved as they will not shew their wares but by a dark light, and seem always to keep back somewhat; and when they know within themselves they speak of what they do not well know, would nevertheless seem to others to know of that which they may not well speak." It is this spirit of self-esteem that so frequently clothes itself in a "coat of mail" of reserve—forbidding a question to be put to itself for the information of others, and refusing to ask one for its own information. It would not have it even implied that ignorance exists on any point within the range of human intelligence. But how different a course was pursued by the great essayist, "John Foster." He was a vitalised note of interrogation. He could write great things we all know, but he was ever putting questions upon small ones. When the learned Dr. Carson paid him a visit on one occasion, he did not attempt a display of intellectual prowess, but set himself to get as much

formation as possible as to the nature and efficacy of the *manure* used in at part of Ireland from which the doctor came.

This pride may sometimes exhibit itself in refusing to be indebted to any ut a dignified source of information. It would not soil its hand with mud ren to pick up a jewel. Sir Walter Scott, however, had no such false shame, r he stayed to make a note of a word which he had long been trying in vain find, but which slipped out of an ostler's mouth in connection with an oath ring a quarrel!

II. *Conceit.* This is quite as great a hindrance as pride. Some may aritably mistake pride for timidity, and so volunteer to communicate what ey know. But where there are indications of assumed intelligence, the bject of it is more frequently despised than informed! Besides, if we flatter rselves that we know, what motive have we to inquire; and if we are lf-satisfied with present attainments, and so refuse to recognise our own cessities, what is left to impel us forward in the race?

The great hindrance here will be found in the weakness which it generates; r by the time we wake up to a true appreciation of our real position, we find at the prime of our power has been expended upon trifles—that we are nkrupt intellectually, and have been fancying ourselves rich only because e refused to look into our affairs. Unless this fault be discovered in due me, it has the effect at last of creating a timidity and seclusiveness of mind lmost as fatal to self-improvement as conceit itself. But unmask self-conceit, d you see nothing but a trembling cowardice. What is the inspired dictum this head? "Be not wise in your own conceits." And what saith the wisest an? "Seest thou a man wise in his own conceit? There is more hope of a ol than of him!" And again—"Let no man deceive himself. If any man mong you seemeth to be wise, let him become a fool that he may be wise."

With regard to the hindrances that are *external*, we notice—

I. *The indulgence of luxurious habits.*

A man may love his book much, but, if he loves his ease more, his progress ill not be rapid. And this holds in relation to all sensual enjoyments, *i.e.*, y pursuits not necessary to health, or the true pleasure of life. Yet without cusing the sluggard, or giving undue importance to the requisite nourish- ent and sustenance of the body, any extreme self-denial, either with regard sleep or food, so far from serving to stimulate, will tend to impede. Any- ing that interferes with sound health is a hindrance, whether it is excess or stinence. It is true that "Franklin," while an apprentice, found gruel serve m for dinner; but had he held the plough, instead of being confined in a inter's office, he might have called out for something more substantial. uch depends on the nature of the occupation, and much on the nature of e constitution; but many have confessed, while intent upon the pursuit of owledge, that the severity of their discipline checked rather than impelled eir movements. But by far the greater number of instances are on the her side, and many have had to lament, that while the sun shone they were tent on pleasure, and neglected to reap the golden harvest. It is this spirit self-indulgence which produces procrastination, that fatal bane to all self- provement; little pleasures, which will hardly bear the larger application of e term "indulgences," interfere oftentimes, till we wake up surprised to find at "the summer is ended."

> "At thirty man suspects himself a fool,
> Knows it at forty, and reforms his plan;
> At fifty, chides his infamous delay;
> Pushes his prudent purpose to resolve,
> Resolves—and re-resolves—then dies the same."

Many examples, doubtless, might be cited to show that, in connection with elf-indulgence—in fact, in close alliance with vice itself—accomplished and reat men have arisen. These will prove the exception rather than the rule. They were heaven-born geniuses, not ordinary men. "Byron," and "Burns," nd others like them, stand alone. How much greater would they have been f their lives had always been conformed to Christian rule? It is said that

"Thomson," the author of *The Seasons*, was a terrible "lie-a-bed;" and his only apology was, that he had nothing to get up for! But while *one* man may be illustrious with such a habit, a thousand will die

"Unwept—unhonoured—and unsung."

Nothing, as a rule, can be acquired but by dint of patient labour. Cowper wrote—"I am persuaded that 'Milton' did not write his *Paradise Lost*, nor 'Homer' his *Iliad*, nor 'Newton' his *Principia*, without immense labour. Nature gave them a bent to their respective pursuits, and that propensity, I suppose, is what we mean by *genius*." And "Sir Isaac Newton's" testimony concerning himself is, "that the great and only difference between his mind and the mind of others consisted solely in his having more *patience*."

II. Another hindrance consists in the idea that our circumstances are unfavourable to self-improvement.

Some may fancy that, because their sources of knowledge are few, or their library limited, or their time much occupied, that therefore circumstances are against them. These facts, however, may constitute their greatest helps. *Many* books often produce a desultory mode of reading, instead of leading us thoroughly to master *one*, and thus a mere smattering or superficial knowledge is the result. Or we may read just enough to attempt a criticism, while the great theme of the volume is neglected or misunderstood. It is this habit which furnishes such a strong temptation to be content with a review or notice of a book, instead of studying its contents for ourselves. The advice of the philosopher to his pupil—"be a man of one book"—contained sound wisdom; and it is at least important that we should be men of one book at a time. The greatest scholars have been some of those who began with *one* book and mastered it.

Is it not a truth (without attempting to depreciate the value of leisure), that a limitation of our time in the acquisition of knowledge stimulates us of necessity to make the best use of what we have? And as to the hindrances supposed to exist in social life, we shall find that our difficulties more often arise from a want of power of abstraction, than from the scenes by which we are surrounded. "Cobbett" was able to study closely amidst the smoke, and noise, and oaths of the mess-room. And even where we find attention impossible, we may gain perhaps from those who disturb us some information that will prove useful at a future time. "James Montgomery" wrote his most popular pieces in a small back room, where "a dead brick wall" was his only prospect. Those who think much of minor circumstances would say, that it is necessary to look upon the glories of nature before they could catch or communicate poetic fire. "Moore" composed his *Lalla Rookh*, during the winter season, in a cottage in some bleak spot in Derbyshire; yet the orientalist can scarcely believe that the scenes described in it have not been familiar to the writer, or that he has never lived amongst them. No sight could have been more affecting than to have beheld the blind "Milton" rolling towards heaven his sightless eyeballs, while his heart was throbbing with untold emotions. But was his blindness a hindrance? What efforts he made to execute his work aright; and he groped through the darkness that surrounded him till the pure azure of truth encompassed his soul. His heart was set upon his work, and his difficulties, though apparently real to others, were transformed into helps by himself. What are his words?—

"Wisdom at one entrance quite shut out,
So much the rather thou, celestial light,
Shine inward, and the mind, through all her powers,
Irradiate; there plant eyes, all mists from thence purge and disperse,
That I may see and tell of things invisible to mortal sight."

The hindrances to the great work are, doubtless, many, but they may all be overcome by determined perseverance. The *Devil* is the greatest hindrance, but even he, if resisted, "will flee from us."

J. E.

THE NANTUCKET WHALERS.

f it is an honour to come of good lineage, no people have juster cause of ejoicing in their ancestry than the fishermen of Nantucket. "O, yes," I hear ou respond, "those stout hearts whose hardihood, and romantic daring, and idomitable perseverance, won the eloquent eulogium of Burke, and made merican enterprise famous the world over, belonged to nature's own nobility." rue, indeed! Seldom has this earth of ours produced a race more worthy the ame of men than the early Nantucket whalers. No mean distinction is it to me of such parentage! But this glory is quite eclipsed, in my esteem, by eason of a glory which excelleth. The descendants of those "ancient and onourable" ploughmen of the deep boast a yet higher patent of nobility. How ppened it that this poor rock, with its fearful ocean access, should have ecome the seat of this great maritime interest? By what attractions were s first settlers induced to plant themselves on so dreary a spot? You ay know the story; but it was wholly omitted in my "course of study," and never happened to light on it till I came to Nantucket itself. I shall make ree to conclude that you are no wiser. Listen then, and you shall hear why : is that the northern shore of Nantucket is to me holy ground.

The fall of the year 1659 is the time; the place Salisbury, on the Exeter oast of Massachusetts. It is not quite thirty-nine years since the Pilgrims laced foot on Plymouth rocks; barely twenty-nine since the planting of oston. And so soon, out of the bosom of the little Commonwealth, the oungest and noblest boon of Liberty, another pilgrim band must flee, to seek new wilds "freedom to worship God." This one looks a forlorn hope indeed! wo men, a woman, and three or four little children! But they are very angerous characters, as you will confess, when you shall have heard why they re cast out in this pitiable loneliness from civilised society, and the protection f a Christian state. One day, during the preceding summer, Thomas Macey, f Salisbury, returning home in a violent rain, wet to the skin, found his wife ery ill in bed. Soon after, four wayfarers took refuge in his house from the torm. This soon abated, however, and the men went peaceably on their way, aving been under his roof some three-quarters of an hour. One of them nly he knew by sight; but, suspecting from their aspect that they were Quakers, he desired them to pass on, lest, through their presence in his dwelling, e should be brought into trouble. But he neither drove them out into the torm, nor denounced them to the Government. There were those, however, rho did the latter kind office for him—and unfortunately, two of these straglers proved to be ringleaders of the obnoxious sect, no other than William Robinson and Marmaduke Stevenson, whose execution that same autumn at Boston made their names famous in the annals of the New-England persecution. A summons from the General Court soon told Macey what to expect. The following reply, long preserved in his own hand-writing in the Nantucket Museum, is in several ways an interesting illustration of the times:

"This is to entreat the honoured court not to be offended because of my non-appearance. It is not for my slighting the authority of the honoured court, nor fear to answer the case; but have been for some weeks past very ill, and am so at present; and notwithstanding my illness, yet I, desirous to appear, have done my utmost endeavours to hire a horse, but cannot procure one at present. I being at present destitute, have endeavoured to purchase one, but at present cannot attain it; but I shall relate the truth of the case, as my answer would be to the honoured court, and more cannot be proved, nor so much. On a rainy morning, there came to my house Edward Wharton and three men more; the said Wharton spoke to me, saying that they were travelling eastward, and desired me to direct them the way to Hampton; and never saw any of the men afore, except Wharton, neither did I

inquire their names, nor what they were; but by their carriage, I thought they might be Quakers, and said so; and therefore desired them to pass on in their way, saying to them I might possibly give offence in entertaining them; and soon as the violence of the rain ceased (for it rained hard), they went away, and I never saw them since. The time they stayed in the house was about three-quarters of an hour; they spoke not many words in the time, neither was I at leisure to talk with them; for I came home wet to the skin immediately before they came to the house; and I found my wife sick in bed. If this satisfy not the honoured court, I shall submit to their sentence. I have not willingly offended. I am ready to serve and obey you in the Lord.

"THOMAS MACEY.

"*27th of 8th month, '59.*"

The action of the honoured court is not recorded by the Nantucket historian, but the scene on Salisbury beach this autumn morning betokens that it had not been satisfied. The exiled family has left the humble home, consecrated by piety and domestic love, and bid its last adieu to the friendly Christian neighbourhood. One friend alone adheres to them, Edward Starbuck; but whether from necessity or choice, we are not told. In yonder open boat is already stowed their scanty household stuff; they step in, they push off, and commence their perilous journey. As far as Cape Ann, they creep cautiously along the shore. From there, they stretch boldly across the bay to Cape God, and again hug the coast till they stand north of Nantucket; then cross the Sound and land on the island, all safe. Father, mother, children and friend, there they stand on the shore, and thank God that he has brought them securely to their journey's end. But none the less do they still need to trust in the protecting Hand. For to what haven had this worthy Christian man been compelled to fly! The island was at that time divided between two fierce tribes of Indians, at perpetual strife with each other; and the first whites who had ever set foot on their territory were our little band of refugees. There they stand, the forlorn group, and know not whether it is for life or death; whether they have not escaped the waves, to perish more miserably by the tomahawk of the cruel savage. O shame! the savage proves kinder than the Christian. The tired wanderers are received as guests; are allowed to occupy a bit of ground, and to plant in this fresh desert a second Plymouth.

The little settlement thus planted soon became a beacon-light to the persecuted in Massachusetts; for Nantucket, as I should have mentioned before, was then under the jurisdiction of New York. For the first fifty years, the immigrants were chiefly Baptists, persons of humble condition in life, and scantily educated in worldly learning, but rich in Christian virtues and Christian wisdom. The island-chronicler celebrates their pure and simple lives, their brotherly kindness and hospitality, the strict integrity of their dealings with each other and with their savage neighbours. If any misunderstanding arose, it was settled by peaceful arbitration. Their most important sales were made by a simple verbal agreement; for each man's word was as good as his bond. Having first bought out the right of the preceding owner, Thomas Mayhew, (for "thirty pounds of current pay, and two beaver hats, one for himself and one for his wife, and one-twentieth of the land,") they gradually gained possession of the soil by fair and honest purchase from the Indians. "They did succeed," says the historian, "and so rapidly and peaceably, that in a few years they found themselves in possession of the whole island, while neither record nor tradition affords a single instance of hostility between them and their savage neighbours."

The relation between them and the natives is a striking illustration of the good policy of Christian uprightness. Won by the unvarying justice of their dealings, and the strange kindness received from them in sickness and want,

he poor savages soon began to lean on them as friends, counsellors, and pro-ectors, and ere long submitted themselves voluntarily to their wiser rule. An asy charge this proved, in respect to all matters between the natives and hites; but occasionally quarrels would arise among themselves, which it was arder to settle without the suspicion of partiality. To meet this difficulty, he magistrates appointed a native justice of the peace. Esquire Kadooda as the very man for the office. He allowed no troublesome accumulation of ases on his docket, for he thoroughly understood Indian nature, and knew it as labour thrown away to look into the merits of complaints growing out of lrunken frolics. *His first step, therefore, was to order both parties to be oundly flogged; a mode of procedure which commonly cured them of all desire o have the law of each other.*

Towards the close of the seventeenth century, Nantucket offered such dvantages as to attract residents of various sects; and with them came lements not altogether harmonious with those which gave character to the arly settlement. In 1704 the Quakers made their first appearance on the sland. One of their writers, in describing the visit, testifies that "divers of he people called Presbyterians were very cruel in their expressions, and very itter in their spirits towards us." As a general thing, however, the spirit of hat first little Christian community has been wonderfully perpetuated. The rue Baptist sentiments in regard to rights of conscience, to human equality, nd human brotherhood, never, probably, pervaded any population more thoroughly than, at this day, they do that of Nantucket. Everybody is every-body's neighbour and friend. No nonsense about caste, or colour, or occu-pation, is admitted in their social code. Be he who or what he will, if only industrious, honest, honourable,

"The man's a man for a' that."*

"MR. WARRINGTON" ON THE MODE OF BAPTISM.

As we noticed last month the views of Dr. Bushnell in relation to the subjects of baptism, our readers will, perhaps, permit us to present to them a few thoughts suggested by a recent article in a talented periodical in relation to the mode of baptism. The passage on which we are about to animadvert, is to be found in the *Monthly Christian Spectator* for April, 1858, in one of the series of papers entitled "George Warrington; or, Where shall he go to?" We extract below a sufficient portion of it to answer our purpose:—

"Oh, yes! I could cheerfully enough become the pastor of a Baptist church," replied Mr. W., "if it would leave me free to follow my own convictions."

"Which are?" said the other.

"Well, on the whole, I think the Baptists have by far the easier task in making out their case, especially on the chapter-and-verse principle—the '*Hoc est meum corpus*' principle, which Luther adopted in his controversy with Zwingli, on the sacrament of the supper. If I had to argue one or the other side before a jury, with only the letter of the New Testament for witness, I would take the Baptist brief. But—"

"Yes. But—?" put in his friend.

"But, on the whole, that is not a perfectly satisfactory mode of treating such questions, to my mind. And, looking at it not as a barrister already retained by one party, but as a Christian judge and lover of all truth, I am bound to say that I do not think quite all the argument is on one side; and, while I repudiate most of the

* From the *New York Examiner*.

arguments advanced for the baptism of infants, I can feel the force of some that are alleged."

"Could you baptize infants?" inquired Mr. Spencer, with increased interest.

"I am not prepared to say that I could," replied the other. "But I would heartily wish Christian parents to follow their own convictions, and would render them every facility for so doing."

"I think the question is settled, so far, then," said Mr. Spencer, in somewhat of a desponding tone.

"I hope not," replied Mr. Warrington. "Do you think, then, that my hesitancy on this point would secure my rejection by the Independent churches?"

"I fear so, indeed," was Mr. Spencer's reply.

"But the Baptists would not be any more satisfied with me than the others," said Mr. Warrington. "For, as to the mode, I cannot lay the stress that many lay on immersion. I should of course, indeed, concede, as Stuart and others do, most of their affirmation about the meaning of the word; but I have not yet been brought to believe that, in so spiritual a dispensation as the Christian, one intended too not only for Asiatics, but for Greenlanders and Esquimaux, and equally suitable all the year round, the letter is to reign and triumph over all considerations whatever. And not 'the letter' either, exactly, but, rather, somewhat fine criticism as to the precise shade of meaning a certain Greek word has. I confess it grieves me to see Christians separated on questions in philology. Let every man be fully persuaded in his own mind, and carry out his own convictions, but for love's sake, nay, for truth's sake, do not let us exaggerate our individuality into a sect. For my own part, I could administer the ordinance in whatever mode the candidate himself deemed most scriptural. Of course, I may be wrong: I lay no claim to infallibility; but it would not afflict me unbearably to see both font and baptistery in a church, leaving the entire question of both mode and subject a perfectly open one. Indeed, I am not sure that properly it is a church ordinance at all, and incline to the opinion that it is rather one for the individual Christian."

We are not, of course, about to quarrel with the position taken by "Mr. Warrington" as to the subjects of baptism; his practical repudiation of the baptism of infants is quite enough for us on this point. And as to the other, Baptists as we are, and have long been, we claim—equally with himself—to be regarded as "not looking at it as a barrister already retained by one party, but as a Christian judge and lover of all truth;" an attitude for which we are not conscious that half a century's careful search after truth, and resolute adherence to it wherever we believed we found it, has in any degree unfitted us.

What, then, has Mr. Warrington to say on the mode of baptism?

He begins with conceding to us, as a matter of course, and in common with all critics whose judgment is worthy of regard, "most of our affirmation about the meaning of the word" βαπτίζω. We are contented with this concession, since his qualification of it by the indefinite phrase "somewhat fine criticism" amounts to so homœopathic a quantity as to produce no practical effect. And, now, what is his argument? "I have not yet been brought to believe," says he, "that in so spiritual a dispensation as the Christian, one intended too not only for Asiatics, but for Greenlanders and Esquimaux, and equally suitable all the year round, the letter is to reign and triumph over all considerations whatever."

Our first observation—after pondering this argument—is, that Mr. Warrington evidently does not mean that "the letter" of the baptismal law should be entirely superseded. His claim that "the letter" is not "to reign and triumph over all considerations whatever," allows that it is to have some force, and indeed a prevailing force, until considerations of some kind arise to modify it. This, so far, is fair, and it is due to Mr. Warrington to give him the credit of it.

In the next place, however, we must be permitted to ask, whether, in such a case, it is possible for any modifying considerations to arise. We

see what he alleges; but we anticipate them, and all other specific allegations, by a general proposition, that positive precepts are in their very nature binding in the letter, or not at all. In this respect they differ widely from the other great class of divine precepts—the moral; inasmuch as moral duties have an obligation in themselves, and are binding apart from the law which enjoins them, and would be so if wholly unenjoined; while positive duties derive their whole obligation from the precept which prescribes them, and can have no force without, or beyond, the letter. If the letter is not binding, nothing is binding, because beyond the letter there is no command. If any really influential considerations arise, therefore, their weight must fall on the substance of the baptismal precept, not upon its letter. There may be cases in which it may be improper or impossible to baptize; but there can be no cases in which anything but immersion (this being admitted to be "the letter" of the precept) can be baptism. For example, if the winter season be too severe to allow of safely dipping the candidates; this may be a good reason why they should not then be baptized, but can be no reason at all why they should be sprinkled or affused instead. In the same manner we should reply to "all considerations whatever." We should say, Back! there is no scope for you. "The letter" reigns absolute here. For immersion there *is* authority, *and for nothing else.*

But, leaving this general argument as it stands, let us endeavour to put the considerations which Mr. Warrington suggests into the scales of "all truth."

The first of them is drawn from the spirituality of the Christian dispensation. We confess we cannot see the force of this argument. If the Christian dispensation is held to be absolutely and exclusively spiritual, we are led to the renunciation of both baptism and the Lord's supper entirely, and landed, in this respect, in Quakerism; but if we admit that the Supreme Author of Christianity has wrought into it these positive precepts, the spirituality of it can in no way affect the details prescribed. I might say, the Christian dispensation is spiritual, and I consequently repudiate water-baptism; but it would be an utter *non-sequitur* to say, the Christian system is spiritual, and I consequently baptize by pouring instead of immersion.

The second consideration on which Mr. Warrington relies, is drawn from the varieties of the earth's temperature, and of the personal habits of mankind. These "Greenlanders and Esquimaux" as well as "Asiatics," and changing seasons "all the year round." True, "most worthy" Sir; and what is your conclusion from these facts? That, because immersion may be occasionally unsafe or impracticable, therefore we are at liberty to change the law of baptism, and give to it a latitude including both pouring and sprinkling. Assuredly there is little, in such a conclusion, either of convincing logic, or Christian reverence. Our reply is, that we have nothing to do with the law of baptism, but to fulfil it when we can, and when we cannot to let it alone; as, should it really turn out that Christ has appointed an ordinance so extensively unsuited to different seasons and climates as to expose him to ridicule, it will be a great deal better that we should leave him to have the shame, than that we should usurp his legislative function.

If, however, it should be maintained that variations of climate and temperature might in extreme cases justify a modification of the practice of baptism, it would surely seem reasonable that the modification should be restricted to the cases which are held to require it. It can scarcely

seem reasonable to say, "Immersion cannot be administered to the Greenlanders and the Esquimaux, therefore I, in England, will be baptised by sprinkling, or not at all." Yet *we know* that this is what some good people in England are at this moment saying. "The letter" of the law of baptism being admitted to prescribe immersion, the practice of immersion should at least be carried out as far as it is possible and safe. On the allegation that near the Poles it may not be so, to alter the administration of the ordinance all over the world, is using an adventurous freedom with the Christian Lawgiver which may have not the most agreeable consequences.

Mr. Warrington seems disposed to remind us that, "the chapter-and-verse principle" is "the *Hoc est meum corpus* principle, which Luther adopted in his controversy with Zwingli on the sacrament of the supper." We understand his meaning, but we do not feel the force of his argument. Luther tenaciously insisted on a literal interpretation of the phrase, "This *is* my body," against the most cogent reasons for a qualified interpretation of it; and we will not repeat his fault. We will give up our adhesion to "the letter" of the law of baptism whenever a single sufficient reason can be shown for our doing so. Mr. Warrington makes a very small step in the direction of supplying one.

J. H. HINTON.

London.

THE LATE MR. S. E. FRANCIS, OF SHORTWOOD.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—In consequence of a long and severe affliction, from which I am only partially recovered, I have been unable, till now, to request admission for a brief notice of my excellent friend. Though it comes so late, will you oblige me by giving insertion to the following sketch, which, however imperfect, will probably be acceptable to such of your readers as were acquainted with the subject of it.

I am, dear Sir, yours sincerely,

THOS. FOX NEWMAN.

Shortwood, December.

MR. SAMUEL ENOCH FRANCIS, who died March 1st, 1858, was the last surviving child of BENJAMIN FRANCIS, God's chosen instrument for consolidating and enlarging the church at Shortwood. He came to it in its feebleness in 1757, and his pastorate extended over a period of forty-two years. His ministry was greatly blessed, so that when his Master called for him, he had the unspeakable satisfaction of knowing that hundreds of precious souls had been given him, of whom many had previously been welcomed to a better world.

This honoured servant of the Lord Jesus was a native of the Principality, and was the youngest son of Enoch Francis, an eminent Baptist minister, who also was descended from pious ancestors, residing in Carmarthenshire. In how many instances, and in this among the rest, have the promises and testimony of Scripture been fulfilled and illustrated: "One generation shall praise thy name unto another, and shall declare thy mighty acts;" "Instead of the fathers," &c.; "The seed of the righteous shall be blessed." It was a remarkable coincidence, that Mr. Benjamin Francis and his brother Jonathan were both baptized at fifteen years of age, and that both began to preach at nineteen.

My late invaluable friend was born July 2nd, 1787, and was about twelve years old when death deprived him of his father's counsels and prayers; but for nearly twenty years after that his excellent mother was spared. In a record of his experience which he wrote from time to time, there are many affectionate and grateful references to her influence, not only during the days of his childhood, but also in

his riper years. Indeed, Mrs. Francis seems to have been richly endowed by the grace of God, and to have united in her character so much that was Christian, and lovely *because* it was Christian, that her example was of itself (as it should be in all who bear the Saviour's name) a powerful and touching recommendation of the religion she professed. It was, however, to his venerable father, under God, that he ascribed his first religious impressions. They were produced by a sermon on the parable of the wheat and the tares. From that time the vast importance of religion, and the solemn prospects of an immortal being, with eternity before him, took firm hold on his mind, though it was long before he could "rejoice in Christ." Still his bias towards the best things is proved by such a passage as this, written in 1801 :—

"Oh that I may fear Him who is able to destroy both body and soul in hell for ever and ever. Wilt thou, blessed God, teach me of thyself? It is my desire to know thee; and, however ignorant of other things I may be, suffer me not to be ignorant of thee, and of thy blessed son, Jesus Christ. When I come to thee in prayer, wilt thou assist me? Enable me to come as the prodigal, and as the publican."

If these lines should pass under the notice of any young persons feeling as he felt, let them not be discouraged because for a season they may be without the consolations of the gospel. In every instance of conversion there is "an evil heart of unbelief" to be subdued, and till that is done there can be neither solid peace nor holy joy. And let it ever be remembered that *faith* is the grand requirement of the gospel. "*Oh that I had more faith*" was the intense desire of this youthful disciple. He seems to have known and felt that *unbelief* was the great hindrance both to spirituality of mind and to religious consolations; and yet for several years nearly all his records breathe the tone of dissatisfaction, if not of despondency. Here was his mistake: his views rested too much on himself, and too little on the Saviour; that is, he saw and lamented his own vileness, but failed to realise the absolute freeness of salvation, and the infinite and abounding efficacy of the "precious blood of Christ." Certainly, whatever errors others may have entertained, *he* did not substitute convictions for conversion, nor rest satisfied with those impressions which have too often been regarded as legitimate and sufficient evidence of a change of heart.

It is probable that the tendency of his mind towards the dark side of those subjects which he justly deemed of vital and supreme importance, was partly occasioned by a feebleness of constitution of which he was the subject, more or less, all his days. Assuredly there was nothing in the views entertained by his nearest and dearest friends to foster the depression which was almost habitual. Nor could there be anything in the ministry of Mr. Thomas Flint, to whose pulpit teachings he chiefly listened during his youthful days, to bring a cloud on the pathway of a seeking soul.

The mention of this name reminds the writer how often and how gratefully Mr. Francis, in his private papers, refers to the appropriate and personal counsels of Mr. Flint, as well as to his lucid, impressive, and winning exhibitions of gospel truth in the ministry of the Word. The family connection by which they were united, (Mr. T. Flint having married Miss Catherine Francis), was thus wisely and kindly improved for the good of the young disciple, who was deeply grieved when, by the removal of Mr. Flint to another sphere of labour, he was deprived of the counsels and encouragements he had learnt to value. But that "good work" which the Holy Spirit had begun in his heart was a growing work. Though a human instrument was removed, the drawings and teachings of that Almighty Spirit were continued. This is evident from Mr. Francis's own words :—

"I give myself, my soul, my all, to thee. Oh God, here I am—make me thine. Oh Lord, take possession of my heart. There fix thy throne."

From all that he left on record concerning the exercises of his mind, it would seem that jealousy of himself, a rigid judgment of his conduct and motives, together with stern conscientiousness, were habitual to him. Being thoroughly alive to the presence and the power of indwelling sin, and having a lively sense of his own weakness, he rarely made an entry in his private records without including an earnest prayer for the grace of God to preserve him from sin and to purify his heart. Nor did he pray in vain, for after a time he could say,—

"Though I have so many sinful desires and affections striving within me, yet would I adore Him who has 'never said to the seed of Jacob, Seek ye me in vain,' for He has been pleased in a great measure to curb these unruly passions of my depraved heart, and to prevent them from breaking out. If the Lord had not been my help, my feet would long ago have slipped."

The state of his mind when he was about seventeen years of age may be gathered from the following lines, written, as he said, in "a somewhat pensive mood":—

"Should earthly comforts die,
And leave me all forlorn,
Be thou, dear Saviour nigh:
Then welcome every storm.
The boisterous winds thou dost control,
And thou canst raise the sinking soul.

"Though rough may be the way
Through this my mortal life,
Be thou, dear Lord, my stay,
Till death shall end the strife.
Guard me from every dangerous foe,
While in the wilderness below.

"For thou alone canst cheer
The darksome gloom of night:
Its shades shall disappear,
To bring in morning light.
Oh shed on me thy genial rays,
And unto thee shall be the praise."

This light, which he so earnestly coveted, did begin to break in upon his soul, or rather the dawn was succeeded by the advancing light of day, as is evident from his own words:—

"When I reflect on myself I have enough to sink me for ever. But would it be right in me to despair? Is not a poor sinner invited to Christ, to be healed, and released from the slavish burden of sin, and freed from the power of Satan? Then may not I humbly come to that dear Refuge, the Rock of Ages?"

Thus two of the clearest and most convincing proofs of the Holy Spirit's gracious work are seen in him before he had attained to "joy and peace in believing." First, there is a deep and growing consciousness of the depravity of his nature, inducing heartfelt sorrow and lamentation. If any reader is the subject of a similar experience, and on that account tempted to write bitter things against himself, let him be encouraged by the assurance that a sorrowful consciousness of sin, and a painful and persevering resistance to it, are sure results of Divine teaching, and of the Spirit's awakening influence. Another noticeable fact in the mental history of our valued friend is this. Even in his darkest and most comfortless seasons he sought no relief nor resting-place but at the cross of Christ. If he was unable to say, "*Christ is mine!*" his soul continually panted for the Saviour. "*Give me Christ, or else I die.*" Nor did he long and pray in vain, for eventually, though with profound humility and self-examination, he could rejoice in the finished work of the Lord Jesus, and speak of him as his own Saviour.

It was in the year 1810 that Mr. Francis made profession of his faith, and became a member of the church at Uley, then under the pastorate of his brother-in-law, Mr. Thomas Flint. With what feelings and desires he took this step may be learnt from his own MS.:—

"I hope I have not entered on a public profession of faith in Christ without begging for his direction and blessing. I hope it was my prayer, 'Search me, O God,' &c. It was my desire that sooner than act the part of a hypocrite, something might prevent me from being baptized. I would humbly appeal to God, and express the hope that my motives were sincere, and such as are accordant with his written Word."

Having chosen his part, and honourably avowed it, he was never known to swerve from the course, or to hold back an open acknowledgment of his Divine Lord and Master. Though never one of the most cheerful of the disciples, he was regarded by his fellow-Christians as one of the most conscientious and steadfast. It was obvious to every competent observer that he sought in all the relations of life to act on Christian principles. In business he would not adopt the maxims or practices of the world, and plead a necessity for doing so, but seemed ever to have in view the precept, "In all thy ways acknowledge Him," &c. It would be well for both the church and the world if the same testimony could be pronounced concerning all who bear the Christian name. The church is weakened, and the interests of truth are betrayed and sacrificed, when temporal expedients, rather than the will of

Christ, are allowed ascendancy. And on the other hand, never does the Christian himself enjoy so fully the power of religion, and never does he so fully vindicate and justify his profession, as when, at all hazards and at any sacrifice, he remains faithful to his principles.

Mr. Francis not only took the vows of the Lord upon him, but he was enabled to endure and to act as "a good soldier of Jesus Christ." By personal devotedness, and by manifesting a deep interest in the cause of Christ universally, he clearly showed what he was, and proved that he had more than "a name to live." Some of his private records were written when missions to the heathen were in their infancy, while others were written under the impression which the triumphs of the gospel in foreign lands were calculated to make on such a mind. They all breathe the finest spirit of Christian philanthropy. If possible, personal attachments deepened his interest in the great cause. He had been in church communion at Shortwood with John Mack, of Serampore, and with Thomas Burchell, of Jamaica; and on their visits to England had enjoyed sweet intercourse with other missionaries, whose names he never pronounced without discovering a warmth of Christian affection which must be unknown to all who are not Christians indeed and of a truth.

While he looked on the wide world with a pitying eye, and rejoiced as only a true-hearted Christian can rejoice, in the spreading influence of the gospel, Mr. Francis was not inattentive to the demands made on his personal services in his connection with home. In early life he became a Sunday-school teacher, and the writer has had the pleasure of meeting with not a few who have spoken with much gratitude of his "labours of love" on their behalf; while some of them have *so* spoken as to produce the impression that, under God, they owed their salvation to his affectionate and untiring efforts to lead them to Christ. Even to his latest days, and long after he could devote his active services to such institutions, he continued to manifest a deep interest in them. It is possible that they were dearer to him from a circumstance to which he sometimes alluded with much feeling. The writer has heard him speak of the days of his childhood, when his venerated father, in the absence of more general provision for such objects, was accustomed to instruct a class of boys (himself among the rest) in the table-pew, between the hours of public service. It is very possible that this interesting fact contributed to awaken in his mind, and to secure from him through life, an affectionate solicitude for the establishment and efficiency of Sunday-schools. In more than one instance in the district around he was either their originator, or one of the most active and devoted of their agents.

But he had not long been in connection with the Christian church before his brethren discovered his qualifications for office; and, though himself reluctant to occupy any prominent post, he was unable to resist their entreaties. He became a deacon of the church at Uley; and again, soon after his removal to Shortwood, his services in the same office were required and afforded. When in 1832 the writer accepted the pastorate over that church, he found seven deacons, six of whom, with three others, subsequently chosen, preceded Mr. Francis to a better world. They were a noble band, and served their Master well, and were faithful to the interests of his church. Mr. Francis was mercifully spared through a long term of years, associated with junior brethren, who survive to cherish his memory, and to mourn their loss. Sometimes it was feared that his days would not be many, but a gracious Providence spared him to accomplish his threescore years and ten.

It would probably, render this paper less uninteresting to the general reader if the career of our deceased friend had included a variety of incidents which might here be reported; but from choice, as well as from providential arrangements, his was a life of comparative privacy. He steadily pursued "the noiseless tenor of his way," and perhaps in so doing effected a larger amount of usefulness than many whose names have become associated with remarkable events. In him the promise was fulfilled: "They shall bring forth fruit even in old age," etc. At the beginning of his religious life the seeds of future eminence as a Christian were sown in that deep knowledge of his own depravity, to which allusion has been made. There was nothing shallow in his views or his experience. He was truly "taught of God;" and the lessons learnt in early life were retained to the last. Thus was he fitted to become a wise and valuable counsellor to those who were setting out for the kingdom. The young always found in him a friend and helper, and great was his

joy when permitted to witness the consecration of their energies to the cause of Christ.

Though not a man of genius, or distinguished for an unusual amount of intellectual vigour, Mr. Francis was endowed with qualities, which rendered his friendship valuable, and invested him with a moral power of which many men of more shining parts are destitute. Grave, prudent, affectionate, he stood high in the estimation of the pastor and the flock. Though never seeking distinction, but rather shrinking from it, he could not fail to be regarded with Christian love by many with whom his intercourse was only occasional; and, though retiring in his habits, he much enjoyed the society of fellow-Christians, as will be well remembered, not only by his personal friends, but also by those who have often been united with him at the anniversary meetings of the associated churches. Whenever he was present, the warmest greetings awaited him; and rarely was he absent, for he loved the brethren, and delighted in the exchange of mutual sympathies.

During the last few years of his life, Mr. Francis became the subject of infirmities which somewhat interfered with his long-cherished habits. Still he never abandoned any engagement in connection with the church till necessity was laid upon him. In this and all other respects he was a worthy pattern for all church-members. He was a lover of peace, a friend of the poor and of the young. As a hearer, candid; as a professor, steadfast and immoveable; as a Christian, free from crotchets, and avoiding all unprofitable speculations. He was warm-hearted towards all who love our Lord Jesus Christ. He was charitable in his judgments, slow to take offence, and ever jealous for the purity of the church. If all were like him, Zion would be the scene of peace, and harmony, and holy activity; and the blessing of God would descend on it as the dew on Hermon.

Mr. Francis's closing days were those of a Christian matured. In perfect calmness he awaited the call which he knew to be near; and, while manifesting his wonted diffidence and humility, was the subject of that holy peace, "which none but he that feels it knows." In the midst of pain, from which he suffered severely, he often spoke of the abounding mercies of God. His Christian friends, one by one, at intervals, were welcomed to his chamber, and found the venerable saint, thus "on the verge of heaven," ready still to converse on the subjects which had so long been dear to his soul. While they sought to benefit by his experience and his counsels, he was evidently gratified by their expressions of Christian and loving sympathy. On one occasion, when the time of his departure seemed just at hand, and when it was doubtful whether the power of recognition remained, he became conscious of the presence of a friend, and, grasping his hand, said, "We shall soon meet in heaven." On being answered, "Ah, my dear friend, you are going thither. I hope I may be permitted to meet you there,"—he spoke quickly, and with energy, saying, "Hope! I know you will, for we have both been long on THE ROCK, CHRIST."

Our dear friend's interest in the young, and deep solicitude for their welfare, has been previously adverted to as a prominent feature in his character; and among those to whom his weighty counsels were addressed, were the younger members of a family in which the name of Francis is still perpetuated. At his desire they were gathered to his bedside, and there received his parting advice. Having addressed them most affectionately and appropriately, he finished by saying, "And now, farewell. God bless the lads. See to it that you all meet me in heaven."

We have often heard of "the ruling passion strong in death." It was so in the case of our much-valued and now lamented friend. But it took a nobler form than when the children of this world betray its influence. From early years Mr. Francis had been able to say, and no one who knew him would doubt his sincerity, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." And so it was to the end. He had been contented without saying much concerning himself, though there was a world of meaning in this, which a few days before his death he said in answer to a question addressed to him by a beloved relative,—"Very, very happy. All is safe!" But the peace and prosperity of the church, which he usually denominated "our beloved Zion," largely engaged his thoughts and his prayers. These were often presented in the

arm of brief ejaculations, warm and earnest; but shortly before his departure, when he recovery of consciousness, and the faculty of utterance were thought to be npossible, he suddenly rose up in bed, and, as if enjoying personal converse with the reat God, he poured out his soul in ardent supplications for the welfare of Zion; resenting such petitions, and in such a manner, that the solitary and affectionate atcher can never lose the impression which such a scene was calculated to pro- uce. The prayer was comparatively long; and, being ended, Mr. Francis sunk ack on the pillow, saying, "Now I have done. Now let me languish into life." The nly feature of his dying experience which remains to be recorded, is this:— Vhen he was no longer capable of uttering a word, he furnished a reply to the nquiry of an affectionate relative as to the state of his mind by attempting to wave is handkerchief, as a signal of his triumph over the last great foe.

The hour of release arrived. The *mortal* yielded to the stroke of death; *the immortal* passed away to join "the spirits of just men made perfect." The pilgrim rrived at home. The scene of trial and of conflict was exchanged for the world of verlasting peace and joy. Our venerable friend had known what it was to "wrestle ard with sins, and doubts, and fears." His had not been a life of spiritual ease and ndolence. His private records prove that he had battled oft and resolutely with he evils of a carnal mind. He fought "the fight of faith," and he died a victor.

"Soldier of Christ, well done!
Rest from thy loved employ!
The battle fought, the victory won,
Enter thy Master's joy."

DEATH AND LIFE—A MEDITATION FOR THE SEASON.

Our Great Master found the texts for his sermons in the scenes and objects of nature. The lilies of the field, a marriage-feast, the sower of seed, the corn-crops white for the harvest—these in His hands were means of spiritual instruction. These were his Father's works: he had come to do the will of Him who is the Author of the beauties of nature. He delighted to show how they might minister to higher purposes than sensual gratification; and every true disciple of His, who loves the God of grace, will also love the God of nature, for they are one. What new lesson can we get from the present season of the year? Of all seasons winter would seem to have fewest charms of its own. The dead dreariness of external nature drives us to seek solace in social and intellectual pleasures. We retire inwards, meditate, think, and dream. The requirements of society indeed, and our business, do much to modify these tendencies; but certainly winter is of all seasons the season when we have most opportunity for intellectual acquirements, if we are lonely—for intellectual intercourse, if we are set in families. But the spiritual significance of winter is to suggest thoughts of death. Nature is dead! The vernal beauties of spring culminating in the splendour of summer have declined with the sombre, yet gorgeous autumn. The few evergreens planted advisedly to relieve the monotony of universal leaflessness, as a foil bring the great fact of the death of nature more effectively before us. And we think, if we are wise, that the bright hopes of our own spring, the earnest heat of our own summer, and the sober experience of our own autumn, will also end in a winterly decay, when we shall reap as we sow.

But with decay and death, we are not constituted to have any sympathy. The soul of man abhors the thought of death. The living know that they must die; but they cannot realise in their thoughts the state of death. Conscious of a living will, and of an internal energy, all our sympathies are with

life. Death may be longed for as a relief from pain or shame; it may be welcomed as a last evil; but the natural feeling of man is a revulsion, a shrinking from the idea of himself as *dead*. Here also, as in our whole constitution, our nature is fitted for the Gospel, and the Gospel for it. As spring has prospective delights, and autumn retrospective; so in winter we look beyond the gloom to the promise of new life. Spiritually, life and immortality have been brought to light: and the *living*—those whose true life has begun—know that they shall *live*—"live again and shine." "I shall not die, but live." "He is not dead, but sleepeth." Our mourning is turned into joy! "Those also who sleep in Jesus, shall God bring with him." Though we walk through the valley of the shadow of death—and walk we must—this rod and staff shall support us. The most honest of the ancient philosophers, feeling this innate yearning after a higher life, and following the light they had in the teachings of nature, professed their firm belief in a life beyond death.

"There is no death!
What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

Life ever springs from death—life in new forms perhaps, but ever life. *Death is no end in itself; it is a means to an end, and that glorious end is life.* Unphilosophical, therefore, because unnatural, and much more because unchristian, is it, to dwell with gloomy thoughts upon this sleep of the soul. It is the night which prepares us for the eternal day.

Especially should these views influence us in communion with the young. They are *full* of life, essentially active, and "feel their life in every limb." Let us then set before them the activities and energies of the future life; and as they have so full an enjoyment of their limited powers here, show them to what perfect fruition faith in the Lord of Life will lead them hereafter. If we call them to contemplate the departure of a fellow-youth, let us point their gaze to the skies, not to the tomb, that they sorrow not, as those who have no hope.

Still there is a death, a fearful death, a living death, a death in life, as that is a life in death—the second death, beginning *here* and ending in eternal death *there*. Eternal life is a glorious free gift, eternal death is earned—the wages of sin, and sin is the sting of it.

May God save the writer and the reader from this death!

Enfield Highway. E. S. J.

"COME UNTO ME."

O CHILD of grief! no more complain,
List to thy Saviour's tender strain:—
"Come unto me;
I would thy heavy yoke remove,
And lavish on thee boundless love,
And fit thee for my home above,
If thou wilt come to me.

"Life is short and full of mourning;
Thy eternity is dawning:
Haste—come to me.
I will the sting of death destroy,
And give true life, and peace, and joy,
Where weary souls calm rest enjoy;—
Delay not—come to me.

"Ere ye cross death's troubled river,
Lest thy sorrows live for ever,
Come unto me:
Then when wild cares and woes assail,
And friendly hearts no more avail,
My promis'd help shall never fail,
If thou wilt come to me.

"Could stronger pledge of love be given
Than when the temple's veil was riven?
Come then to me,
That I thy trembling bark may guide
Across life's stormy ocean tide,
And land thee where all mine abide;
O come—come unto me."

G. J. STRONG.

Reviews.

Memoir and Remains of the late Rev. Jonathan Glyde, Minister of Horton Lane Chapel, Bradford, Yorkshire. Edited by the Rev. GEORGE WILLIAM CONDER, of Leeds. London: J. F. Shaw.

We are glad to find that Mr. Conder is Editor of the Memoir of Mr. Glyde. He is well known as a brilliant preacher, as a telling and effective speaker on the platform of religious and philanthropic societies, and as a most instructive and popular lecturer. We know him as the author of occasional discourses, and believe him to be as felicitous in wielding the pen, as he is happy in the use of the magic wand of oratory. This, however, if we mistake not, is his first appearance as a biographer. We welcome him in his new character, while we regret the physical indisposition that prevented our accomplished friend, the Rev. H. R. Reynolds, B.A., from embalming the remains of the brother whom both esteemed. We can easily believe the editor when he speaks of the work assigned him as having been a "sad but pleasant task." He has evidently written under the influence of this mingled emotion. Warm affection for the memory of the dead, and deep solicitude for the profit of the living, are apparent throughout. He candidly acknowledges that, in the absence of incidents very striking, there was, nevertheless—

"The remarkable, the uncommon; but not of a sort that can be painted, not indeed *appreciated*, except by souls of kindred culture. It was itself positive enough, but can only be described by negatives, painted in neutral tints. There are some who know it was a beautiful life. But to make that beauty reappear through the thick medium of written words! may help be given from whence alone it can come!"

This aspiration has been realised. As the *former* minister of Belgrave Chapel beautifully remarked in the sainted Ely's memoir, "biography is a feeble struggle with death;" so here we have the *present** bending over the grave of his valued friend as if he would do battle with the last enemy, and pluck from his grasp all that can be rescued of the prize on which the tomb threatens to close. The rich spoils are before us, and they are eminently worth the encounter which secured them. We commend the volume to all who can estimate fine discrimination in judging of character, sound and shrewd remark on not a few deficiencies in the Christian church and their corresponding remedies. To the believer it will prove no ordinary auxiliary in promoting "the life of God in the soul"—a *vade-mecum* in the hallowed regions of Christian experience, and a stimulus to aim at climbing the steep which the dying Glyde was scaling when he exclaimed "*Excelsior.*" Ministers will be enriched by its perusal; and that students may know what to expect, they have only to listen to their brethren in Airedale College, when addressing Mrs. Glyde—

"Your dear departed husband was our *friend*. As a body of students we know how dear the interests of our Alma Mater were to his heart; and, as individuals, often have his warm grasp and kindly affection cheered and encouraged us. We loved him while living; and the recollection of his Christlike deportment, as a minister of the Cross, will ever present a model when the vows of that ministry are assumed by ourselves."

The "Remains" that appear in this volume, comprise "Letters and Sermons" by the departed. The latter are admirable productions, and the former are very interesting, though they might, perhaps, have been a little more select. Our thanks are due to Mr. Conder for this monument to departed

* Since the above was written, Mr. Conder has tendered his resignation, but the people of his charge have unanimously declined to accept it.

worth—a monument as creditable to him who reared it, as it is just to him whom it commemorates. A characteristic portrait is prefixed to the Memoir. It seems to speak and remind us of days that are gone, when first we looked on this intelligent, benign, and beautiful countenance. We should like to give our readers some idea of the man. Guided by these pages and our own reminiscences, therefore, we shall endeavour briefly to do so.

Mr. Glyde was born on January 1st, 1808; decided for Christ in his thirteenth year, while at school; became tutor in 1831; was ordained and married in 1832; and in December, 1854, while at Baildon, near Bradford, he rose "to sunnier climes than any to be found on earth."

"My native place," he says, "was Exeter, a fine old city in the west of England, swept by the waters of a graceful river, from which its name is derived, and surrounded by the soft and swelling hills of Devonshire. I was born, not in the city, but on the other side of the river of which I have just spoken, and which divides the city from the country. This river, on the banks of which I spent my childhood, was then a clear quiet stream, and to me a pleasant friend and companion. In the meadows through which it flowed to the city, I played; and in the summer was either fishing, bathing, or boating; and in the winter, skating, sliding, or rejoicing in the fury with which, after heavy rains, it swept down and overflowed its channels, to the terror of the inhabitants.

"Daring insensibility to danger," we are informed, "continued to mark him in his manhood, and to exhibit itself in the manliest way. The daring boy, safe only in his fearlessness, treading paths that were perilous to all, and death to the timid, discovered by his trembling mother, perhaps swinging from the slender tip of a lofty bough, walking on the thin edge of a high wall, sitting on the parapet of the bridge with his heels dangling over the river Exe, desirous of nothing more delightful than a gallop through the street, is the proper 'Father to the Man' who knew of no hindrance to the utterance of honest conviction; who would hear of no 'lions in the way' of duty; who could conceive of no danger half so great as that of the suppression of the truth, or the shrinking from duty through fear of the evil that might arise."

There was something in his personal appearance not a little fascinating. His form was slender and graceful. His health, though often feeble, was sometimes buoyant; his spirit certainly was so, and his general bearing extremely pleasing. Here, however, we must borrow Mr. Conder's pencil:—

"His countenance was a perfect index to the man: it was eminently a spiritual face; its whole expression was a chaste, subdued, loving smile; it could light up with pleasure and fun, never, however, exactly giving you the idea of *merriment;* and it could be overspread, though never over*cast* with solemnity. There was an almost feminine softness about it; but the brow was manly, and firmness and decision were blended in exact proportions with gentleness and love."

Mr. Glyde "feared God above many." His piety transcended that of ordinary Christians. Mr. Reynolds says:—

"This holy life appeared to be in him manifestly the living of Christ within him, a deep, inward fellowship with our holy and glorified Saviour. If his theological belief was at times differently expressed from well-known formulæ, any who were conscious of that difference could not help saying, 'Oh that we could see God like dear Glyde. Oh that we could commune with Christ as habitually and fervently as he.'"

By another who knew him well, intercourse with him was felt to be "better than many things called means of grace." "How many happy hours," he remarks, "have I spent with him, and never left him without the feeling that I was a better man!" Mr. Conder exactly expresses our own view of him when he says, "you *felt* his religion perpetually, and yet there was not the slightest effort to make you feel it: it was as natural as any other manifestation of himself; indeed it seemed himself; there was nothing professional about it, nothing artificial or constrained." A becoming tribute to his exalted godliness was paid by a conference of ministers of the West Riding, called for the purpose of devotion and mutual edification. A paper was to be read on Ministerial Piety, and he was unanimously chosen as the writer. We do not wonder. The atmosphere he breathed was truly spiritual. No one could listen to his prayers without being struck. We remember a peculiarity which we don't find

noted in the memoir. Frequently, when engaged in public prayer, instead of closing his eyes, he used reverently to fix them on high, and pour forth strains of almost seraphic devotion, literally illustrating his own idea—as given in a letter—of what prayer was, "the unbosoming of the soul." Like one of old, when "on the mount" his "countenance shone." On this subject let Mr. Reynolds speak. "His prayers were real communings with heaven; he evidently felt, and he helped those who were privileged to unite with him to realise, that God was very, very near; that the bleeding heart of Jesus was distilling its sacred, purifying, precious, awful drops on every sin." When the Rev. Mr. French was about entering on the pastoral charge of the Independent church at Lister Hills, Bradford, he called on Mr. Glyde; when, says Mr. F., "as at the former interview, he proposed that we should unitedly seek the blessing of God on the work I was to begin on the morrow. I never experienced anything so solemn. Prayer seemed so real. It was a kind of private consecration to the ministry."

For the following analysis of some of Mr. Glyde's mental characteristics we are indebted to Mr. Reynolds :—

"The first thing that occurs to me as I endeavour to recall the more prominent features of his character, is the subtlety of his intellect, and the vividness of his mental perceptions. He appeared to me to possess the power of spreading a new and startling lustre over any subject on which he fixed his gaze—a lustre which set it in strong relief before his own mind, and for the time threw comparatively into the shade all other themes. As a consequence of this peculiarity, he discerned differences in kindred things, when a man of more obtuse sensibility, or less delicate perception, was unconscious of their presence; and he had at times to bear the penalty to which all minds so constituted must be frequently exposed, of either being thought confused and incomprehensible, or of attaching an undue value to that which is of secondary importance. He could split a metaphysical or theological hair with wonderful nicety of manipulation, and with a simplicity which seemed to say, 'This hair was meant to be split, and it is only this or that portion of it that is of real service;' and I have known him take the dissected fragment and pass through it a charge from his own magnetic spirit, which would not only deflagrate whatever remained in it that was in his judgment worthless, but would transform the filament itself into a luminous thread of glory."

"The hand of the diligent" was certainly his. In a letter written at college, he says : "Steady and constant employment I find is best, both for the body and the mind. Indeed, there is nothing more prejudicial to the mind than a desultory mode of spending time; our strength, both physical and mental, increases by being exerted, while the man or the woman who never applies vigorously to any pursuit, will lose the power of applying." We are prepared to find the man of such sentiments rich in mental lore—nor are we disappointed. He was an author at sixteen years of age; and the Rev. J. Gregory, who studied at the Western College, while Mr. Glyde filled the chair of classical professor, gives us a most commanding view of his wonderful resources and fascinating attractions as a tutor.

A single perusal of the discourses in this volume is all that is needed to secure the assent of Mr. Conder's readers, when he says—"Mr. Glyde was a man of general culture and wide and varied reading. He had a very strong partiality for patristic literature, and loved the massiveness, the depth, the chiselled, polished finish, the staid and stately grandeur of our older theologians." Equally felicitous and discriminating are the following observations :—

"There was a very singular abstractedness about him at times, which gave a peculiar charm to intercourse with him. He would quite lose himself in the subject of his conversation; would sometimes forget that he was not eating his breakfast, and by and by imagine he was ill, when hunger was his only ailment. If you uttered a thought that was at all new to him, or that awakened any sympathetic chord, he would make some remark in a half-conscious manner, and then you would lose him for a little while; he would retire into some inner chamber, quietly to examine the thought there, and then come back again,

his eye lighting up with his return, and begin the conversation again, unconscious of the inward journey he had made."

As a Nonconformist he thoroughly understood his principles. When taking charge of the Independent Church at Collumpton he informs us :—

"My father was a Dissenter; not an intolerant but a decided one, uniting liberality of sentiment with firmness of principle. . . . . He taught me to think for myself, or at least to endeavour to do so; and as my mind matured, I did make efforts, I am continually making them, to look at the subject of dissent from a different point of view, with an eye more clear from prejudice, and, if possible, in a different light. But, with the New Testament for my standard, I am compelled to remain a NONCONFORMIST."

And he did so. Hence, on the occasion of his marriage—when no Dissenter's Marriage Act existed—instead of sacrificing his principles at the shrine of mere economy or even social comfort, he and his bride-elect, under the guardianship of her brother, voyaged to Ireland; and the ceremony was performed by the Rev. Dr. Urwick, in the drawing-room of some Dublin friends. The event is graphically portrayed by Mr. Conder :—

"A journey to Ireland, even as lately as 1832, was not what it is now, either as to time, peril, or expense. The cost of this journey must have been sufficient to cover the fees of all the church officials, ringers included, ten times over. And the inconvenience must have been estimated at a far heavier sum, if comfort have any money-worth at all. But there goes the sturdy young "*Noncon.*" with his bride and grooms-man at his heels, tossing and rocking across the Irish Channel, not the smoothest course for true love to run in at any time, and often quite the contrary, seeing no hindrance worth a thought in the way of accomplishment of the purpose which his conscience had suggested as consistent with his principles at least, if not an absolute duty."

Mr. Glyde's largeness of heart, however, and truly catholic spirit, occasionally brought his principles as a Dissenter into unmerited suspicion. We only wish that all Nonconformists were as true to their colours as was he. He differed, it is true, from those of his brethren who deem it wrong to accept Government grants even for educational purposes; but mark the dignity and loveliness of his conduct even then. Mr. Reynolds shall describe it :—

"Do we not remember how nobly and unselfishly he acted on some matters where he differed from us? How, when his judgment, his conscience, and principles, would have fully justified him in a course of conduct, on one economical question of considerable importance, which would have relieved himself and many of his friends from heavy pecuniary responsibilities, and when he might have secured the co-operation of certain supporters, he yet, not merely abstained from compromising his church or his brethren by accepting the funds of Government for the erection and sustentation of his schools, but by laborious effort assisted his people to set an example to the Riding in voluntary effort for the great work of education."

Mr. Glyde as a preacher was richly evangelical and instructive. He was an interesting expositor and that is saying much. He discerned the signs of the times, and adapted his discourses like "a Master in Israel." To eloquence he made no pretensions. In his preaching, there was, as Mr. Conder observes "a beautiful balance of heart and head." He shone as a pastor. His affection was great, and the esteem in which he was held by his Collumpton charge is finely told. But he was as faithful as he was kind. Would that all our churches might read the letter he addressed to his flock at Bradford on *constancy* and *punctuality* of attendance on public worship. He was fully alive to the arduousness of the pastoral office, but no man could more serenely or visibly face its difficulties. When some of his deacons resigned their office he deemed it prudent to retire from the pastorate. He was by a large majority unanimously requested to resume his post. He did so, and preached a memorable sermon on the occasion. The love that prompted his people to act as they did never declined; and, after nineteen years' labour, the last message that issued from his death-bed to them was, "my heart's love to them, and my earnest desire that they may walk more and more with Christ." Beloved by

all, he was a special favourite with the young, while very "little ones" could thoroughly respond to the truth of his juvenile niece's remark when staying at his house. Being pitied one day because "it must be so dull not to have any children to play with," she replied, "Oh! uncle Glyde is better than any child." So thoroughly did he enter into all her sports and games.

"His benevolence was unbounded," but to speak of him as a philanthropist were to occupy space on which we dare not trespass. Suffice it to say that in the anti-slavery, anti-corn-law, educational, and missionary enterprises, as also in assiduous efforts for the welfare of the working classes—the poor in all their vicissitudes of position, and in the establishment of a "Ministerial Provident Society" he acquitted himself in a manner that fully justifies Mr. Reynolds in declaring "he sacrificed himself to the great work of making his fellow-creatures happy, but he had not the remotest idea of the sacrifice that God had helped him to offer."

That at the close of such a career we should hear him say, "I have had a happy life, and enjoyed it. Oh yes, that I have, a very happy life" is not surprising. Why? The whole is explained by the last word that dropped from his lips "FAITHFUL!" S.

The Sinlessness of Jesus an Evidence for Christianity. By Dr. C. Ullmann. Translated from the Sixth German Edition. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 1858.

MR. F. W. NEWMAN, in his work entitled "Phases of Faith," devoted a chapter to an attack on the moral character of Jesus, in which he endeavours (most illogically) to prove from the Gospels that Jesus was guilty of moral weakness and sin. It is interesting to observe in the process of nature how the poison and its antidote grow side by side—nay, more, how the existence of the antidote takes precedence, in point of *time*, of the poison it is intended to correct. The substance of Dr. Ullmann's treatise was first published in the form of an essay in the *Studien und Kritiken*, in 1828, when Mr. Newman was but a stripling, and had scarcely begun to construct his spiritual kaleidoscope. We should exceedingly like to see Mr. Newman answer Dr. Ullmann's book now that the essay has expanded to a masterly and convincing volume, and is in its sixth German edition. In this case the antidote completely neutralises the small poisonous weed Mr. Newman has planted, and is sufficient, in all minds capable of rational conviction, to obviate its effects.

It was our purpose to have gone into an examination, at some length, of the specific objections Mr. Newman has alleged against the sinlessness of Jesus, but we are convinced that "The Phases of Faith" has by this time become almost a dead letter. It is remarkable how rapidly and inevitably oblivion, and often contempt, submerge all works whose object is to attack the character or religion of Jesus. Who now reads, or binds up in russia or morocco, and carefully deposits in his library as a κτῆμα ἐς ἀεί, the works of Tom Paine, of Herbert of Cherbury, Hobbes, Woolston, Tindal, or Bolingbroke? If a writer wishes to consign his memory either to oblivion or to everlasting contempt, let him write a book against Christianity. The recipe is unfailing. Hence we take leave to think that the "Pilgrim's Progress" and the "Paradise Lost" will be perused by admiring and delighted myriads wherever the Anglo-Saxon language is spread; when not a copy of "The Phases of Faith" will be read or inquired for within all the spacious borders of future Saxondom. Let them write; let them say all which the most subtle intellect can devise against Jesus and his gospel; we still revert in unfaltering trust to that old truth which eighteen centuries have only served to illustrate and establish; "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it shall grind him to powder." The impotent efforts of the foes of Jesus recoil upon themselves as the broken foam of the dashing waves falls back into the an from an iron-bound coast.

We have some recollection that Mr. Newman, in his "Phases," made much of the act of Christ in driving out those who were buying and selling in the temple.* Quoting from memory, we believe he said something to the effect that it would be anything but a decent act in a clergyman of these days so to castigate any of his erring flock out of the church. We submit to Mr. Newman, though it is unlikely that he sees the "Baptist Magazine" (yet, when as a member of our denomination, and the "Phases" of his faith were lighter and happier than they are now, he doubtless was acquainted with it), the following paragraph from Dr. Ullmann, in which his objection on this point was satisfactorily disposed of long before he started it:—

"It is even possible to describe it (*i.e.* Christ's driving the buyers and sellers out of the temple) in such a way as to make it appear that there was an employment of physical force. There is however nothing to authorize such a delineation. Of a certainty it was not so much physical force employed by Jesus, as his holy earnestness and his high personal worth, that gave the action its impressiveness and efficacy. Their feeling that he was in the right, and they in the wrong, drove the traffickers out of the temple. Notwithstanding, there do remain traces of anger in the act, which contrast with the usual mildness of Jesus. The disciples themselves were sensible of the presence of a devouring zeal in his conduct on this occasion (John ii. 17.) But here the distinction must be observed between personal passion and the noble anger felt by the man who is entrusted with a high calling. Jesus did not stand as a Jewish Rabbi over against Jewish traffickers, but as the divinely appointed Purifier of the genuine theocracy over against those who were desecrating his Father's house: and this position gave him the right to act in a way which perhaps could not, and certainly needed not, to be justified according to traditional rules. Even if the doubtful *jus zelotarum* were recognized, it would not be necessary to appeal to it in order to clear the conduct of Jesus from blame. As Lücke observes in his commentary on this passage, 'He was wielding that power of chastisement which is truly connected with the office of Prophet,—that power which has been and should be exercised in all ages and among all peoples by higher natures called with such a vocation, whenever earthly relations and the course of justice, according to existing laws are unable to stem the growing corruption.'"—pp. 185-6.

Except in those cases where conceited and wayward minds may be warped from the truth to their own hurt, we have no fear from the multifarious attacks which the modern school of scepticism is making on Christianity. To them all we may apply with great truth the words of Tennyson, for we know that the Christian faith has vanquished again and again the attacks of abler and stronger men than any of our present sceptical writers, and will survive them all:—

"Their little systems have their day,
They have their day and cease to be,
But thou, O Lord, art more than they."

Dr. Ullmann's book is not one from which it is easy to select passages for quotation. It is a building to be looked at not by separate bricks, but as an elaborate whole. Like all good German works, it is an exhaustive and conclusive treatise on the subject it handles; and we should think has for ever settled—as long as logic or intuition can settle anything—the grand fundamental truth of our faith—the sinlessness of Jesus. It reminds us of an elaborate piece of chain-armour, where every link is perfect, and every part entire and without flaw.

The argument is briefly thus conducted:—Assuming, what no infidel of sane mind can deny, that there was such a person as Jesus Christ once upon this earth, he conclusively shows the impression his character, as one that was sinless, made upon his intimate friends and disciples, as drawn by them in the gospel-portraiture of Jesus; then he examines the import of the apostolic utterances on the moral worth and purity of Jesus; then the testimony of Jesus himself, combined with that of his enemies; then he most conclusively shows that the Christian religion itself is a proof of the sinlessness of Jesus, inasmuch as it gave to the world a new moral life, and also a new religious life, and that both of these coalesce to produce holiness. He then argues that these effects are caused not by an idea about the immaculate holiness of Christ, but by the fact of that holiness. The concluding

* His book is not at hand just now, and though we live in a considerably large town where reading is not an unusual occupation, and have made inquiries for it in different quarters, we cannot hear of a single copy among 30,000 people—so that its circulation, we take it, is not immense.

part of the book is occupied in reviewing objections, and closes by some important inferences, drawn from his previous facts and statements.

We strongly recommend our theological readers to study this admirable book. It will well repay them. And we thank the Messrs. Clark for this additional boon to our Biblical literature. A.

The Grave: a Poem. By ROBERT BLAIR. With a Preface by Rev. F. W. FARRAR. A. & C. Black.

FEW persons can read Blair's Grave, without a feeling of pleased surprise at constantly meeting lines in it which they had quoted a hundred times, but the origin of which they had either forgotten or never known. "While some affect the sun and some the shade;" "Whistling aloud to keep his courage up;" "To mimic sorrow when the heart's not sad;" "How shocking must thy summons be, O Death! to him that is at ease in his possessions;" "Beauty! thou pretty plaything! dear deceit." These, with a score more oft-quoted passages, are found scattered through this vigorous effusion. Indeed, if we take the test Mr. Gilfillan has helped to bring into fashion—of judging a poem by the number of quotable lines it contains—the "Rape of the Lock," and "Essay on Man" by Pope, would probably hold the first place in our literature, and Blair's "Grave" the second. Our object, however, is not to criticise and pronounce upon a poem so well and widely known as this. To do so would be a work of supererogation. It is with this edition, splendidly got up and illustrated, that we have to do. The illustrations are of various merits. The yew-tree on the first page is not a yew-tree at all. The scene of ale-house gossip on page 5 betrays a tendency to exaggeration and caricature somewhat out of place in such a volume. The church-yard on page 7 is blurred and confused. The angels on page 43 are moulting, if we may judge from the state of their wings. But there are many other engravings of rare beauty. The village church with its surrounding scenery, in the vignette, is a delicious bit of landscape; and so is that on page 7, with the aged withered elms. Birket Foster never drew anything with a finer sense of natural beauty that these. There is a dark, solemn grandeur in the old tombs and chancel, to illustrate "the gloomy aisles," which is very effective. A glade in the wood, with a shady pool in the foreground, on page 9, is a fine piece of composition. The physician compounding his drugs, with a self-complacent air, while the shadow of Death is darkly louring over his shoulder, is well conceived and admirably drawn. Excellent, too, are the grave-digger, the boy dipping his foot in the stream, and the tail-piece with the soaring lark leading the mind up through a bright rift in the clouds to the glory beyond. The typography (save one misprint, *rooked* for *rocked*, on page 3) is very beautiful, the paper is a delicious creamy tint, and the binding is elegant and appropriate. The preliminary essay by Mr. Farrar is well written, with a fine critical discrimination and sound judgment. In spite of its inauspicious subject we think the volume is likely to command a considerable sale as a gift-book. Its great beauty and moderate price deserve it.

Brief Notices.

INDIA.

1. *Missionary Sketches in Northern India.* By Mrs. Weitbrecht. Nisbet and Co. 2. *The Indian Church during the Great Rebellion.* By the Rev. M. A. Sherring. Nisbet & Co. 3. *Memorials of the Martyrs of the Indian Rebellion.* By the Rev. W. Owen. Simpkin & Marshall. 4. *Memoir of an Indian Chaplain.* The Rev. W. Church. Religious Tract Society.

Through some oversight we have only just received the interesting book on Indian Missions, published some months ago, by Mrs. Weitbrecht (1), and hasten to notice it, though with far greater

brevity than it deserves. Few books give a more vivid and graphic, and, we should judge, truthful account of Missionary labour in the vast continent of India than the one before us. Successes and failures, encouragements and discouragements, pass in succession before the mind; the power of Divine grace to sanctify and bless, is displayed on almost every page; the noble self-denying spirit of that Missionary band who are the glory of our churches is everywhere manifested. The volume forms a most instructive and interesting addition to our Missionary literature, for which we desire very sincerely to thank Mrs. Weitbrecht, and which we warmly recommend to our readers.—"The Indian Church during the Rebellion" (2), and "Memorials of the Martyrs" (3), are books very similar in character and aim. They are records of the witnesses for Christ, who were "faithful unto death," during the recent—we trust we may say, the *late*—outbreak in India. With admirable fidelity and impartiality they narrate the histories of the martyrs who died for Christ, without regard to nation or sect. Men who were separated in their lives by theological differences are here seen to unite in one common testimony, and "in their deaths they were not divided." We need hardly say that the sainted names of Mackay and Walayat Ali hold a prominent place in both narratives. As permanent records of events, which have hitherto only been narrated in the pages of newspapers and the reports of Missionary societies, these works are valuable. They present, too, in a single volume, histories which have been previously scattered through a great multiplicity of denominational and periodical publications. We cannot doubt that in future years, when the events are less fresh in our memories, we shall turn to these volumes with a strange interest. One calumny is very satisfactorily refuted and disposed of by the narratives before us—that the Hindoo converts are Christians in little else save outward profession, and that they could never be brought to endure persecution, or practise self-denial, for the sake of Christ. Let "the accusers of the brethren" read these records of suffering endured without a murmur, or of death braved with unflinching fortitude and then either recant their slanders, or be silent henceforth for very shame.—The memoir of Mr. Church (4) is the history of a very devout, but apparently very commonplace person, who was converted after becoming a clergyman, and subsequently received a chaplain's appointment under the East India Company. For private circulation among the friends of Mr. Church, such a memoir would be very appropriate. But we cannot imagine any reason for this addition to the vast mass of religious biography now that its subject has been dead for a quarter of a century, and its editor speaks of himself as one of his very few surviving friends.

TALES.

1. *The Canadian Crusoes.* A Tale of the Rice Lake Plains. By C. P. TRAIL. Edited by Agnes Strickland. Hall, Virtue, & Co.—2. *False Appearances.* By Mrs. Mackay. Hall, Virtue, & Co.—3. *The Run and Read Library. Margaret Catchpole*, 2*s*. *The Chancellor's Chaplain*, 1*s*. 6*d*. *The English Governess*, 1*s*. 6*d*. *Emma de Lissau*, 2*s*. Simpkin, Marshall, & Co.

Every English lad who has read Robinson Crusoe—that it to say, every English lad that can read at all—has dreamed of being cast away on some desert island, there shifting for himself with a delightful independence and self-reliance, and has imagined a narrative of which he is the hero instead of the redoubtable Robinson. The Canadian Crusoe (1) will delight many a boy and girl who knows the life of Defoe's hero by heart, as helping to realise his dream. Hector, Louis, and Catherine, lost in the backwoods of Canada, will appear objects of envy rather than commiseration. The pity which Miss Trail thinks it necessary sometimes to express for their privations is quite thrown away. The narrative is given with much spirit, the sentiment is always pure and high. Canadian scenery is described with great graphic power, and a considerable amount of information is conveyed in a very pleasing form. Few better books for young people have ever been written.—From the free unfettered life of the woods, to the conventionalisms of a family living for appearances, presents a strange contrast. Mrs. Mackay, in "False Appearances" (2), shows us a pious, well-educated, simple-hearted girl, placed in a family living beyond their means, and keeping up a style which issues in bankruptcy and ruin. We welcome this and every worthy effort to suppress the growing curse of English society. From the fraudulent banker down to the factory girl, whose ambition is to dress like a lady, this tendency is spreading through all ranks like a leprosy. Each class aspires to live like the one above it. The result is, that appearances are substituted for realities. *To seem* is the aim, instead of *to be*. We thank Mrs. Mackay for this well-written tale, which is admirably fitted for usefulness, and which we should like to see widely circulated, especially among young female members of our churches.—We have little hesitation in classing the "Run

and Read Library" (3) under the head of tales, notwithstanding the assertion respecting many of the volumes, that they are true. Internal evidence alone unsatisfies us of the correctness of this allotment. They are probably founded on fact; but it is impossible to tell where the fact terminates and the fiction begins. "Margaret Catchpole" is well known, having been before the public for some years. There is vigour and force about it which is lacking in many of the other stories, and we have the assurance of its author—a clergyman—that its main facts are true. If any of our readers, troubled and distressed at the difficulties of the ministry in our Congregational churches, are looking with envy to "the working clergy" of the Established Church, we should recommend them to read "The Chancellor's Chaplain." Its writer's name—the Rev. Erskine Neale—is a sufficient guarantee for its essential truthfulness. He would not vilify his own church by wilful and false exaggerations of the difficulties under which its clergy groan. Yet he describes a state of things in which the humblest of our village pastors might look with pity. We had no idea of the petty annoyances and insults to which curates may be subjected by patrons and incumbents. "Emma de Lissau" is a quasi true story of a young Jewess converted to Christianity. The writer says that she has introduced anachronisms and inconsistencies into her narrative purposely, in order to elude recognition. She has succeeded to admiration. Supposing that such a family ever existed—which we gravely doubt—she has involved their history in such a tissue of absurdities, that we would defy their best friends to recognise them. Though we cannot say much for the genius displayed in these volumes of the "Run and Read Library," we are bound to acknowledge the religious tone and character which are steadfastly maintained. We have not met with one of the series in which high Christian principle is not inculcated.

PERIODICALS.

1. *The Eclectic Review.* Ward & Co.—2. *The Leisure Hour. The Sunday at Home.* Religious Tract Society.—3. *The Homilist.* New Series. No. 1. Price 8d. Ward & Co.

We gladly welcome the "Eclectic" (1) in its rejuvenescence. The first number of the New Series is full of promise. There is an ease and lightness about it, which has been somewhat lacking of late. It opens with an admirable review of Masson's "Life of Milton"; and contains an interesting article on "High-water Mark," by Gosse; the commencement of a new tale by the authoress of "Mary Powell" (Miss Manning); a poem, which disappointed us, by Alexander Smith; and many other papers of great value. We wish to call special attention to one on our Theological Colleges, which contains suggestions of much importance.—"The Leisure Hour" and "Sunday at Home" (2) of the Religious Tract Society keep on their useful course without any diminution of interest or value. Of the innumerable weekly publications of a similar kind we know of none equal in all respects to these.—We are not disposed to retract a single word which has appeared in our pages as to the theological deficiencies and the affectations of style which so seriously detract from the value of "The Homilist." (3) All which we have said upon these points we are prepared to repeat. But we are bound, at the same time, to confess, that there is a vigour, and independence, and suggestiveness about it which are deserving of great praise. The divisions of some of the discourses would make the hair of Claude or of Simeon to stand on end at their violation of all rule. It is sometimes difficult to see the connection between text and sermon. But the discourses are calculated to set people thinking—to set them thinking, too, along fresh lines of thought—and this is no small service. The New Series of which the first number is before us promises well for the future.

MISCELLANEOUS.

1. *Woman's Sphere and Work considered in the Light of Scripture.* By W. Landels. Nisbet & Co.—2. *Lectures on the Farewell Discourses of Jesus.* By the Rev. J. B. Patterson. T. & T. Clark.—3. *Light in Darkness; or, Comfort to the Sick and Afflicted.* By the Rev. James Anderson. A. & G. Black.—4. *The Primeval World: a Treatise on the Relations of Geology to Theology.* By the Rev. P. J. Gloag. T. & T. Clark.

Mr. Landels in the volume named above has hit upon a subject which he can handle with signal ability and success. We have never hesitated to express our differences with him on certain points of dogmatic theology. But in the practical application of religious truth to the life, conscience, and heart, he displays a facility and power possessed by very few. Of all his publications we think this on "Woman's Sphere and Work" (1) to be the best. His style, always elegant and graceful, has more of vigour than in some of his other works. The moral and religious lessons are admirable, and admirably enforced. For the ladies of our congregations few books could be more suitable.—The parting address of our Lord to his disciples is a mine which can never be ex-

hausted or even impoverished. Each new explorer discovers fresh veins of ore or masses of precious metals previously overlooked. It seems to partake of the infinity and divinity of its author. The lectures by the late Rev. John Patterson, of which a second edition has just appeared (2), furnish a very useful contribution towards the exposition of these wonderful chapters. Without committing ourselves to an agreement with every interpretation proposed, we can and do most warmly commend the rich spiritual feeling, the deep, true sympathy with our Lord's meaning, and the frequent suggestiveness of the lectures before us. We cannot call to mind any exposition of our Lord's farewell discourse which has given us more pleasure than this.—"Light in Darkness" (3) consists of a series of meditations, passages of Scripture, and prayers for persons in affliction. The use of such "helps to devotion" in sickness and sorrow is obvious. The mind and heart are commonly too enfeebled and depressed to allow of vigorous effort in search of consolation. The mind, like the body, needs special aliment adapted to its debilitated state. This Mr. Anderson's volume aims to supply, with tolerable success. A book better suited to its purpose might perhaps be written. But we know few volumes which could with more advantage be put into the hands of the afflicted. The beauty and clearness of the typography add to its suitableness. The eye rests upon the page with pleasure, and in the dim light of a sick-room it can be read with ease.—Mr. Gloag, who is favourably known by one or two theological treatises, has been discussing the relations between Scripture and geology (4). So many books have lately appeared on this subject, that, for the present at least, it seems exhausted. He, however, has written interestingly and well. His *resumé* of geological science is striking and good. His reverence for Scripture is worthy of high praise. In a small space, and in a pleasing manner, he gives the state of the argument on this well-worn subject. Any of our readers who desire to inform themselves upon it, can hardly do better than to procure this book.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

HORNTON STREET CHAPEL, KENSINGTON.—On Dec. 29, sermons were preached on behalf of this place of worship by the Rev. Dr. Hamilton, and by the Hon. and Rev. B. W. Noel, M.A. Tea was provided, to which 150 sat down. After tea Mr. Hill, in the name of the church and congregation, presented the pastor (the Rev. S. Bird) with a purse of money, as an expression of their regard. Mr. Bird, in reply, said he looked upon the increasing congregation, the formation of a church, the additions to their number, the candidates before the church, together with the kind co-operation of friends, as indications that he was in the path of duty. The Revs. S. Lillycrop, De C. Williams, and J. Bigwood, then addressed the meeting.

MILLGATE, NEAR ROCHDALE.—At this place, a new Baptist chapel was opened on Christmas Day; and, on the following Sunday, the Revs. W. Walters, Stokes, and Burchell preached. The proceeds reached 240*l.*

NORLAND CHAPEL, NOTTING HILL.—The congregation for which this chapel is about to be built, held a tea-meeting on the 3rd instant, the Rev. John Stent presiding. An address was delivered by the Rev. Dr. Burns; after which, the collecting-books were brought in. The money collected during two months, and the promises made during the evening, amounted to 150*l.*, raising the fund for the new building to nearly 700*l.* Addresses were delivered by the Rev. S. Bird, and by three or four members of the church and congregation. This church was formed on the 1st of August. Since its formation twenty members have been added to the number, and several others are about to be united with it. The district is in much need of more extended evangelical labour; and on this ground the sympathy of the Christian public is solicited in aid of the movement.

GROSVENOR STREET, MANCHESTER.—This chapel, having been closed some weeks for enlargement, was re-opened on the 9th instant, when sermons were preached by the Rev. J. P. Mursell, of Leicester; on the 10th, the Rev. A. M'Laren preached to a large congregation; and on the following day a large tea-meeting was held, the Rev. A. Mursell presiding.

ASHBURTON, DEVON.—The Rev. John Dore has, in consequence of severe bodily infirmity, resigned the pastorate of the church at Ashburton. The chapel having been closed for repairs, &c., was reopened on Jan. 2, on which occasion sermons were preached by the Rev. M. Saunders. The attendance was highly encouraging.

PRESENTATIONS, TESTIMONIALS, &c.

HAY, BRECONSHIRE.—The Rev. J. H. Hall having accepted an invitation to the neighbourhood of Bristol, a farewell meeting was held, at which he was presented with a purse of money, as an expression of affection and esteem. Members of the church and congregation, and neighbouring ministers, took part in the meeting.

STOCKTON-ON-TEES.—At a tea-meeting in the Baptist chapel, on the 22nd instant, the Rev. W. Long presented some valuable books to Mr. R. Warne, as an expression of gratitude for his efficient services as leader of the singing for three years past.

HAMPDEN CHAPEL, SOUTH HACKNEY.—A meeting for thanksgiving, in acknowledgment of Divine blessings, was held in this place on New Year's Eve, when a purse of money was presented to the Rev. R. Finch in acknowledgment of his disinterested and successful labours.

SPENCER PLACE, LONDON.—A series of interesting services have been held in this place at the close of the old and opening of the new year. At a tea-meeting, on January 3d, a very handsome present of books and money was made to the Rev. J. H. Cooke, as an expression of unabated esteem.

HENLEY-IN-ARDEN. — The Rev. J. Ewence having suffered heavy and protracted affliction, the members of his church and congregation, on Dec. 31, presented him with a purse of money, in testimony of their sympathy and affection.

RECOGNITION AND ORDINATION SERVICES.

IPSWICH.—On Thursday, December the 9th, a meeting was held at Turret Green, to welcome the new minister, the Rev. T. M. Morris, late of Romsey. Nearly four hundred persons sat down to tea. After tea, J. O. Francis, Esq., the senior deacon, was called to the chair. The chairman congratulated the friends upon the circumstance of their being assembled that evening to congratulate a new pastor; and, in the name of the church, gave to Mr. Morris the right hand of fellowship. Mr. Bayley, Mr. Piper, Mr. Gill, Mr. Ridley, Mr. Haward, Mr. Fraser, Mr. C. Gill, Capt. Cole, Mr. B. Ridley, and Mr. Budden, addressed the meeting: after which the Rev. T. M. Morris thanked his people for the hopeful confidence that had been expressed towards him, and added some very appropriate and effective remarks.

EARBY, YORKSHIRE.—Services were held to welcome the return of their former minister, the Rev. J. M. Ryland, who has resumed the pastorate. On Friday a sermon was preached by the Rev. S. G. Green, B.A. The following morning, a meeting was held, when addresses were delivered by the Revs. J. P. Campbell, R. Evans, T. Bennett, and others. In the evening a tea-meeting was held. Mr. Ryland received a hearty welcome from his former friends.

MINISTERIAL CHANGES.

The Rev. J. Barnett has given up the pastorate at Offord and Yelling, and is open to a re-engagement; address Rev. J. Barnett, Offord Darcey, Hunts.—The Rev. G. Short, B.A., of Plymouth, has accepted an invitation to take the oversight of the church at Hitchin, Herts, lately under the care of the Rev. J. Broad.—The Rev. E. Roberts, of Rhyl, has accepted an invitation from the church at Pontyprid.—Mr. D. V. Phillips, of Pontypool College, has accepted an invitation from the church at Llangwm, near Usk, and entered upon his labours on the first Sunday in January.—Mr. G. Taylor has resigned the pastorate of Agard Street, Derby, and has accepted the invitation of the church, Burnham, Essex.

RECENT DEATH.

MRS. CRANE, EVESHAM.

THE friends of Mrs. Mary Crane desire to record her death in the pages of *The Baptist Magazine*. She was born in December, 1799, and was baptized by the Rev. D. Davies on the 29th of June, 1834, having been previously awakened by a sermon preached by the Rev. C. Room, then pastor of the Second Baptist Church in Evesham. The words instrumental in fixing her thoughts on divine things were, "Alas, who shall live when God doeth this!" Strong and painful convictions were in due time followed by the joyous influences of the peace that springs from faith in a crucified Christ. Having "avouched the Lord to be her God, and to walk in his ways and to keep his statutes and his commandments and his judgments, and to hearken unto his voice," through divine grace, she held on her way for nearly twenty-four years. In the early part of the current year she was attacked by a painful internal disease, which ended in her death, on the last day of April. As she lived in days of health, so she passed the long hours of intense suffering, in perfect composure of soul. Her most constant attendant cannot remember the utterance on her part of a single impatient word, while all Christian friends who saw her during her illness bear testimony to the pleasure with which they watched the placidity of her countenance and heard her words of strong faith in Jesus. Her minister, who writes this brief notice, visited her a short time before her death, and was welcomed by the words, "I have had a visit from the King of Glory, this morning;

and he told me that at evening time it shall be light." The hope being expressed that such might be her experience, she replied, "Hope! That word is not strong enough; it *shall* be light;" and thus it proved: as our sister passed away from the shadows of earth the light of heaven beamed brightly in her face; and the praise of sovereign grace lingered on her quivering lips. She was buried in the graveyard of Cowl Street Chapel; and her death was improved by her minister on the following Sabbath eve. But her record is on high. Her friends remember her with affection, as one in whom true religion was exemplified and Christ, her redeemer, glorified.

Editorial Postscript.

An esteemed correspondent from Melbourne, South Australia, writes as follows:—

"The Revs. Messrs. Taylor and New are two fine, earnest, God-fearing, soul-loving men, doing, and I trust destined to do, a great amount of good in this young country. Both are very popular preachers. I wish you could induce some energetic and gifted young ministers to come out here. There is no finer field in the world, and none where the simple truths of the gospel boldly and eloquently preached are more needed. The sole desire here seems to be the acquisition of wealth. This is not even tempered by the old aristocratic and romantic feeling, which is a great counterpoise to mammon worship even in shop-keeping old England. Every one comes here to make money, and this they seem determined to do, *per fas aut nefas*. The result is much practical infidelity and ungodliness among the population, and, I fear, a low tone of piety even in the Church."

If any of our readers are of speculative turn, the following advertisements contained in a single newspaper may interest them. Those who "trade in the souls of men" seem to be driving a brisk business from the number of livings in the market. To save space we only give a brief outline of each "cure of souls" to be put up to public auction:—

"The rectory of *Shelton*: there is a good parsonage-house, the income about £1,100 per annum; incumbent sixty-three years of age.—The vicarage of *Audlem*; the tithes commuted at £700 per annum, with a good parsonage-house; incumbent in his sixty-third year.—The rectory of *Caterham*, with good parsonage-house; tithes £500 per annum; incumbent fifty-three years of age, population *small*. The rectory of *Crathorne*; population VERY SMALL; age of rector near seventy; income about £260; good rectory-house and buildings.—A living in Devonshire; income about £400 a year; a superior rectory-house; population about 300; immediate legal possession.—A rectory, well situate in an agricultural district; the net income exceeds £400 a year; population moderate; prospect of immediate possession.—A living in a favourite midland county, seventy miles from London, a clear income of about £350 a year; population *small*; incumbent nearly seventy. Part of the purchase money could remain on mortgage, and interest would be allowed till possession.—A living close to a station on the Brighton Railway; population *small*; the income approaches £400 a year; immediate legal possession.—A rectory, most desirably situate in a home county; age of incumbent, nearly seventy; lowest price, 4,000 guineas, with 3½ per cent. allowed till vacancy, and if wished £1,000 may remain on mortgage."

What a very odd supplement to the Acts of the Apostles would the foregoing advertisements form! Imagine Paul writing to Apollos, that a comfortable living was falling into hand at Ephesus, and offering to advance such portion of the purchase money as could not remain on mortgage!

Messrs. T. and T. Clark have published the two concluding volumes of Hengstenberg's Christology, to complete the issue of their Foreign Theological Library for 1858. The translation is by the Rev. James Martin. To those who remember his scholarly version of Keil on Joshua, this will be a sufficient guarantee of its accuracy and correctness. They announce Kurtz on the Old Covenant, Dorner on the Person of Christ, and Delitzsch on the Epistle to the Hebrews, as being in progress. They have likewise published the first volume of "a carefully edited and unabridged translation" of Winer's Grammar of the New Testament, to be completed in two volumes, demy 8vo, at the very low price of 11*s.* 6*d.* We hope in an early number to review both Hengstenberg and Winer at length. But we desire at once to call attention to these very valuable publications.

THE MISSIONARY HERALD.

WHOM SHALL WE SEND?

THE last two years have seen a serious diminution in the strength of our missionary band in India. And because we desire to see the losses the society has there sustained, and the stations at present reduced in strength anew supplied, we lay before our readers the wants of our India Mission, with the hope of exciting earnest prayer to the Lord of the harvest, and thoughtfulness in the minds of brethren as to their duty in this emergency.

And first, let us speak of the losses which death has occasioned, of brethren who have entered on their reward on high, but whose places are not yet supplied.

The devoted Mackay, of Delhi, has found no successor to resume the work which he was called so suddenly to lay down.

The aged Aratoon has no follower to renew the unwearied devotion of his long and useful life.

The evangelist Parry has left his place vacant at Cutwa, and there is no one to follow the exertions of his youthful days, to bear to his countrymen the Word of God.

And if the sagacious and wise adviser, the successful administrator of the press, James Thomas, has found a fit successor to his responsibilities in a Lewis, who is ready to take up the studies thus interrupted, and the usefulness thus turned into another channel?

And, lastly, the lone grave of the amiable and learned Denham, at Galle, yet calls in vain to our collegiate youth to emulate his love for India, and to enter on that great field on the borders of which he laid down his life.

All these have entered into rest within the last two years, and successors they have none.

Let us now glance at the stations and their requirements:

The cruel persecutors of Delhi claim at our hands a Christian's revenge —the announcement of the gospel of peace and pardoning love. At least *two* brethren should be sent to this blood-stained city.

Patna, the city of the truculent Moslem, has had its mission-house for years unoccupied.

Gya, the dwelling-place of Vishnu, standing on the shores of the Hindu Hades, cries to us in its superstition for the light of life.

Cutwa, the scene of Chamberlain's early labour, and the long mission life of a Carey, is without a missionary.

Dinagepore requires for its jungle-covered plains the services of a second herald of the truth.

The churches to the south of Calcutta have yet to be supplied with oversight, and with a minister of Christ to carry into their surrounding villages the tidings of salvation.

And Calcutta asks for immediate aid to make up the loss sustained in the decease of Thomas and Aratoon.

Madras has hitherto pleaded in vain for a successor to the esteemed minister whom Providence is about to lead elsewhere.

Thus ten missionaries are immediately required, merely to complete the staff requisite for the due discharge of the duties devolving upon us, through the responsibilities we have assumed.

At present but two brethren stand engaged to supply the pressing need.

Meanwhile, on every hand, new fields invite the Lord's people to fresh exertion. But the churches seem unable even to occupy the ground which Christ has given to our charge. Are there none to respond to the cry, "Come over to help us"? Are we to conclude that the spirit and love of Christ dwell no more in self-denying power in the hearts of our rising ministry? Where are the joyous feet, springing with gladness at the call of the Church's Head, to traverse every land, preaching the good tidings of peace? Are there none ready to respond, "Here am I, Lord, send me"?

A missionary beloved thus pours out his heart, when writing of the departure of Mr. Denham to his rest: "We need strong faith in the goodness and wisdom of God to be able to say, 'He hath done all things well.' *Men are so wanted out here that we see not how we can be spared;* and when, of the few labourers in the field, one and another are taken away, all we can say is: 'It is the Lord!'"

Again, after referring to the ravages which death has wrought in the number of the brethren, he writes: "Who are there to fill up these places? *None but men who are already overburdened with work.* Of those that are left, four at least have been working for *upwards of thirty years.* How long can you reasonably expect their lives to be continued? I say it deliberately, you ought not to be surprised at hearing at any time they have succumbed. And who could take their places? No one. *The work at this station must cease.*"

Still more urgently does he press the matter: "Would that the churches at home only had a notion of the work there is to be done here. *They have not.* Could you not make a representation to the colleges in England? Unless you send out many more men, your mission in Bengal will in a comparatively short time come to a stand still."

These are true words. May they be pondered before God by His people.

"*Saith Jesus unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that He will send forth more labourers into His harvest.*"

"NONE OF US LIVETH TO HIMSELF."

RESUMPTION OF THE MISSION AT MUTTRA.

BY THE REV. THOMAS EVANS.

WHEN the sad storm of 1857 raged so furiously, that we could hardly venture outside the gates of the fort of Agra, few, if indeed any, of us then thought we should be able so soon after the tempest to launch out, and again cast the Gospel net forth into deep waters. For, though the fury of the winds might abate, yet we thought the waves would roll on and on for months, so that the

mission bark could hardly go forth in the tumult without being put in danger of foundering. Our work, thought we, has been sadly delayed, and years will be necessary to restore to us the peace and safety which we once enjoyed. The people, thought we, are fearfully excited; to cool them down will be the work of time, and to regain their confidence and regard (without which we can do them no good) will take years of peace and good government. Moreover, they are now more than ever prejudiced against us, for they have been falsely led to think that the British Government proposed making them Christians by fraud or by force. And though they may not dare to illtreat us, yet they will not listen as usual to the message of love and peace.

These, and such like, were our thoughts and fears, when now and then we tried to pierce a little into futurity through the thick and dark clouds of 1857.

But, blessed be the Lord, *none* of our fears have been realised. We go among the people unarmed (except by the sword of the Spirit); we preach to them the word of life, and we return unmolested.

The people, so far from shunning us, seem more eager than ever to hear the "joyful sound;" and we are received with much more apparent respect than before.

And, what is still more encouraging, there are more inquirers for the truth; and the people generally seem to be more than ever convinced of the ultimate triumph of Christianity over the whole of Hindustan.

The fort of Agra, under God, proved our refuge during the troubles of 1857. By the commencement of 1858 things began to brighten and clear up a good deal. Judges and magistrates now ventured out to their respective stations, and order began to be again restored in the country around.

We also felt anxious to be at our post, but at the time no dwelling-place could be had, and we had to wait with the promise of a house in March. March came, and we were on the point of leaving for Muttra, when a fire broke out in the fort and destroyed everything we had. In consequence of this calamity we were again delayed, and really, at the time, it appeared to us as if Providence said "You are not yet to go." At last, however, we thought our way clear, so we proceeded, and arrived in Muttra on the 11th of August, where we were kindly entertained by Mr. Bradford, Collector of Customs, until our house was ready.

We found the demeanour of the Muttra people much more respectful than usual, and we had *salaams* (bows) to such an extent that we often found it quite a task to return the compliment. At first we were rather doubtful as to the manner in which the *missionary might be received in the bazaar*. For the people, when spoken to by the missionary as *brethren* and *friends*, generally throw off their reservedness, as well as the assumed respect which they indulge in when addressing any European. This is not because they love the missionary less, or hate him more, than other people, but because his bearing towards them is not that of the *Hakim* (master) who commands, but that of the friend and brother, who advises and persuades.

They hear him address them as equals and friends, from which they gather confidence, and reply to him freely and familiarly—and hence the advantage the missionary has to find out the *real* feeling of the natives towards the English. A native will never willingly contradict him on whom he is in any way dependent, lest he should go against him at some future time. This, doubtless, is the reason why those natives who think missionaries to be Government servants will seldom or ever dare oppose them; but, on the other hand, they give full assent to all the missionary says—though they *believe* not a word. Those, however, who understand better who and what the missionary is, treat him and his message either with *real* regard, or *real* and manifest hatred. We knew how the people of Muttra received the Gospel *before* the mutiny. But *now* how will they hear? What is the feeling produced on this great Hindu city by late events? May we *now* stand up among the crowds, and fearlessly proclaim Christ the only Saviour, and Krishna a falsehood?

It may be well, thought we, to be cautious, and feel our way, before we take too bold a step.

In the Agra bazaar we had had respectful and attentive congregations

despite the war and the ill-feeling abroad. But, then, there were European bayonets there, and the city was under the power of the fort guns, which might make vast difference in such times as these. Such were the thoughts passing through our mind when for the first time after the mutiny we were preparing to go forth to preach Christ to the idol-loving people of the city.* We, however, knew in whose hand we were, and believing "the path of duty to be the path of safety," we reasoned not long with flesh and blood, but "gave to the winds our fears," and once more declared to the people that besides Christ there was no Saviour.

There was no tumult, no disrespect shown, and even no opposition, which was a new thing in Muttra, where we can seldom or ever preach without being subjected either to the noisy clamour of the Chowbies,† or to the keen and subtle remarks of some pundit or Brahmin.

At this time, however, all were silent; they were evidently afraid—for the late martial law had left a strong impression on their minds. They are now, however, growing a little bold again, but not at all disrespectful; in fact, the Hindus delight in religious discussions, and they are never better pleased than when they have a long and loud controversy on any theological dogma. Nor do they generally get angry or abusive in the contest, as the proud and conceited Mohammedan invariably does. Preaching is now regularly carried on in the city, and the attendance, as well as the attention, is very encouraging. The great drawback is—the *want of more labourers.* At present I am all alone in the work here, not having even a native helper. I am often sadly grieved when, in preaching, my strength fails me, with no one to follow—while a large audience stands round waiting to hear more. Often, when I can speak no longer with a loud voice to the crowd, they eagerly draw nigh me to listen to a quiet conversation. It is really painful to be all alone among so many; for one's strength fails before the people are satisfied.

I have, however, been favoured with occasional aid—and most welcome it was. In September, Bernard, of Chitoura, spent fifteen days with me; during which period we had the pleasure of preaching twice a day to multitudes of people.

Then, on the 18th October, our dear friends the Parsons came over from Agra, and they remained here until the 9th inst. Mr. Parsons and myself visited the city daily, and we had every reason to thank God and take courage. Crowds of people flocked to hear us daily, and we hope some of them heard to profit.

FOREIGN INTELLIGENCE.

EAST INDIES.

SERAMPORE.—Since our last report of the church in the native Christian village of Johnnugger, the pleasing prospects there anticipated have been clouded by sundry dissensions among the people, arising out of the pecuniary affairs of the church, some of the members being dissatisfied with the management of the parties to whom they were intrusted. The attempt to throw upon the native brethren the responsibility of directing their own affairs, will probably at first occasion some difficulties; but we are happy to learn that in this case the differences were giving way before the exercise of a Christian spirit, and the exhortations of the missionary. Mr. Robinson had the pleasure

* The above may sound strange to those who have not experienced personally the bitterness of the late troubles in India. But those who have can well understand such feelings and sympathise with them.

† Brahmins in attendance on the pilgrims to the idol shrines of Muttra.

of baptizing three young people, one of them the niece of our native missionary, brother Chand, of Baraset.

DACCA.—On his way to Comillah, in the month of May, Mr. Bion was overtaken by a severe storm. Its approach was indicated by his aneroid barometer, and he took timely refuge at Munshigunge. Not a little surprise was expressed by the natives at the ability thus possessed by the missionary to foresee the coming of the hurricane. Still the boat was in some danger. A wave from the sea, urged by the fierce wind, rushed up the little creek, straining the six ropes and the two anchors by which the boat was held. As the barometer fell, Mr. Bion was able to comfort his frightened crew, by announcing the coming of brighter weather. The morning after the gale the head-boatman and his crew came to the missionary, and said: "Sahib, your glass is very true. We could not believe you the day before; but now we see that by your care you have saved us a miserable death. For, had you not prevented us, we should have moved on to the Great Megna, and there, hai! hai! not one of us would have remained alive." A great many boats were wrecked in that fatal storm, and among them that of Mr. Samuel Robinson, of Dacca. He and his whole family—a wife and four children—found a watery grave. Mr. Robinson was a son of our late highly valued missionary at Dacca, and a brother of the two living missionaries of that name.

At Comillah, Mr. Bion found that nine of the native Christians had obtained Government employment; but among the Hindus the encouragement to preach was small. Agitated by rumours, and suffering from the high price of food, but little attention could be gained for the gospel.

At Doyapore unity and good feeling had been interrupted; but it was hoped that the visit of the native preacher, Joy Narayan, would restore the little church to its usual tranquillity.

MADRAS.—The earnest desire of the highly valued missionary to the Anglo-Indians of Western India has been accomplished, and Mr. Page has had the satisfaction before his departure of witnessing the opening of the new chapel, on the erection of which he and his church have for some time been engaged. It is situated in the New Town. The opening services were sustained by brethren of the London, Wesleyan, and American missions. This event took place on the 2nd September last. The sums subscribed were sufficient within 10*l.* to defray the cost of building, which amounted to 1,069*l.* But further collections were requisite to furnish additional seats, and to convert the bungalow lately occupied as a chapel into a dwelling-house for the minister. Deducting the contributions of the day there remained to be collected for these purposes the sum of 50*l.* The chapel is put in Trust for the use of the Baptist Church at Madras, with the members of which, according to the usages of the Baptist denomination, rests the appointment of the Minister. In the event of the Church becoming extinct, or too feeble to sustain a Minister, provision is made for the property being held to the use of the English Baptist Missionary Society. The present Trustees are seven in number, all of whom are members of the Baptish Church at Madras.

On the succeeding Sabbath Mr. Page had the pleasure of baptizing four persons into Christ, and finds that the chapel is none too large for the increasing attendance at public worship. The Sunday School contains eighty children.

On the application of Mr. Page a concession has been made by the Government of India, by which the register of the births of unchristened children, born in India of European, or mixed European and native birth or descent, is rendered legally valid. Up to the present time Baptist parents in India have had no recognised legal mode of registering the births of their children. *Now* the register of births will be on a par with the christenings of the Government Chaplain. But our native Christians will probably have to wait for a general Registration Act. Neither births nor christenings among native Christians are registered at all. If we had a Registration Act for all India it would be of great value, especially when the age of a young convert is disputed, as is sometimes the case, by his parents, who, if under age, demand the return of their son to their home.

MONGHYR.—This station, although in the vicinity of the disturbed districts of Behar, has remained in peace, unvisited by the rebel bands which occupied the jungles of Jugdespore. Under date of July 12th, Mr. Lawrence gives us the following information :—

"On May 31st I had the privilege of baptizing three young natives. One of them was the son of an aged native Christian who died last year; another was this young man's wife. She was left an orphan and had been brought up under the care of a Christian woman. The third was a young man who has belonged to the Roman Catholics. Since then there have been three applications for baptism from amongst our English friends; but hitherto circumstances have prevented our friends from attending to the ordinance. We have had several native inquirers, who seemed hopeful for a time, but they left us at last, preferring their old ways. One whole family, consisting of eleven persons, including children, came from a distance of more than a hundred miles, and remained with us more than two months; but they have also just left us, some of the party being disappointed at not finding a more liberal provision for their temporal wants. These people, however, will not return to heathenism: in all probability they will join the German missionaries, with whom they were for some time before coming to us. A poor Bengal woman has just come to us, who, I hope, is a sincere inquirer.

"The magistrate has just sent us two captive girls, who had been sold for ninety-nine years to a woman who keeps a brothel in Monghyr. I was almost afraid to receive them, thinking that they must have learnt so much evil as to leave little hope of their reformation. But, strange to say, the woman has petitioned the Lieut.-Governor of Bengal against the magistrate, praying to have the children restored to her, on the ground that the magistrate had taken away the children illegally, and made them over to the missionary with a view to compel them to change their religion and become Christians, and that, in obedience to the magistrate's wish, the missionary had, by force, made the girls Christians. The Lieut.-Governor has ordered the magistrate to give an explanation of his conduct. The magistrate has just called upon me to give a statement of the religious condition in which I found the girls, and how they are at present cared for, which I have done. The truth is, the children had no religion. They could not tell who God is, who Mahomet was, whether they had souls, or whether there be any hereafter. The older girl, in her simplicity, said, 'What were we taught about religion? All we learned was, to sing and dance, to make fun and be merry, to talk scandal, and to give abuse.' These girls were sold to the brothel-keeper when they were infants; and, in order to avoid the law, an agreement was drawn out on stamped paper to the effect that the purchaser should have the services of the children, and of their children, if they should have any, for ninety-nine years. This deed was registered in the Company's court by the registrar, a Mohammedan of the court, in the regular way. Our magistrate found this and several other cases out, and brought them to the notice of the Government. They are now under trial in the Sudder Adawlut Court, Calcutta."

The result of the appeal to the Sudder Court, *i.e.*, the Supreme Court in Calcutta, in this infamous transaction is thus stated by Mr. Lawrence in his letter of October 3 :—

"All the parties that were concerned in selling and buying the children, and in registering the deed of sale in the government registry book, have been released by the judges of the Sudder court in Calcutta, from the sentences pronounced on them by the judge of Bhagulpore. It now appears that there is no law in this country to prevent the selling and buying of children, or other persons, for slaves. Such sales may be effected, and the deeds of sales may be registered by government registrars in the government registry books; and the parties concerned in such transactions are not liable to punishment. But such sales are not recognised by law, and the parties sold into slavery cannot be compelled by any legal process to continue in that state against their will. Very few, however, if any, of those in slavery are aware of this fact; and, if they were, they would hardly be able to benefit by it. So that, in truth, slavery has little or no check in this country, and is everywhere practised with impunity."

The state of the law brought out to view by this case has been deemed so important by the Committee, that by their direction the Secretaries addressed a letter to Lord Stanley on the subject. The Secretary of State for India in Council has replied to our application, saying, that his attention has been drawn

o the subject, and that he had required of the Government of Calcutta copies f all the proceedings, and a statement of what had been, or was proposed to be, lone by the Government in the matter. We trust that steps will at once be aken to put an end to this vile and intolerable traffic.

From a report presented by the Inspector of Education in Behar to the ieutenant-Governor of Bengal, we extract the following paragraphs relative to ne of our schools at this station :—

"In the bazaar the Baptist Missionaries ave established a school, partly English nd partly vernacular, during the year. I aw it in April, and found the boys had ade very creditable progress; it doubtless ill prove an important feeder to the Government School, which will also benefit rgely by the future railway town, which sanctioned to be built at a cost of 300,000, and will be the Crewe of India.

"I may here say a few words regarding he school of the Baptist Missionaries at Monghyr, which will probably rise to some eminence before the time of my next yearly report. It contains classes for English, and is conducted by the Rev. Mr. Broadway, who was formerly connected with Joynarain's College in Benares. He attends some hours daily, and has so happy a disposition and exact a knowledge of Oordoo and Devanagiri, particularly in conversation, that I look forward to the future of this school with great hope."

POONAH.—The following facts relative to the late lamented Sir Henry Havelock, furnished by our missionary brother, will, we are sure, be acceptable :—

"Soon after the return of the Rev. I. P. Cassidy to India, in 1853, he was dvised by Sir Henry (then Lieut.-Col.) Havelock, to make Poona the station of he proposed Baptist Mission, and preparatory to the erection of a chapel (since ccomplished) a large building in the cantonment, used as a masonic hall, was fitted for public worship; and Sir Henry, who had hitherto united with the Free Church of Scotland, though still manifesting the kindliest feelings towards the respected missionaries of that church, now regularly attended at the Hall, where a little church was formed, Sir Henry being of course a member, and the principal part of the congregation being the gallant 78th Highlanders, about 300 of whom, officers and men, usually attended on Sabbath mornings. Sir Henry Havelock was a very liberal contributor towards the erection of the present chapel; and on his removal to Calcutta, during his campaign in Persia, and up to the time of his death, never ceased to forward his monthly contribution of seventy-five rupees towards the support of the Baptist Mission, Western India."

AFRICA.

CLARENCE, FERNANDO PO.—By our recent letters we find that Mr. Diboll has at length been constrained to leave the island, and is now resident at Victoria. Not only had orders been received to expel the missionaries, but notice had been given by the Spanish Governor, that the house inhabited by Mr. Diboll, and the land surrounding it, were imperatively required for the purposes of the Government of Spain. Claims for compensation were immediately sent in by Mr. Saker. The Committee is also in communication with the Spanish embassy in London, and a memorial has been sent in to the Government of the Queen of Spain, after that the English Government had intimated to the Committee their intention to support the claims of the Society. We may therefore hope that the loss entailed on the Society by this act of aggression will, to a certain extent, be provided for, and a full compensation be granted for the damage and seizure of property, which our exclusion from the island entails. It may, however, be feared that a similar act of justice will not be accorded to the people, should they even be permitted to leave Fernando Po for the freedom of the new settlement in Amboises Bay.

During Mr. Diboll's stay in Clarence we were constrained to silence respecting his movements for the spiritual instruction of the people, lest the report of them reaching the island might be followed by personal injuries and arrest. His departure leaves us free to speak, and we now quote some passages from his letters, illustrative of Spanish intolerance and Romish bigotry.

In August last, Mr. Diboll thus wrote :—

"Our neighbours watch us so closely that we can do nothing. On Sunday, the 8th, two of our brethren were coming into our house in the evening, but, seeing seven Spaniards about the house, they turned another way, and sent me a note warning me to be cautious. As I walk and visit in the town, Spaniards are crossing my path everywhere. And sometimes when I enter a house, one or more are at the door or the window.

"I sometimes find an opportunity to speak a word for the Lord, as I meet our people in the street, as they are going after their business. Besides, the Lord has hitherto given me, at least once a week, a *grave* for a *pulpit*. Our prayer is, that such means may be sanctified.

"Many of our people are desirous of going to the new colony, to join their brethren in their work. They speak as if they would rather take the *bush, as bush*, than remain here without the means of grace; but we have no certain means of communicating with the mainland.

"Deacon Smith has just told me that he intends going up the Niger, and there, among his own countrypeople, speak what he knows of the word of life.

"All our movements among the people now are so stealthy, that we do not let one another know what we do or where we go. I was seen last Lord's-day to go into a house, and a Spanish gentleman came shooting by the side of it, and his servant came through the house three times while I was there, under pretence of seeking the birds in the yard. The owner of the house opposed, but to no purpose, until I was gone.

"If, in my future communications, I refer not to our circumstance in relation to our neighbours, it will be because I deem it unsafe to do so.

"I think I can say that the peace of God is in our midst—a quiet, holy, breathing after God. I speak specially of those who can read their Bibles. And some of these are active among those who are less informed.

"The king of Issuppo has visited us several times. So have the people. Poor things, they grieve at the thought of losing us, and would do anything in their power to keep us near them. It will cost us a struggle to part from them. And it will be long ere we cease to pray for their salvation."

In September, Mr. Diboll favoured us with the following few lines :—

"I have been once to the mountain this month, and some of the chiefs and their people have been twice to see me. But there has been so much rain that I have been able to do but little.

"One person has been buried since our last, and so I have had one opportunity of speaking out of doors.

"The Spanish governor has received no news favourable to us. He tells me that his government approves of what he has done. I have asked him if I could hold Divine service on board English vessels. He says I may, with the understanding that the service must be strictly for the crews of the ships.

"I called our people together to read your letters to them. Those letters have given much comfort to our people, who are still praying and looking up."

Mr. Diboll, in his last letter from Clarence, dated October 18, thus writes :—

"The day after the last mail left us I received a communication, stating that a part of the mission is placed at the disposal of the government. A few days later a Spanish transport entered the cove, having on board twenty-three convicts and twenty-five soldiers. Others are coming. Fernando Po is a *Spanish penal settlement!* Mr. Lynslager is no longer Lieut.-Governor, and report says that I am under orders to quit the island.

"Our position among our foreign neighbours becomes less agreeable almost every day. Their vigilance increases with their numbers. I need not say that the present time is with us a time of great anxiety. It is near five months since we were able to raise our voices in the sanctuary. And our poor members are saying, 'If the Spaniards send *you* away, what shall *we do?*' I am thankful that many of them bear up well under the trial.

"Having obtained permission to do so, I have, on the last two Lord's-days, preached on board the 'Margaret Ann,' of Liverpool, Captain Mortley. I have had more religious conversation with the captains of English vessels these last few weeks, than in as many months previously.

"I went to the mountain last week, saw a few of the chapels and some of the people. But the greater number were far away at their farms. I fear my visit was of but little value; but I did the best I could, It is not probable that I can go again. It is likely that many of them will go further back into the bush, to avoid collision with their unwelcome neighbours."

This may be said to close our direct missionary work in Fernando Po. All further communication with its people will be confined to mere secular arrangements. The darkness of ignorance and superstition once more settles down on that interesting and beautiful island. Gospel light is quenched so far as Rome can extinguish it—we trust indeed to rise more brightly on the great continent, yet leaving to priest-ridden Spain the guilt of driving into exile the servants of Christ, and shutting the Word of God to the poor ignorant people over whom she claims the rights of sovereignty. So far as the past is concerned we have cause for gratitude to God. Many souls have been converted. Many have died in the faith. Many live to serve the Saviour in simplicity and holiness of life. The entire colony has been for some eighteen years under Christian oversight, its youth educated in true piety, and its principal inhabitants have become the acknowledged servants of God. Probably one-half of them will emigrate to the new colony; but, in the hearts of those who remain, the seed of the Word of God has been sown, we trust to withstand both the threats and the allurements of the priests of Rome. The example of Tahiti encourages the hope that this aggression may be found as fruitless, and that our coloured brethren in Fernando Po will remain faithful to the pure gospel of Christ.

VICTORIA, AMBOISES BAY.—From various letters of Mr. Saker we extract the following notes respecting the new settlement and his movements. Writing, September 27, he says:—

"Allen is quite right in his statement that a considerable population can be found on the mountain sides. We have long had intercourse with them from Bimbia. They speak a language allied to the Isubu. They are called Bakwili, or the 'people of the bush.' Bakwili, or Bakwiri, would in plain English be 'Bushmen'; we are well-known to them, and known only as their friends. As a proof of their numbers, the last market I was at last week we had about 400 adult persons. Perhaps 100 of these were Isubus and Islanders come to barter in canoes and by land, and 300 of them bushmen.

"Then as to the islands. Mondoleh has a few inhabitants, all from Bimbia but recently. This is the larger island, and clothed with everlasting green. Then 'Ndami is a bare rock, but full of houses, much smaller than Mondoleh. Next to these are Bobia Islets, deeper in the bay, full of inhabitants. Another anomaly here. These people are not Bakwiri, not Isubu, not Rumby, Whence come they? They are more akin in speech to the Fernandians; but they are not from thence. Their dialect differs from all we are acquainted with. They intermarry not, as a rule, with any around them. They do not increase much; indeed they cannot. The bare rocks on which they live are full of habitations, and are yearly crumbling with the united influence of wave and tide. The whole cluster, some standing now like pillars, seem to be the remains of a considerable island, and possibly once connected with the mainland.

"As to the wildness of these islanders. A cultivated mind, as was Allen's, would regard them so; but they are not more wild than Bakwiri, Isubus, or Duallas; but I perceive your note regards the inhabitants of the hill. Now take a specimen of our *greatest palavers* with both.

"We took possession of the bay and its wilderness. The Isubus were jealous lest we should spoil their market; the Islanders jealous lest we should intrude on their fishing-grounds, and eventually eat all the fish in the bay. The Bushmen murmured that I had taken their country, and had not paid them. Murmurings were heard by me in perfect silence. At last this fire burst out on the morning of a market-day, and there was great uproar; but I heard not, nor regarded. To the long harangue of the chief of Bobia some thoughtful man said, 'Will you fight King William, too?' He said, 'Let us quarrel with the man.' One replied, 'Can you quarrel with a man who says nothing, does not even look at you?' The Bushmen said, 'They are few, let us send them away.' Some one said, 'Will you send William away, too?' But they said, 'William has *ate* all the pay, and we get nothing.' It was said, 'William has no pay yet. This was the great offending; for why should the king eat *copper*, and not they.' After the fire had burnt, and no fuel added, it went out. The head Bushman came to me, and begged a head of tobacco to settle the palaver. I laughed at him and gave him two. The head men of Bobia agreed with the Isubu gentlemen, that they must first go to King William, and to me afterwards. This I suspected he did not do; but the next day he returned, saying, 'That King William and he had talked the palaver, and that William said I was to give him three heads of tobacco (value 1*s.*) to settle the palaver.' I gave it him with a smile; but the vile Bush-

man who came with him took a head for his trouble of speaking for the chief. This is country fashion, and the chief did not complain. So this great dispute, if it deserves the name, came to an end. It cost me not a word, and in money as a 'dash' afterwards I paid 1*s.* 8*d.*

"I may add another word of the Bush-man. Some wild head said, 'They only come here softly to take all our country from us. By-and-bye they will fight and drive us all away.' Another replied, 'Do the missionaries fight, or steal? Have you seen a single gun among them yet?' This latter word settled the point. To come there among hundreds, and not have a gun was too clearly an evidence of our harmlessness.

"Notwithstanding the safety of being unarmed, I have often wished I had a good gun. What conflicts we have had with the 'python'! The leopard, too, takes from our very door our sheep. And here, at Victoria, I, foolish creature, have wished for a gun. 'For what?' you say. 'To shoot some of the beautiful birds and monkeys over our heads?' 'Shame!' you will say. Alas! I do not know how to shoot. I never used a gun in my life. Fly on, then, ye lovely, beautiful tribes. My shot will not hurt you. Yet in earnestness I would now have a gun in the house, fit to destroy a wild-beast. We are too well known to be feared as warriors at Cameroons."

In October Mr. Saker writes as follows, respecting the necessity of their removal of the mission to the mainland, and the progress that had been made:—

"It is natural that some of our friends should fear we are acting too hastily in removing from Fernando Po. But were it possible that I could communicate to them in a few hasty letters all our circumstances, past and present, I am sure they would more than exonerate us from the charge of hastiness. The long-endured threats, direct opposition and positive injuries we and the church have sustained, have ripened all hearts for a removal. Oft have I felt the necessity of opening a way for our people to escape the oppression to which they were subject. Yet so long as the ordinances of God's house were permitted, my path was not clear; I could only counsel submission. But when, with such force, the Spanish Government take the control of all things into their hands, and land here such a force of Jesuits, I know that henceforth we cannot be tolerated. Then I felt that no time was to be lost. Hence my efforts to secure a home on the continent.

"But all the steps thus far taken have not resulted in the actual removal of a single family to Victoria. Immense is the toil to go through ere we can congratulate ourselves on the establishment of a settlement. Some thousands of yards of forest have been cleared. And I have one iron house (nearly finished), into which Mr. Diboll can, with his daughters, find shelter. Other buildings too are now in progress. Our brethren from the colony are clearing and building small huts for the immediate removal of their families. This preparatory labour, especially in bad weather, requires time when labour is so scarce—time that you can scarcely comprehend. Now all this time of preparation involves a *continuance* in the land we *talk* of removing from *immediately*. We know all this, even while we talk, and my fear from the beginning, and still is, that the time for removing will come ere we are ready; and the delay gives abundant time for the development of the designs of Spain, so that the fear of being *too hasty* in our movements cannot enter *our* heads. You see we have taken secure steps to remove, and yet all the families have necessarily continued in Clarence till now. So far as we are concerned, if we do not *go* out, we shall be *cast* out."

Mr. Diboll landed at Victoria towards the end of October, with some loss of goods owing to the imperfect means of landing at present existing. The first days of his arrival are thus described:—

"I found Mr. Johnson had wounded his eye in the bush. His servant boy had fallen into the fire, and was sadly burned. I found one efficient man, and one boy; our own party from Clarence added seven more to the colony; and we were soon strengthened by two arrivals from Cameroons. We now muster about thirty persons, some of whom go to Clarence to-morrow with Mr. Saker.

"Of the place, as I found it, no description that I can give would convey an adequate idea.

"I found the 'Palace,' a building the growth of a few hours, about thirty feet square, with one opening, and rooms about nine feet deep, all opening into a yard in the centre of these rooms; one is the cooking-room for the whole community, and one is set apart for the celebration of Divine Worship, and here we raise our voices in praise of our dear Redeemer.

fere we unite in lowly prayer, and here we ommemorate the Saviour's dying love nd rising power, and here we rejoice that this forest we find *liberty to worship* od.

"I am now residing in the iron house, ith my two daughters; and our conniences are arising round it; every day itnesses some improvement. I assure you st 'a man is famous as he lifteth up the e upon the thick trees.' Mr. Saker is a onder at it. I have made some feeble tempts, and failed; it has always sent me bed; however, I contrive to employ my me in some way for good.

"We have our regular morning and vening religious services, and our Lord's ay services are of the same character as at larence.

"Yesterday week I and Mr. Johnson arted to find a neighbouring village, in order to open our commission. Our road lay across a river, and through a mangrove swamp. It was bad to begin with, and grew worse at every step. I was forced to return. It was the first time in all my life that I gave up at a bad road on a Lord's day. I have been unwell almost ever since. Just now we are all well through the tender mercy of our God.

"I am glad to find that there are several towns very near to us, and that they would have no objection to our visiting them. If all is well I go next Sunday. The people show themselves friendly to us. Some of them come and cut down trees for us. They are more cleanly in their persons than those of Fernando Po, and are more decently dressed; but in morals they are below the Fernandians. That the Great Head of the Church may make us a blessing to them is our daily prayer."

Thus the new colony may be said to be fairly launched. An asylum is pened for the oppressed, and another light set up for the illumination of this reat portion of the earth. May the prayers of the church be heard, and he kingdom of our Lord have a wide extension from this forest-home of his eople.

WEST INDIES.

Bahamas Islands.—Inagua.—Early in last year Mr. Littlewood was enabled o visit the out-stations over whose spiritual welfare he presides. In these 'oyages he is often exposed to very considerable peril, while comfort must be ltogether disregarded. His bed is often a plank, and his hunger must be atisfied when and how he can. Still, while thus travelling in small and leaky raft, and through islands over the roughest roads, the missionary's health has graciously been preserved, and the cause of the Redeemer extended. His report s as follows, dated May 22nd, 1858:—

"I proposed visiting Long Cay, Crooked sland, Watlings, Rum Cay, and Long sland. The two first islands are ninety miles north by east from Inagua. I found rother Green fully employed with his chool and church duties. He has a goodly umber of scholars, of whose attendance nd conduct he speaks well. The congrega-ions were satisfactory, and the churches in eace; but he could not speak highly of the piety of the members—they are worldly nd lukewarm. The evil habits of drunk-nness and licentiouaness are crying sins of the place, through which many of our people are carried away. Our brother had ately returned from Acklins and Crooked Islands, and his report was highly encou-raging. He travelled by foot through each, halting at the different settlements, collected the inhabitants, and preached to them the word of life. I directed our brother to visit Mazaguana as early as pos-sible, and I hope soon to hear that he has done so.

"Watlings Island, the most northerly of the Bahama group, as Inagua is the most southerly, is sixty miles north by west from Crooked Island. We made the run in the night, but my stay was short, and I intended, if possible, to return and spend a little more time with the friends. We reached Rum Cay from Watlings in five hours and a half. We had a rough passage; the swelling billows looked grand as they spread the hoary froth over the wild surface. In this passage a boat with its entire crew was lost some time ago.

"Rum Cay is a salt and agricultural island. Its inhabitants number about 800. Most of the adults are Baptists by profession, about 200 of whom are members of the church in good standing. Mr. George Hall is our acting presiding elder. He reported favourably of the church and schools.

"I first met the elders, deacons, and leaders, and received a report of each class. They had a long list of inquirers, and after

much consultation seventeen were selected for baptism. The ordinance was administered on Sunday morning, about eleven o'clock, in the open sea, before a large concourse of spectators. Perfect order was observed, and a deep solemnity pervaded the vast assembly. The scene, so much like that in the wilderness of Judea, when Christ was baptized; the songs of praises, so heartily sung; the youthful appearance of some of the candidates, contrasting appropriately with the matured looks of others; the flowing tears of a few, and the heavenly smiles of many, tended to make a pleasant impression, an impression long to be remembered. The afternoon was devoted to the administering the Lord's Supper, when twenty were received into the church in the usual way.

"Here we are building a very fine chapel, but want means to proceed.

"Having finished my work at Rum Cay, and an opportunity offering for Long Island, by way of Watlings, I gladly accepted it. It was far out of my way, lying in a contrary direction, but then it would yield the satisfaction of staying a few days with these isolated brethren. Watlings is quite out of the way of vessels bound to windward, and is consequently but rarely visited. It is fertile for the Bahamas, and supports about 500 inhabitants, most of whom are Baptists of the old school, and cannot be persuaded to unite with the missionaries.

"These poor people are of course very ignorant, but few can read, and even the old leader very imperfectly. I must do them justice however; they received me kindly, and allowed me to preach in their chapel nearly every evening I stayed with them. They have a Sabbath School, but are badly off for school materials. I promised to supply them with a few. Could they be more elevated, intellectually and morally, in which they are said to be fearfully deficient, it would be a great blessing.

"I proceeded in our small craft to Long Island, and, after a quiet sail of a day and night, had the satisfaction of landing on the south end, and at once commenced my journey. A walk of many miles over these rough roads, in a hot sun, has not many charms, and yet I was cheered with the prospect of doing good to the souls of men. I thought of Christ, who trod the dusty lands of Palestine, climbed its rugged hills, and braved its stormy lakes. Nor could I forget his devoted follower, 'who counted not his own life dear unto him, that he might finish his cause with joy, and the ministry which he had received of the Lord Jesus.' A friend at length kindly lent me a horse, and I soon reached our first station. Brother Wallace, our leader, was at the time of my arrival in his field but hearing that 'minister' had come, he hurried home and received me joyfully. In the evening I met as many of the friends as could be collected, and preached to them Jesus. On Saturday, about sundown, I reached Great Harbour, where Shadrach Kerr, our native preacher, resides. The Sabbath was a profitable and happy day. The friends came from a distance, the congregations were large, and the schools well attended. The friends have purchased a mission-house for the teacher to live in, and his prospects are hopeful. I proposed setting him apart for the ministry, but they preferred its being deferred for the present. On Monday I was again in my saddle, and about three o'clock halted at brother Mears's. He is, I am told, an active man, as is also brother Essex Wilson, devoting much of their time to the cause of God. The Lord has greatly blessed them in their worldly affairs. Mr. Mears lives in an excellent stone house, built on a hill of considerable eminence, overlooking his well-cultivated farm, stocked with many cattle, sheep, and hogs. There are several cottages contiguous, or nearly so, to his own dwelling, occupied by labourers. As I looked around on the pleasant scene, admired the well-built house, with its appropriate furniture, partook of the kindest hospitality, or rested myself upon a good sofa, I involuntarily exclaimed—The once degraded slave is capable of the highest refinement, morally, socially, and intellectually.

"I had not been at our brother's many hours before we observed a large vessel ashore, not many miles below us. The next morning all were astir, preparing for the wreck.

"We next halted at Palestine, and arrived there before Mrs. Fowler had closed her school. There were about forty children present. After examining the classes and distributing prizes, a day's holiday was granted, and the little ones were dismissed. The church here, the largest on the island, was reported not to be in a very good condition, and I was sorry at the little prospect of being able to meet the members, all the people having gone to the wreck. They are making an effort to erect a more commodious chapel, and, from what has already been done, I hope soon to hear that their design has been carried into effect. I was sorry to find that the church at the north end required a special visit to adjust some unpleasant matters. Brothers Wilson and Mears kindly undertook to attend to the business. I stayed at the Cay until Thursday, but, finding that the people would not return from the wreck for more than a week, I returned from the north, and arrived at the harbour in time for the government packet."

On reaching home Mr. Littlewood found that during his absence his house had been entered by robbers, greatly to the terror of Mrs. Littlewood. An alarm being raised, the thieves decamped before any loss had been sustained.

NASSAU.—In the month of June, Mr. Davey was enabled to visit some of the out-stations of which the following is a report:—

"I have paid a visit to Grand Bahama, one of the largest of the Bahama group. The island is very poor, nourishing a population of 922 persons, and these scattered over the entire island, which is about 100 miles in length. The island lies to the north-west of Nassau, and is distant about 120 miles. The voyage has to be made in vessels of two or three tons burden, and this across the tract of the great ships of all nations, which pass through the New Providence Channel to New Orleans and other places in the Gulf of Mexico. Between New Providence and Bahama there is a group of about fifty small islands, known as the Berry Islands. On all these islands there is a population of only 236 persons. These islands, with Grand Bahama, Andros Island, and Biminies, form but one parish. And, lest there should not be work enough in this parish for an incumbent, another parish, comprising the island of Shaco, is attached to it. Before I left Nassau I made an agreement with the captain of the little vessel in which I had taken passage, to call at the Berry Islands, as we did not leave till Saturday morning, and I did not wish to lose the Sunday. I collected together about twenty persons on Cistern Cay, and preached to them, both in the forenoon and afternoon. About half-past eight the same night, we left for Bahama, and the next morning by day-break we saw the land, but did not land till some hours afterwards. The island appears to be one of the wildest that I have visited. The pelican, cormorant, and carrion crow have made it their home, and turtle of various kinds abound in its waters. As soon as the vessel came along the shore, the inhabitants of the settlement came out to welcome me. And though they are very poor, they showed me every possible kindness. I spent five days among them, holding services as often as I could gather the people together. There being seven candidates for baptism, I examined them very fully on the leading doctrines of the Christian religion in the presence of the church. I was much pleased with the knowledge which some of them seemed to possess. And the church being satisfied with their testimony, I baptized them in the sea the following day, having first held a prayer-meeting in the chapel, and a short service on the rocks by the sea-side."

On the return to Nassau, the vessel was driven by stress of weather to revisit the Berry Islands. Mr. Davey found that two Episcopal places of worship were in course of erection, one at Cistern Cay, the other at Bamboo Cay. There are about twenty persons belonging to our denomination, and it is proposed to erect a chapel for them on a spot fixed upon by Mr. Capern. They will be visited by the teacher of Andros island, and occasionally by Mr. Davey on his way to Bahama.

At a later date Mr. Davey says that he has reason to believe that the Lord is prospering his work. He has about forty inquirers, while the preaching of the word is listened to with attention and profit. The usual commemoration festival, on the 1st of August, had passed off with great rejoicing. The anniversary of emancipation is a day worthy to be had in everlasting remembrance by the enfranchised sons of Africa. Although this mission is an extensive one, and embraces a large population, the members of the churches alone numbering about a thousand persons, its cost to the Society is small. One missionary and six native teachers drew upon our funds not more than £230 the last year. Whatever further sum is required is provided by the liberality of the people. Sixty individuals have been added to the church during the year.

TURK'S ISLAND.—Mr. Rycroft continues to labour with his customary diligence, although somewhat discouraged by the influence of evil example in quarters where attention to the laws of decency and order should fairly be looked for. The 1st of August was a day of general rejoicing, young and old making holiday together. The congregation met to enjoy friendly intercourse, and speeches and songs alternately expressed the emotions of the free peasantry of the island.

TRINIDAD.—Mr. Law, after a very pleasant voyage, has again entered on the sphere of his labours in this fine island of the West. Religious services were regularly held on the passage, and the tracts which were furnished to our brother by the Tract Society were gladly received by the soldiers, sailors, and

others on board. A party of sappers, on their way to the gold fields in Canada, was supplied with a parcel of Mr. Spurgeon's sermons. Mr. Law landed on the 8th October. A crowd of his people met him on the beach with warm welcome and embraces. Under Mr. Gamble's care he found that the cause of Christianity had continued to make progress.

JAMAICA.—SPANISH TOWN.—Many of our friends will be pleased to peruse the following report, from the Rev. J. M. Phillippo, of the state of the schools, towards the revival of which they have kindly contributed. The schools first referred to are established in Spanish Town. Mr. Phillippo says:—

"The Metropolitan Schools were re-opened soon after my return to Jamaica, amidst demonstrations of joy throughout the town, and are now amongst the best conducted and most efficient institutions on the island.

"These schools already contain 106 scholars of both sexes, of which number 95 are in daily attendance. They are conducted by Mr. and Mrs. Omeally, who, though once slaves, and received their education in the schools over which they now preside, are among the best qualified teachers in the country. They were for many years teachers of these schools before their discontinuance; they subsequently kept a respectable private school; and Mr. Omeally was latterly second master of a free grammar-school in the town, to which in all probability he would have succeeded as principal, but for his inability to produce the testimonials of a graduate of one of the English universities. Mr. and Mrs. Omeally are also exemplary members of a Christian church, and their character as well as their literary qualifications are unquestionable.

"The country schools, three in number, containing upwards of 200 children, and presided over by four teachers, male and female, are not only still in existence, but have been brought into greater efficiency since my return; I having been enabled, by the increased means afforded, to secure in two of them, better qualified teachers than those previously employed.

"Altogether my most sanguine expectations with regard to the efficiency and general prosperity of these schools, as the result of the generous subscriptions and donations of the Friend of the Negro to my case, have been hitherto more than realised, and, in reliance upon the faithful performance of the promises of friends made for the two succeeding years, I flatter myself still, that the chief difficulties in the permanent maintenance of these institutions will be overcome."

Any contributions forwarded to us we shall continue to be happy to remit.

CALABAR INSTITUTION.—Mr. Patrick O'Meally, a student of the institution, has been settled over the church at Coultart Grove, formerly under the pastoral care of the Rev. B. Millard. At this station there is a Sunday school of 160 children. At a distance of nine miles, where most of the people reside, there is a day school, with an average attendance of ninety-seven scholars; but it is difficult to support the teacher, and also to provide books for school use. Both mission-house and chapel are in a dilapidated state, which the poverty of the people renders it difficult to repair. Help our native brother asks at our hands. Cheerfully shall we convey to him any sums that may be placed at our disposal.

NOTES AND INCIDENTS.

CHRISTIANITY IN CHINA.—From the 7th century downwards, the Nestorians, entering China from the West, were successful missionaries; and in the 14th century, side by side with them, the emissaries of the Roman Catholic Church confronted the established religions of the Chinese. And when Rome had exhausted the resources of her missionary tactics in the course of five centuries, Protestant missionaries began about fifty years ago to appear upon the borders of the field. The general result of these efforts is, that while the religions of Confucius, Taou, and Buddha retain their hold upon the millions of China, some knowledge of the Bible has been widely diffused in the empire; 360,000 Chinese, under 13 bishops and 160 priests, including 99 natives, are said to worship the true God according to the ritual of the Roman Catholic Church; and a few converts on the eastern coast, probably less than a thousand, are the estimable fruit of the labour of about 200 Protestant missionaries. The five ports, and the island of Hong Kong, appear to have been the chief field of labour of the English Bishop, with his staff of nine

lergymen, and the American Bishop with his smaller force. While the interior and the northern capital are penetrated by Roman Catholic missionaries, Protestantism has been represented in those parts only by translations of portions of the Bible and by tracts.—*Colonial Church Chronicle.*

THE DUTY OF THE EAST INDIAN GOVERNMENT.—The East India Government, likewise, as a government, without taxing their heathen subjects to maintain bishops, chaplains, or missionaries, which the natives would feel to be unjust, may, nevertheless, confess and serve Christ, both by their words and actions. As Mahommedan rulers before them acknowledged Mahommed, they may in all their laws, proclamations, public papers, and treaties with the native princes, acknowledge themselves to be the servants of Jesus Christ. So all they do should be done avowedly with regard to His authority. Because they are Christians, they should not encourage false religions, nor discourage the servants of Christ, nor dishonour Christ by immoral acts; but rule the people with avowed subjection to His authority, and see that every law that they pass, and every measure which they adopt, should be in harmony with His law.—*Hon. and Rev. B. W. Noel.*

WHAT THE INDIAN GOVERNMENT OUGHT NOT TO DO.—They are not called to persecute Mahommedans or Hindoos, because it is the will of Christ that His religion should be extended by instruction, reasoning, and persuasion; and because man is answerable for his belief to God alone, so that no man may interfere with another man's creed as long as he does not violate his neighbours' rights or offend against public decency. They must not, as Christians, prohibit heathen worship, nor interfere with its advocates when they preach or write in its behalf; because truth is always the strongest when it is left to contend with falsehood by itself. If error is silenced by authority, its advocates may always say that it would have conquered by fair play; but when truth prevails by argument alone, its victory is complete. They are not therefore permitted to bribe heathens to profess faith in Christ, by the offer of office, or by attaching any honour or emoluments to that profession; for this may create hypocrites, but cannot make men Christians. They should not tax Hindoos for the purpose of maintaining Christian preachers; because this, by extorting their money for the purpose of destroying their faith, would exasperate them rather than convert them to Christ; nor are they called, as Christians, to make any laws for the promotion of Christianity; nor to make any grants of money for this object; nor to employ any missionaries; for the work is not their office, and they are not fitted to discharge it. But it is their duty to confess Christ, and to serve Him both as individual Christians and as a government.—*Hon. and Rev. B. W. Noel.*

THE GERMAN MISSION IN CHOTA NAGPORE.—This successful mission was begun in 1845. For the first four years no fruit appeared; but at length three or four men of respectable position confessed Christ, and the movement became rapid and widespread. Much persecution followed, and at the time of the revolt the native Christians were driven into the jungles. Some were put to death, and the stations were plundered and destroyed. The missionaries escaped to Calcutta. At this time about a thousand persons had given in their adhesion to the gospel. With the return of order the missionaries have returned to their flocks, and the poor scattered people have begun to reoccupy their ruined villages and homes. The missionary thus describes the painful event. "The Christian village has been levelled with the ground. With Narain the church elder of Kolu and his party, there were more than one hundred children for six weeks in the jungles, and this in the rainy season. The lives of the church elders were especially sought for, and upon the head of one a price was set. He was hid for a month by the widow of a zemindar in her own house and escaped. The man who sought his life, a former servant of the Government, bound and imprisoned the Christians of another village, to extort money from them, and got it. In every place the Christians had in like manner to suffer; *but none denied Christ.* All suffered manfully." Early in 1858 the congregations were regathered, though in diminished numbers, and the houses and church were partially repaired. Still the condition of the poor people is very distressing. They were robbed of everything, and are without clothes and without provisions. Some dare not even yet to return to their villages, the zemindars continuing to exhibit the most bitter hostility towards them.

HOME PROCEEDINGS.

As far as we have been advised, the meetings have not been very numerous during the past month. Mr. Morgan, who is gradually recovering strength of voice, and whose general health indicates that ere long he will be able to return to his sphere of labour in India, has been engaged at Windsor, Wraysbury, Staines, and Colnbrook; going thence to Swansea, Haverfordwest, and Pembroke, and other churches in South Wales. He will then pass over to Ireland to hold meetings in Waterford and Dublin. After these engagements are over, he will have to rest awhile.

The Committee have recently been in frequent correspondence with the Government respecting the proceedings at Fernando Po, by whom all their representations have been courteously received. They have forwarded to the British Minister at Madrid a memorial which had been prepared, setting forth the facts of the case, and a claim for indemnity for the value of the property there, and losses sustained in consequence of the proceedings of the Government, with directions to lay it before the Spanish Minister for Foreign Affairs. It also gives us sincere pleasure to have to state that, in compliance with the request of the Committee, Lord Malmesbury has communicated with the Board of Admiralty, and that in consequence orders have been sent out to the senior officer of Her Majesty's ships on the coast to render all the assistance in his power, as far as the exigencies of the service will permit, to enable the emigrants to be conveyed to Victoria with comfort by Her Majesty's ships.

The officers of the Society are also in communication with the Spanish Legation in London, and there is some ground for expecting that the Society's claims will, ere long, be recognised and met.

It will also afford our friends great pleasure to know that the Right Hon. the Earl of Carlisle has kindly consented to preside at the Annual Meeting in Exeter Hall.

Subscribers to the Mission, resident in London, are respectfully informed that Mr. James Brown, of Camberwell, is appointed collector, and will shortly wait on them for their contributions.

Mr. and Mrs. Henderson sailed for Jamaica in the Medina on the 12th ult. Mr. Henderson has requested us to express to those friends who have so generously rendered him aid, his sincere thanks, both for the contributions towards the expenses of his return and those for the support of his school. As the amount of contributions does not fully meet Mr. Henderson's expenses, we shall be glad to receive any further sums from friends who may have received the circular, but forgotten to reply to it, and forward them to Mr. Henderson.

NOMINATION LISTS.

In accordance with the practice established the last two years for the nomination of persons eligible for election on the Committee, at the ensuing General Meeting of the Society in April, the Secretaries will be happy to receive from Members lists of names from which the election will be made. No letter of nomination can be received after the 31st of March.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

FEBRUARY, 1859.

RATHMINES, DUBLIN.

The friends of evangelical truth have reason for gratitude and hope with reference to the effort to establish a church of Christ in this important suburb of the Irish capital.

Reports have already been given in the Chronicle of the opening services conducted by the Rev. Hugh Stowell Brown, of Liverpool; and the Rev. John Leechman, A.M., of Hammersmith. Communications from the Revs. Alex. M. Stalker, W. Miall, and W. Crowe, late of Worcester, have also been given. These brethren all testified to the hopefulness by which the undertaking was characterised.

The friends of the Baptist Irish Society will be glad to learn that the testimony borne by them has been sustained and confirmed by that of respected ministerial brethren, both in England and in Ireland, who have subsequently occupied the pulpit. Extracts are given from some of their communications, which will commend the effort to the support of friends who are interested in the promotion of Protestant evangelical truth in the capital of Ireland, and in the kingdom at large.

From the Rev. D. Katterns, of Hackney.

"My visit was exceedingly pleasant to myself, and although on the second of my two Sundays the weather was unfavourable, yet the congregations were good. The people seemed to me to be of such a spirit as to augur well for the future prosperity of the new interest when once they get into a settled state."

From the Rev. W. Barker, of Church Street, Blackfriars, London.

"My visit to Ireland has been to me very satisfactory and pleasant. I believe the Rathmines cause to be a very important one, and also, if properly managed, a very promising one. In the hands of 'a wise builder' you have excellent materials there, and the suburb in which the place stands is scarcely less important than any one of our own London suburbs. Indeed, the thing should be done as you would do it at home, both as to the building of the chapel, and the selection of a right man."

From the Rev. John Bigwood, of Brompton.

"I have returned from Dublin, more than ever impressed with the importance of the effort to establish a cause at Rathmines. The nearness of the suburb to the heart of Dublin, the rapidly growing population, the *character* of the population, the size and respectability of the congregation already collected, and the apparently sincere and earnest piety of the friends at the head of affairs there, are all, to my mind, pledges of success, and promise, ere long, under the blessing of God, an interesting and important church of Christ. I know of no place in which an earnest man of God with a warm and generous heart, whose preaching is intelligent and instructive rather than showy, may set to work to gather round him a congregation with greater hopefulness. It is, however, of vast importance that a minister should be settled there as soon as possible. To this point I would urge both the committee and the friends at Rathmines to direct their thoughts and their prayers. May not a brother, who had been a few years a pastor, and has approved himself a right-minded and faithful servant of Christ, be found, who is willing to consecrate himself to this most important work?"

From the Rev. S. Cowdy, of Leighton Buzzard.

"Rathmines is to the city of Dublin what the West End is to the city of London. A gentleman, an Episcopalian, said to me, 'there is room for more than six good causes in this place.' The congregation attending at the Hall is good. On Nov. 7th, the Hall was nearly full; last Lord's day the congregation overflowed, both morning and evening. Rathmines presents one of the finest openings known for a thorough self-supporting cause, and the *nucleus* there is of the most encouraging character. I was prepared to hear from Mr. Milligan, that on Lord's day week he had baptized several persons at the chapel in the city. Religious sympathy and zeal manifested in one place, are felt all around. I say so, for it appears to me that no sooner did some friends *swarm* from the city to open a cause in the suburb, than the city cause revives likewise."

From the Rev. John Hunt Cooke, of Spencer Place Chapel, London.

"I am happy to report that the signs at Rathmines Hall are exceedingly cheering. The place was well filled last Sabbath-day on both occasions; in the morning every seat was occupied, while the spirit of hearing and inquiry manifested seems to point out that the Great Head of the church has vouchsafed his smile to the efforts. May the Holy Spirit grant that the seed sown may be fruitful!

"I took other opportunities of preaching the gospel where afforded, and also of visiting those who were friendly; and the conclusion I have arrived at is, that the step has been a singularly wise one, and that the time has now arrived for the selection of some right-hearted minister of Christ to take the helm. I would strongly, for several reasons, urge that this be done speedily; and I doubt not that ere long a large and influential church will be gathered, that shall not only be self-supporting, but aid materially Baptist Missionary efforts in Ireland.

"I found, too, signs of encouragement at the chapel in Abbey Street, where I attended and gave an address on the Wednesday evening; the attendance was good. There had been a baptism on the previous Sabbath, which attracted a large congregation. I was introduced to two of the candidates, seemingly earnest, intelligent young men. My own conviction is, that the interest excited by the movement in Rathmines will tend considerably to strengthen the church here."

From the Rev. Robert H. Carson, of Tubbermore, Co. Derry.

"I spent two very happy Sabbaths, and am delighted at the state of matters so far. You have begun on the true plan, and your success, even now, is most marked. My soul was moved within me, when I saw your Hall quite filled with most attentive hearers of the Word. Your supplies, I was told, have been, without exception, approved by the people. They brought the gospel, and nothing but the gospel; and this is precisely what Dublin looks for. If you only continue to send such men for a little time, your house will not hold the hearers. On this, under God, the whole depends. I am glad the friends are thinking of building soon. But, above everything else, let them have strong, energetic preachers of the truth in the meantime; and, when they come to have a settled pastor, let him be a fearless proclaimer of Christ crucified. O, my soul would be overjoyed to see such a happy consummation! It would do more for Ireland than all your Society has ever yet done. It would be felt in every corner of the land. Let your committee give to this young and prospering cause the most earnest attention; and may the Lord of the vineyard send his blessing."

From the Rev. R. M. Henry, of Belfast.

"The attendance at the Hall is still very encouraging. The friends do not seem inclined to take any immediate steps respecting the proposed erection till they have a settled minister. I have no doubt the opening at Rathmines is too favourable to be long overlooked by other denominations."

A very eligible site has been selected for the erection of a chapel. This work will be undertaken by friends resident in Dublin and the neighbourhood. The Committee will do all they can individually to assist in the important effort, and by commending it to the liberal support of the Christian public; but the charge of the erection will not be undertaken by the Society.

The visits of brethren from England have been productive of great service; their labours have been well received by the people gathered together in the Rathmines Hall, and the interest in this important effort has been widely diffused and greatly strengthened.

It is earnestly hoped that some suitable minister may now soon be permanently settled there. Thus far there has been great cause for gratitude and pe; and, by the Divine blessing, it is believed that a cause will be established re that will not only itself be prosperous, but also become the means of reading the gospel in other parts of Ireland.

FINANCES.

It is hoped that the friends of Ireland will enable the Committee of the ptist Irish Society to close the financial year without debt. At the commencement of the year, the Treasurer was in advance nearly £250. The mmittee have been greatly cheered by the increase of support which has ely been afforded to them. They would especially acknowledge the hearty d liberal response of the friends in Scotland to the appeals made to them by e Rev. J. Milligan and the Secretary on their recent visit to that part of the nited Kingdom. A considerable bequest by the late J. Thompson, Esq., has o been received through J. Macandrew, jun., Esq., of Edinburgh. Should e friends of the Society kindly exert themselves for the remainder of the ancial year, which closes on March 31st, it will save the Society the heavy essure of a debt.

The prospects of the Society in its field of operations are very cheering. anbridge is being raised from its depression, Belfast presents much encouragement, Dublin offers every motive to strenuous effort. So far as the labours of ie Society are extended, there is much to animate. Other places would adily be entered on if pecuniary means were supplied. Prompt and liberal ntributions are earnestly requested.

Several kind responses have been made to the Appeal of a Christian Lady, ntitled "A Word in Season," and published in the Chronicle for November. ontributions, either in money or in clothing, will be thankfully received and rwarded to the agents of the Society for the relief of the poor among whom ey labour,

CONTRIBUTIONS,

Received on behalf of the Baptist Irish Society, from Nov. 13 *to Dec.* 21, 1858.

Continued from Chronicle for January.

	£	s.	d.	£	s.	d.
ymouth—						
Coffin, John Newton, Esq. (don.)	2	0	0			
George Street, by Mr. T. W. Popham	0	5	0			
				2	5	0
attle'den, Rev. R. Bird—						
Collection				2	0	0
t. Albans, by Rev. W. Upton—						
Booth, Mrs.	1	0	0			
Edminson, Mr.	0	10	0			
Fisk, Mr.	0	10	0			
Smith, W. L., Esq. (two years)	4	4	0			
Wiles, Mrs., sen.	0	5	0			
Wiles, Mr. E.	1	0	0			
Wiles, Mr. J.	0	10	0			
Small sums	1	2	8			
				9	1	8
Seaham, by Rev. W. S. Eccles—						
Collection				0	5	6
Sevenoaks, by Mr. John Palmer—						
Ladies' Association	4	15	0			
Part of Collection	2	0	0			
				6	15	0
Sheepshed, by Mr. B. Christian—						
Beer, Miss				1	0	0
South Shields, by Rev. W. S. Eccles—						
Collection, Barrington Street				2	0	0
Southsea—						
Byerley, Mr. H.				0	10	0
Stirling, by Rev. J. Culross, A.M.—						
A Friend, in response to "A Word in Season;" *see* "Irish Chronicle" for Nov.				1	0	0
Sunderland, by Rev. W. S. Eccles—						
Baptist Chapel, Sans Street	1	0	6			
Bethesda Chapel	2	0	0			
Drury, Mr. William	0	7	6			
Halcro, J., Esq.	0	5	0			
Hills, John, Esq.	0	10	0			
Oliver, Mr. Thomson	0	10	0			
Rees, Mr. A. A.	0	5	0			
Starrow, Mr. John	0	10	0			
				5	8	0
Swaffham, by Rev. J. Cubitt—						
Lindsay, Mr.				0	10	6
Swerford, near Enston, Oxon.—						
King, Miss E.				1	0	0
Tiverton, by Rev. E. Webb—						
Contributions				1	10	0
Wallingford, Rev. J. Bullock, A.M.—						
Collection	2	1	8			
Clark, Mr.	0	5	0			
Davies, Mr. James	0	10	0			
Oldham, Mr.	0	5	0			
Powell, Thos., Esq.	0	10	0			
Wells, J., Esq.	1	1	0			
				4	12	8
Wantage, Rev. R. Aikenhead—						
Collection	3	12	0			
Liddiard, Mr. Thos.	1	0	0			
				4	12	0

	£ s. d.	£ s. d.
Wattisham, Rev. J. Cooper—		
Collection		4 1 5
Whitehaven, by Rev. W. S. Eccles—		
Collection		3 0 0
Wokingham, Rev. C. H. Harcourt—		
Collection	5 0 0	
Heelas, J., Esq.	1 0 0	
Weeks, Mr.	0 10 6	
Weeks, Mr. H.	0 10 0	
		7 0 6

Received from Dec. 22, 1858, to Jan. 21, 1859.

	£ s. d.	£ s. d.
London—		
Lush, R., Esq. (3 years)		3 3 0
Bath—		
Allen, Mrs.	0 5 0	
Amor, Mr.	0 2 6	
Hancock, E., Esq.	0 10 0	
		0 17 6
Belfast, by Rev. R. M. Henry—		
Collection after Sermon in Rev. Dr. Cook's Church by Rev. Arthur Mursell		19 6 0
Braintree, by Rev. D. Rees—		
Collection		2 10 0
Collingham, by Mr. J. Anderson—		
Nichols, Mrs.		1 0 0
Conlig and Newtonards, by Rev. R. M. Henry—		
Collection		2 18 2
Fakenham, by Rev. T. A. Wheeler—		
Fyson, Joseph, Esq.		5 0 0
Glasgow, by Rev. A. McLeod—		
Contribution		2 0 0
Ipswich, by Rev. J. Webb—		
Alderton, Mr.	0 2 6	
Catt, Mr. Alfred	0 10 0	
Cowell, Mr. S. H.	1 1 0	
Daines, Mr.	0 10 0	
Everett, Mr. J. D.	0 10 0	
Girling, Mr.	0 5 0	
Gooding, Mr. Philip	0 4 0	
Gooding, Mr. Jeremiah	0 10 0	
Lacey, Mr.	1 1 0	
Neve, Mr.	0 10 0	
Sibly, Miss	0 2 6	
Skeet, Mr. R., jun.	0 10 6	
Smith, Mr. Robert	0 10 0	
Thompson, Mrs.	0 10 0	
Webb, Rev. J.	0 10 0	
Cards by—		
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Goodchild, Mr. W.	0 16 0	
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Public Collection	2 2 2	
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Melksham, by Mrs. J. F. Smith—		
Fowler, Miss	0 10 0	
Jeffreys, Mr.	0 5 0	
Smith, Mr., Shaw House	0 10 0	
Smith, Mr. J. F.	0 10 0	
		1 15 0
Neath—		
Porter, Rev. James		0 5 0
Newbury, by Rev. J. Drew—		
Coxeter, Mr.	0 5 0	
Coxhead, Mrs.	0 5 0	
Davies, Mrs., sen.	0 5 0	
Davies, Mr. James J.	0 5 0	
Drew, Rev. J.	0 5 0	
Elkins, Mr. E.	0 5 0	
Flint, Mr.	0 10 0	
Hasell, Mr.	0 2 6	
Keens, Mr.	0 5 0	
Liddiard, Mr.	0 5 0	
Nias, Mr.	0 5 0	
Thorn, Mr.	0 5 0	
		3 2 6
Ringstead, by Rev. W. Kitchen—		
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Aked, T., Esq.		5 0 0
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Barnard, W., Esq.	0 10 0	
Barnard, Mr. E.	0 10 0	
Chandler, Mr.	0 2 6	
Clissold, Mr. (sub.)	0 5 0	
Ditto (dom.)	0 5 0	
Flint, Mr.	1 0 0	
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Hillier, Mr. Peter	0 10 0	
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		5 12 6
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Farmer, Mr.	0 5 0	
Hardick, Mr. W.	0 5 0	
		1 15 0
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Foster, R. Staples, Esq. (dom.)		1 0 0
Windsor, by Rev. S. Lillycrop—		
Reply to "A Word in Season," *see* Chronicle for November		0 5 6
Wotton-under-Edge—		
Eley, Miss	1 0 0	
Foxwell, Mr. U.	0 2 6	
Griffiths, John, Esq.	2 10 0	
Griffiths, Rev. J.	0 5 0	
White, Mrs., sen.	0 5 0	
White, Mrs. John	0 5 0	
		4 7 6
Worstead, by Rev. J. Cubitt—		
Collection		2 3 0
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Burton, S., Esq.		1 1 0
Africa, Graham's Town—		
Nelson, Mr. Thomas		1 1 0
Legacy, by J. and J. Macandrew, Esquires, Edinburgh—		
J. Thompson, Esq.		173 5 4

The thanks of the Committee are presented to Mrs. Beetham and other friends for valuable packages of clothing, &c.

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THE

BAPTIST MAGAZINE.

MARCH, 1859.

CAREY, MARSHMAN, AND WARD.*

"*Serampore has had but few men, but they have been giants,*" was the judgment pronounced by a distinguished English prelate upon the Mission which Sydney Smith a few years before had lampooned as "a nest of consecrated cobblers," and a House of Commons orator, amid the cheers of honourable members, had denounced as made up of "people who had crawled from the holes and caverns of their original destination, apostates from the anvil and the loom, renegades from the lowest handicraft employment." We need hardly say that the favourable judgment has been confirmed by a unanimous verdict. Even those who still sneer at the missionary enterprise are constrained to do justice to the nobility and heroism of its first projectors. The great army of the cross now engaged in storming the strongholds of heathenism was headed by "a forlorn hope," made up of men whose courage, devotedness, and self-abnegation are unsurpassed in the history of the world. The pioneers of our mission were men in the true apostolic succession; they could say, and by their acts did say, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." The volumes before us will enhance their reputation, as they give a more complete and accurate narrative of their lives and labours than we have before possessed. For the accomplishment of his task Mr. Marshman possessed peculiar advantages. He was himself familiar with most of the events and scenes he describes; in addition to which the documents at the India House and the Board of Control, and the papers of Mr. Charles Grant, Lord William Bentinck, and other eminent Indian officials, were placed at his disposal. That he has discharged his "labour of love" with signal ability we need hardly say. His style is lucid and

* The Life and Times of Carey, Marshman, and Ward. Embracing the History of the Serampore Mission. By J. C. Marshman. 2 vols. Longman, Brown, & Co.

vigorous, the facts are presented in the fewest possible words, and the arrangement of the narrative is remarkably clear and simple. This was no easy matter, for the scene is constantly changing from India to England or to Denmark; debates in the Houses of Parliament or at the Board of Directors have to be worked into a uniform narrative with the intrigues of Indian officials, the policy of Governors-General, the correspondence of Fuller, Ryland, and Sutcliffe, and the devout enthusiasm of the missionaries themselves. To weave a homogenous narrative out of materials so heterogeneous as these was no easy task. Yet Mr. Marshman has succeeded to perfection, and produced what we cannot hesitate to pronounce THE HISTORY OF THE SERAMPORE MISSION. Nearly half the second volume is occupied with the painful controversy between the Serampore brethren and the committee at home. This was unavoidable, though, perhaps, a larger space is devoted to it than was necessary or desirable. It was only to be expected that Mr. Marshman should look at the question from the Serampore point of view. Of this no one can complain. All parties are now, we think, prepared to admit that the disagreement was, throughout, a *mis-understanding* in the strict sense of the word. What Mr. Marshman has here adduced is amply sufficient to establish the untarnished honour of his revered relatives and friends, if that were now needful. The personalities involved and the other matters of debate adverted to we are disposed to leave in that oblivion into which they were falling. *Non quieta movere* is a good motto and in this case very applicable. All must feel that few more calamitous events could happen to us than the re-opening of that old sore, and all, we are sure, will cheerfully assent to the closing words of the volumes before us: "Every feeling of prejudice against that mission has been completely extinguished, and throughout the denomination once so hostile to it there is but one feeling of veneration for the great men who have shed a lustre on its character, while they contributed in an unexampled degree to the spread of divine and secular knowledge in India."

The first volume opens with a remarkably well-written sketch of Carey's early life. In every line we are reminded that "the child is father to the man." The plodding industry, indomitable perseverance, and multifarious knowledge which signalised the world-renowned philologist of Serampore, are seen in the village lad whose "room was crowded with insects he had collected to mark their development;" who "never walked out without carefully observing the hedges, minutely examining the structure of every plant;" who "endeavoured to acquire a knowledge of drawing," that he might impress these results upon his memory; who at twelve years of age obtained a copy of Dyche's Latin Vocabulary and committed nearly the whole to memory; and who, meeting Greek words in the course of his reading, used to make rude delineations of the characters in order to procure an interpretation of them from Tom Jones, a drunken journeyman weaver at Hackleton, who had received a liberal education. If the Duke of Wellington could say of his boyhood, "Waterloo was won at Eton," we may with equal truth say that forty versions of the Bible were made in the sexton's cottage at Paulerspury and the cobbler's shop at Hackleton. The following is characteristic:—

"Few men have ever been less fitted by nature for the profession of schoolmaster than Mr. Carey. 'When I kept school,' as he facetiously remarked in after-life, 'it was the boys who kept me.' He was unable to maintain any control over his pupils, who often took personal liberties totally subversive of all discipline. The old master, moreover, returned and resumed his former occupation. Mr. Carey's school must have

cayed without any competition, but it melted away the more rapidly after the arrival so formidable a rival, till the income which it gave him was reduced to 7s. 6d. a week. ne little church at Moulton was unable to raise more than £11 a year for his support, to hich £5 were added from some fund in London. For a minister this was simply arvation, and he was obliged therefore to fall back upon his former trade for a subtence. Once in a fortnight he might be seen walking eight or ten miles to orthampton with his wallet full of shoes on his back, and then returning home with fresh supply of leather. The testimony borne to his skill as a shoemaker is by no eans flattering, and he always entertained the humblest opinion of his own abilities in at line. Thirty years after this period, when dining one day at Barrackpore Park with e Governor-General, the Marquis of Hastings, he overheard one of the guests, a meral officer, making inquiry of one of the aides-de-camp whether Dr. Carey had not nce been a shoemaker, on which he stepped forward and said, '*No Sir! only a obbler!*'"

To this history of Carey's early manhood, with its various scenes of inisterial labour, follows the narrative of his first attempts to communicate a missionary spirit to those around him. The events of this period re familiarly known already. The following scene, however, is new to us:—

"At a meeting of ministers held about this time at Northampton, Mr. Ryland, senior, alled upon the young men around him to propose some topic for discussion, on which Mr. Carey rose and proposed for consideration, "The duty of Christians to attempt the pread of the Gospel among heathen nations.' The venerable divine received the proposition with astonishment, and, springing on his feet, denounced the proposition with a rown, and thundered out, 'Young man, sit down. When God pleases to convert the eathen, he will do it without your aid or mine.' Mr. Fuller himself, who, in afterears, built up the mission at home, while Mr. Carey was employed in establishing it in India, was startled by the boldness and novelty of the proposal, and described his feelings as resembling those of the unbelieving courtier in Israel: 'If the Lord should make windows in heaven, might such a thing be!'"

Having brought the history of Carey to this point, we have then a brief but interesting account of previous attempts to introduce the gospel into Bengal; the character of Indian society is vigorously sketched, and the feeling of the authorities at home towards the missionary movement is admirably illustrated by quotations from the papers of Mr. Charles Grant and documents in the India House.

Mr. Thomas then comes upon the scene. Much that is new and important as to his history and character is adduced, which throws great light upon the early history of the mission. The familiar tale of their introduction to one another, the disappointment experienced in their first attempt to sail, the difficulties they encountered on landing in India, and the desultory life they led for five or six years, then pass in review. The other two, who, with Carey, formed the illustrious trio of Serampore, now emerge into notice.

Very soon after Carey's settlement in India he began to feel the imperative necessity of a printing press. He wrote, strongly urging that paper, type, and press, should be forwarded to him, adding, "if a serious printer could be found, willing to engage in the mission, he would be a great blessing. Such a printer I knew at Derby, before I left England." This printer we take to have been William Ward, who was born at Derby, and was apprenticed to a printer in that town. He soon rose to be corrector of the press, and then editor of the *Derby Mercury*, which he raised to a position of unexampled influence and prosperity. He subsequently removed to Sheffield, and thence to Hull, where he became editor of the *Hull Advertiser*, in which enterprise likewise he was eminently successful. Having been baptized, he now began to make himself useful in village preaching, and was then called by the Church to

the ministry. Removing to the academy presided over by Dr. Fawcet, he was whilst there led to offer himself for mission work, and was joyfully accepted.

On the borders of Wiltshire, at the northern edge of the great Salisbury Plain, is the little straggling town of Westbury. On the side of the hill immediately above it stands the White Horse cut into the chalk rock by the hands of Alfred and his victorious Saxons, after the defeat of Guthrum and the Danish invaders, whose position, as they lay encamped there, Alfred had reconnoitred just before in the disguise of a harper, having come up from the neatherd's hut in Athelney for that purpose. Here, from the time of the Act of Uniformity, had existed a Baptist church, which still flourishes. One of its deacons, John Marshman, a cloth weaver, had married a descendant of one of the French refugees who had fled to England for conscience sake, after the revocation of the Edict of Nantes. On the 20th of April, 1768, she gave birth to a son, Joshua, afterwards Dr. Marshman, who, with Carey and Ward, formed "the first three" pioneers of modern missions. Among the many interesting portions of these volumes there are none more interesting than the narrative of young Marshman's early life. Limited as our space is this month, we cannot quote it entire, as we should much like to do. The history of the pursuit of knowledge under difficulties contains few more striking and instructive instances than is afforded by the history of his struggles. It furnishes a noble example of invincible determination, resulting in admirable success.

Serampore next engages attention. It was in the early days of the mission a small but prosperous Danish settlement on the right bank of the river Hooghly, about sixteen miles above Calcutta. Its situation is described as being more graceful and picturesque than that of any other town in the province. When first occupied by the missionaries it was in the zenith of its prosperity, though, if estimated, by an English standard its commerce was contemptibly small. During the season it was resorted to by about twenty-two vessels, with an aggregate burden of 10,000 tons. Its only security consisted in the Danish flag, for the military force which occupied it was made up of a score or two of sepoys with a small battery of honey-combed guns which had been used for firing salutes for nearly half a century, and were absolutely useless for any other purpose. A handful of police from Calcutta could have captured it without firing a shot. Yet this little unfortified town afforded to the missionaries an inviolable refuge from which they could set at defiance all the hostility of the British power in India. Again and again would the little band have been deported to England, and their work suspended, but for the protection which the King of Denmark extended to them. What the Castle of Wartburg was to the infant Reformation the village of Serampore was to the infant mission. In all ages the bush in the midst of the flames, yet unconsumed, may serve as the symbol of the Church. He who placed a belt of loose and shifting sand around the earth, to protect it against the towering waves of the ocean, has repeatedly interposed some barrier as insignificant in appearance, yet as insurmountable in reality, to be the guardian of his Church against "the noise of the waves and the tumult of the people." The hand of God in history was never more strikingly displayed than when he preserved to the Danish crown this little settlement, as a Zoar to which his people might retire and be safe. And as though to point this application of it, no sooner had the mission become so firmly established as to need this retreat no longer, than

rampore passed over from the Danish crown into our possession, and came swallowed up in the general mass of British India.

Many an affecting or exciting narrative of missionary labour does r. Marshman give of these early days of their work. We cannot speak o highly of the mingled courage and discretion which were displayed these admirable men. Sometimes their daring amounted almost to dacity, but it was not enthusiastic and fanatical, but the result of ber calculation and forethought. Sometimes we find their discretion pearing almost pusillanimous, but it was that their advance might be ade subsequently with greater certainty of success. Firm in the aintenance of their denominational peculiarities, they yet manifested a irit of such catholic affection as to conciliate all who loved the Saviour. lost touching and beautiful are the narratives of free, unchecked fel-wship between "the Anabaptist schismatics," as they were scornfully yled in England, and the few godly chaplains whom they found in ndia. Few attendants at missionary meetings but have heard the cene described when the Serampore brethren used to meet for prayer ith Buchanan, Brown, and Henry Martin, in a pagoda deserted by its dol and priests. This state of things, however, did not long survive the ntroduction of Episcopacy into India. There, as here, the grand hindrance o Christian fellowship is found to consist in the exclusive pretensions nd arrogant assumptions of an Episcopal establishment. On this point Mr. Marshman has many forcible and well-timed remarks. In one place, after describing the first marriage among the converts, when a high caste Brahmin was united to the daughter of a Soodra, by Carey and Ward, he says,—

"It was only in the year 1852, nearly half a century after the celebration of the first marriage of two Hindu converts by a Dissenting missionary, that such marriages have been legalised by statute, and the offspring of the union protected from the odium of illegitimacy. When Christians talk of the strength of native prejudices, it would be well to remember how much easier it was found to break through the strongest prejudices in India and marry a Brahmin to a Soodra, than to overcome the prejudices of *sectarian caste* and place the pious Dissenting missionary on the same footing with his Episcopal fellow-labourer."

In tracing the rise and progress of the Serampore Mission, we have been constantly struck by the great influence which that enterprise has exerted upon the destinies of India. Almost every attempt which has been made for the amelioration of the people was either projected or initiated by them. Those movements to which politicians point with so much pride as the result of English civilisation and enterprise, are found, with few exceptions, to have originated in the consultations of the missionary band at Serampore, or to have been dependent for successful working upon their co-operation. We are disposed to ascribe this fact, which meets the reader in every chapter, to two causes:—1, To the necessary action of Christianity. "The kingdom of God is like a little leaven which a woman took and hid in three measures of meal *till the whole was leavened.*" Wherever the religion of Christ comes it is at once pervasive and assimilating. It will diffuse itself throughout the entire mass, and by mere contact change and subdue it. As the prophet entered the chamber of the dead child, and lay down upon it, and "put his mouth upon his mouth and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm," and by that contact of the living with the dead the mouth spoke, and the eyes saw, and the hands moved, and the dead child lived; so a living Christianity introduced upon an effete

and worn-out civilisation imparts a new life to it. The living principle becomes life-giving. This truth has been exemplified in the history of missions in every age, from the first to the last. But when we bear in mind how small was the quantity of Christian leaven in comparison with the vast mass of corruption, European and native, which was introduced into the continent of India, we feel that it has never been more impressively exemplified than in this case. 2, But we think that the special forms in which this renovating influence embodied itself must, to a large extent, be ascribed to the character of the man through whom it was imparted. A single instance may serve instead of many words to illustrate this. It has often been said that the versions of the Scriptures into some of the vernacular languages of India were perfect, and had taken their places among the standard classical literature of the people. Why, then, it is asked, do we every few years read of a revision of these versions being in progress? The reply is that by the introduction of Christianity these languages have began to live and grow afresh. The impulse given to thought by missionary effort has necessitated and communicated a corresponding movement in the language which had remained stagnant for centuries. Hence a translation into the Bengalee, which some years ago was in advance of the spoken language of the people, has given such new life to that language that the version itself had fallen behind the requirements of the day, and had to be revised in order to keep abreast with the speech of the people whom it addresses. This special influence of Christianity upon the language of the country we cannot hesitate to connect with the peculiar character and gifts of "the three worthies" of Serampore. If our space permitted, many more illustrations might be adduced. But it is needless, as we cannot doubt that the volumes themselves will speedily be in the hands of the great majority of our readers.

In the present day it seems almost incredible that fifty years ago the foul obscenities of Hindu mythology, and the abominably loathsome orgies of Hindu worship, should have been not merely palliated, but justified, and even eulogised by Englishmen. Hinduism is now felt to be so infernally and diabolically bad that any one who should speak in its praise would be suspected of insanity. It is, therefore, with feelings of surprise, similar to what we have experienced during the unearthing of some huge pre-Adamite monster whose whole configuration shows him to belong to a bygone world, that we read extracts from pamphlets and speeches which treat the attempt to convert the Hindus to Christianity as a needless impertinence, because the religious system from which it is desired to proselytise them is little, if at all, inferior to that into which we aim to introduce them! Incredible as it may now seem, such was the view of missions pretty generally accepted in the early part of the present century, and sentiments such as these were freely propounded at the India Board, or proclaimed amid the enthusiastic cheers of the House of Commons. If missions have done nothing else, they have at least put to silence such miserable infidel cant as this, and have justified to the very letter the language of Hebrew prophets, who never fail to denounce idolatry as something utterly hateful and devilish. In the language of Foster, whose admirable essays in *The Eclectic* we are surprised to find unnoticed by Mr. Marshman, "it is bad, immedicably bad; it stinks to heaven, and is a perfume only in the nostrils of 'the Prince of the power of the air.'"

The second volume is mainly occupied with the history of Controversies,

either in Parliament on the question of the Indian Charter, or between the authorities in India and the missionaries as to the liberty the latter should enjoy, or between the Committee at home and "the Serampore Brethren." Interesting and important as are many of the questions involved, yet our space will not allow of the full discussion of any one of them. We must, therefore, for the present, at least, take leave of these volumes with sincere thanks to Mr. Marshman for this very valuable contribution to the history of our mission. We hope they will be widely studied, especially by our own denomination. We need the stimulus which such examples as those of Carey, Marshman, and Ward, afford. They were not perfect. Mr. Marshman has not fallen into the error of so many biographers, by attempting to depict "such faultless monsters as the world ne'er saw." Yet, with all their faults, they were a noble band of men. "Power goeth out of them," and we are strengthened by contact with them. Remembering these fathers and founders of our mission, we may say,

"We are sprung
Of earth's best blood, have titles manifold."

Richly did they deserve the eloquent eulogium pronounced upon them in the House of Commons by Mr. Wilberforce. They had been sneered at as "Anabaptists and fanatics."

"Anabaptists and fanatics!" said Mr. Wilberforce. "These, sir, are not men to be so disposed of. Far different was the impression they produced on the mind of the Marquis of Wellesley, far different the language he has bestowed on them. While in India he patronised their literary labours, and very lately, in another place, publicly and on a solemn occasion, after describing, with a singular felicity of expression, which must have fixed his words in every hearer's memory, their claim to the protection, though not to the direct encouragement of Government, he did them the honour of stating that, though he had no concern with them as missionaries, they were known to him as men of learning. In fact, sir, the qualifications which several of them have exhibited, are truly extraordinary. And while the thoughts of a Christian observer of them, and of their past and present circumstances, would naturally dwell upon that providential ordination by which such uncommon men had been led to engage in that important service, and would thence, perhaps, derive no ill-founded hopes of the ultimate success of their labours, even a philosophic mind, if free from prejudice, could not but recognise in them an extraordinary union of various, and in some sort, contradictory qualities —zeal combined with meekness, love with sobriety, courage and energy with prudence and perseverance. To this assemblage I may also add another union, which, if less rare, is still uncommon—great animation and diligence as students, with no less assiduity and efficiency as missionaries. When to these qualities we superadd that generosity, which, if exercised in any other cause, would have received as well as deserved the name of splendid munificence, and when we call to mind that it is by motives of unfeigned, even though it had been misguided, benevolence, that these men were prompted to quit their native country and devote themselves for life to these beneficent labours, is there not, on the whole, a character justly entitled to at least common respect? And may I not justly charge it to the score of prejudice that honourable gentlemen here can only find objects of aversion and contempt? For my part, sir, I confess the sensations excited in my mind are of a very different kind, and I would express them in the words, if I could remember them with accuracy, which

were used by Bishop Hurd on a similar occasion, by acknowledging that I can only admire that eminence of merit which I despair myself to reach, and bow before such exalted virtue."

We are not of the number of those who disparage and depreciate the present, and who say "the former days were better than these." We cheerfully and gratefully admit the energy, devotedness, and ability of many of the agents now in the mission field, but we are constrained to say, as of David's worthies, from Abishai downward, "Were they not most honourable? Howbeit they attained not into the first three."

"Those suns are set! Oh, rise some other such;
Or all that we have left is empty talk
Of old achievements and despair of new."

PASSAGES IN THE LIFE OF A COUNTRY PASTOR.

No. V.—THE WIDOW AND HER SON.

DEAR FRIEND,—You wish me to resume the simple narratives which I have occasionally contributed to the pages of the Magazine. The letters sent me certainly show that you are not alone in this desire. I am thankful that the sketches which have already appeared have been read with profit as well as interest, and that so many correspondents can speak of the benefit they have received from perusing these "short and simple annals of the poor." I feel that I cannot, under these circumstances, refuse compliance with the request so strongly urged. My difficulty is to think of incidents which I can suppose to have any interest save for myself. The responsibility, however, in case of failure, rests upon yourself and your correspondents.

Some years ago I was summoned to the death-bed of a young widow, in whose history I had taken a deep interest. Her family was more than respectable. She had received a good education, and possessed much natural delicacy and refinement of feeling. Left an orphan at an early age, she had inherited from her father only just sufficient to provide for her maintenance in the family of a distant relative who was willing to receive her. She seems from the first to have been treated, if not with absolute unkindness, yet with coldness and reserve, and keenly felt her friendlessness. When little more than a girl she formed an engagement with a young man whom she met at a ball, and who was quite unworthy of her. But the love he expressed, and I believe felt, won her poor desolate heart, and in spite of opposition she married him. His connections were far inferior to hers, and though in good circumstances, were low, vulgar people. Her relatives, who had always felt her a burden upon them, were, I think, glad to break off all connection with her. The match certainly turned out badly enough, and, coupled with their opposition to it, furnished them with a plausible reason for ceasing to maintain even the forms of civility. Her husband's friends were for the most part well meaning people, but coarse and rude. With them she could have no sympathy. They in their turn complained of her "fine lady airs," and thought she looked down on them because she could not join in their boisterous merriment, or laugh at their broad, coarse jokes. She tried to fall into their habits and feelings, but without success; and though she never uttered a complaint, yet it was evident that she pined for more congenial society. All went on pretty smoothly, how-

ever, for a few years, when her husband died, leaving her with one child. To complete her misfortunes, his affairs were found to be hopelessly involved. Indeed, he died insolvent, and her little fortune was lost.

Her husband's family blamed her, though most unjustly, for this unexpected state of affairs. She had no suspicion of his pecuniary embarrassments, and had merely kept up a style of expenditure in accordance with what she supposed his means to be. Some of his relatives who had lost money by him were so unfeeling as to upbraid her with this. Others, however, did her justice, and acquitted her of all blame in the matter. But even these were most indignant when she refused to apply to her own friends to assist in making some provision for her. They could not understand her insuperable objection to ask aid from them. They were willing, they said, to do their part, but if she was too proud to humble herself to her own relations, she must take the consequences and shift for herself, her husband's friends had lost enough already, and could not do everything. She felt that she could more easily starve than ask help from those who had so unfeelingly cast her off.

Her difficulties were not yet over. Her husband's brother, who was the best of the family, advised her to go out as governess, for which she was well qualified by her accomplishments, and offered to receive her only child into his family to enable her to do so. But she could not part from her boy. In vain did he point out to her that she could only hope to get a very small, poor school in that stagnant little town. His arguments were thrown away upon her. Once she was on the point of yielding, but looking round, her eyes fell on the earnest, imploring, upturned face of her boy, whose eyes, brimming with tears, seemed to beseech her not to leave him. In a paroxysm of maternal tenderness she flung her arms round his neck, and cried, "May God do so to me, and more also, if aught but death part thee and me." This outburst of love somewhat softened her brother-in-law, and though still displeased at the rejection of his kindly intended offer, he ceased to urge it further.

Her husband's creditors allowed her to select what articles of furniture she wished for herself. She took just enough to furnish two rooms, and entered upon the wearisome task of keeping school. There are few women I pity more than those who are doomed to the dreary monotonous drudgery of teaching young children. One hears much of the nobleness and dignity of the teacher's office. Those who have never tried it declaim with empty rhetoric about the "delightful task to rear the tender thought, and teach the young idea how to shoot." But I suspect that, with few exceptions, this is delightful only in theory. In practice I question whether picking oakum is not preferable.

She was thus engaged when I first knew her. The previous facts of her history I gathered from herself and from others. In happier days they said she had been strikingly beautiful; but now care and sorrow, and the constant pressure of anxiety, had given her features that sad, pinched look which is so often observed in females whose means are inadequate to their support. Her school was small, and composed only of very young children, whose parents, having beaten down her charges to the lowest possible sum, now grudged her even that scanty pittance, and invented all manner of excuses for reducing it still further. John had been at home three weeks with measles. Joseph had often been kept from school by bad weather. Betsy had burned her pinafore at school through her teacher's carelessness. On all these, and a hundred similar pretences, deductions were made from her small charge, and, in her dependent and friendless condition, she had no alternative but to submit. It

was evident, however, that she felt these things most acutely, and was almost heartbroken by them. I suspected, too, that she often denied herself the very necessaries of life that her boy should not want. Many were the excuses which my good Deborah made for sending up little presents to the poor, lone widow. I often marvel at the ingenuity of women in these matters. We men are apt to do acts of kindness in a bungling, stumbling manner, and seem ashamed of what we are about. Women, on the other hand, invent some device to make it appear that the donor is the obliged party; and in these "pious frauds" my excellent sister excelled. The tears in the poor widow's eyes, her flushed cheek, her trembling voice, all showed that she was not deceived by them; but she was too true a lady to refuse what she knew was kindly offered. Little Harry was a special favourite with us both, and many a day did he spend in our house next the chapel. He had grown a fine, handsome boy, worthy of all the tenderness and pride his mother lavished upon him.

Her trouble had brought her near to God. My first acquaintance with her was made by a visit she paid me as a religious inquirer, or rather as a believer in Christ seeking fellowship with the Church. I shall never forget the deep feeling with which at our first interview she expressed her confidence in God, quoting the words of Isaiah as specially applicable to her case, "Fear not, for thou shalt not be ashamed, and shalt not remember the reproach of thy widowhood any more, for thy Maker is thy husband, the Lord of Hosts is his name." And at her baptism, though aware that the act would almost certainly alienate her few remaining friends, her countenance expressed an almost seraphic joy, reminding me of what is said of the martyr Stephen, that "they saw his face as it had been the face of an angel."

My sister and I had often spoken anxiously to one another of her increasing paleness and languor. But in answer to our inquiries she insisted that she was quite well, and seemed hurt when we urged her to have medical advice. At length the fatal indications of rapid decline became too manifest to be longer concealed or mistaken, and she confessed that she had long dreaded its approach, but had concealed her fears from inability to afford the expense of a physician, and reluctance to allow us to do so on her behalf. When she for the first time admitted the fatal truth that recovery was hopeless, her agony was terrible. For herself death would have been welcome. Her thoughts of heaven were so bright and joyful, that death had no terrors for her, and the grave no gloom. But to leave her boy! She could not trust herself to speak of it. Once she tried to do so, and broke down into almost convulsive sobs. Her grief was so violent that we feared for her life. In vain did I remind her of the duty of submission to the will of God, or read to her the promises made with such glorious fulness to the orphan. She rejected consolation, and insisted that it was impossible for her to acquiesce in this terrible trial. At length she grew somewhat more calm, and, as her bodily strength decayed, she came to submit to the appointment of her Heavenly Father.

Love for her child led her now to take a step which no pressure of personal want could have wrung from her. She was too weak to write herself, but she requested me to do so in her name, to her own relations, asking their kindness for Harry. I did so, telling them of the utter loneliness in which the poor child would soon be left, describing as well as I could what a fine, noble lad he was. They replied in a cold, unfeeling letter, saying, that "as she had made her bed she must lie upon it," and enclosed a bank-note with the intimation that she must look for no more help from them. Harry was standing by as I

read the heartless reply. Boy as he was, his eyes seemed to flash fire at the insult, whilst the poor mother, stricken to the heart, cast upon him one look of deathless and unutterable love and fainted away. When she had sufficiently recovered from the shock to allow of my again speaking to her, I told her that my sister and myself, in anticipation of the refusal, had made arrangements to adopt Harry, and that to do so would be a pleasure to us, not a burden. After some hesitation she consented to the proposal, and her gratitude knew no bounds.

The greatest artist of ancient Greece, in painting the sacrifice of Iphigenia, felt that to depict the countenance of the bereaved father was beyond the reach of art, and, in confession of his inability to delineate such emotion, drew a veil over the face of Agamemnon. Why should I be ashamed to make a like confession? I too must draw a veil over the interviews of the succeeding days. Let it suffice to say, that "love, strong as death," bound her to her orphan son, and that faith even stronger than that love enabled her to surrender him at the bidding of Him who is "the Father of the fatherless and the Husband of the widow." In these parting scenes of deathless love and deathless faith I gained a conviction which has never been shaken of the certainty of reunion and recognition in another world. It is difficult, perhaps impossible, to present this in a logical form. But it came home to my heart with a conclusive force far stronger than any logic. I felt that emotions so holy and so strong, continuing unimpaired up to the moment of dissolution, must survive the stroke of death and live with the ever-living spirit in the world beyond the tomb.

She had been unconscious for some hours, when, opening her eyes, she stretched out her poor, emaciated hand to Deborah and myself, and then looked anxiously round the room. We understood her meaning. Harry was brought. She pointed upward, and whispered almost inaudibly, "Harry, we shall meet there." The hand fell, a soft and radiant smile broke over her pale features, followed by a look of rapture, of wondering, adoring awe, and she had passed away "where the wicked cease from troubling, and the weary are at rest."

The sale of her few articles of furniture sufficed to pay the expenses of her humble funeral. She was laid in the quiet graveyard between my house and the chapel, and a modest stone indicates her last resting-place.

My purpose was to take Harry to live with us, to send him to a day-school in the town, give him such additional instruction as I was able, and having thus provided for the present, to leave the future in the hands of God. But the uncle, who had previously wished to receive him, called and expressed his strong desire to relieve me of my responsibility. I knew him to be purse-proud and overbearing, but not an unkind man. He said, as nearly as I can remember his words:—

"You see, sir, my sister-in-law were not altogether a bad sort of a woman, but she were badly brought up, with a deal of high, fal-lall notions, as made her hold her head a plaguey deal too high. And she were naturally proud, and never could bring her stomach to eat humble-pie. But, however, my brother Tom's son shall never be beholden to a stranger for a living, so I'll take him home with me and bring him up with my lads, and put him to an honest trade."

What was I to do? If I refused my consent I should finally sever him from his relatives who had it in their power to help him; whilst my own income, though sufficient for our simple wants, left but a scanty surplus to provide for any additional claim upon it. After some consideration and with much reluctance

I acceded to the proposal, and after a few days Harry left for his uncle's. I did not think it expedient to tell him what had passed between his uncle and myself, and he went away supposing that there was no other home for him than that to which he was going. This I much regretted afterwards, for the family he now entered felt it right to humble him, or as they phrased it, "to bring him down a peg or two," by every means in their power; yet with the instinctive delicacy and refinement of feeling he inherited from his mother, he never let me suspect the indignities offered him. Unable to join in the practical jokes and rough horse play in which his cousins delighted, they taunted him with pride and effeminacy. They were encouraged in this by their father, who thought the discipline was useful to him, and who would himself twit the poor boy with his poverty and dependence, "to make him know his place," as he said. I subsequently found that Harry would spend hours of lonely grief, whenever he could escape from his tormenters, shedding bitter tears over the memory of his mother, and vainly longing to join her. One day his cousins tracked him to his retreat, broke in upon it with noisy cries and rude jests, insisting that he should accompany them. In vain did he endeavour to escape. They were too numerous and determined for him to do so. His temper began to rise, and he retorted upon them. One of them, older and stronger than himself, said with a mocking laugh, "Who are you? Your mother was a beggar." White with rage, Harry sprang upon him like a tiger, and with one blow knocked him down. Suppressing his passion for a moment he stood amid the astonished group with clenched fists and flashing eyes, and cried, "If any of you speak a word against my mother I'll serve him the same;" and walked away. As soon as he had got out of sight, he started off running, and did not stop till he reached my house. Throwing himself into my sister's arms he burst into a flood of tears. It was some minutes before he could speak; but when he was able to do so, he told us how much he had suffered since he had left us.

I at once went to his uncle, whom I found in a towering rage at "the young beggar's impudence to strike *my* son!" In his present temper he was inaccessible to reason. I therefore left him and returned next day. I wished to retain Harry according to my original plan. But during the interval he had seen another uncle, residing at some distance, who offered to take the boy as an apprentice without a premium. Reluctant, as I afterwards discovered, to become dependent upon me, and anxious to begin earning his own living, Harry was very desirous to close with this offer. I therefore yielded to his wish, the indentures were signed, and in a few days he set off to his new home. When he left I begged him to write to me frequently. He did so, and though his letters were often illegible from tears, he never told me, or allowed me to suspect, that he was made the drudge of the household, was cruelly beaten for the slightest fault, and if he ventured to complain, was taunted with being no better than a pauper. At length I got some inkling of the truth and went over to see him. I was shocked at the change a few months had wrought. He had always been scrupulously neat in his dress and clean in his person. I found him now dirty and neglected. His frank handsome face seemed settling down into a look of sulled dogged obstinacy. So altered was he that at first I scarcely recognised him.

My worst fears being thus confirmed, I ventured to remonstrate with his uncle, who angrily retorted upon me that it was no business of mine. I offered to relieve him of his charge. He refused to give him up before the expiration

of his time, and cut short the conversation by ordering me off the premises. I returned home that night with a very sad heart. Deborah was furious when I told her what had passed. She devised all manner of schemes to deliver him from his bondage. Her ingenuity in this matter had been stimulated by having lately heard a lecture from an escaped slave, describing the various modes of concealing fugitive Negroes and passing them forward by "the underground railway." The good soul expended a vast amount of ingenuity in contriving a plan for carrying him off in a covered cart and keeping him concealed in the garret. I set myself to endeavour by more pedestrian and commonplace methods to secure his emancipation, but in vain. The magistrate to whom I applied could afford no redress, and the uncle with whom he had first lived refused to interfere.

Deborah's scheme for kidnapping him began to seem the most feasible of any which could be suggested, when one morning I was aroused by a violent knocking at the door. In the cold grey twilight of a winter morning I had some difficulty in making out who my untimely visitor was, and it was with a sense of terror that I recognised Harry's master. He was in a towering rage; the lad had run away; he had traced him to the town and into the neighbourhood of my house. I said that I was glad to hear it, but that I knew nothing of the matter. He insisted that I had secreted him somewhere. Here my sister's studies in the matter of the underground railways and fugitive slaves stood us in good stead. To my supreme astonishment she contrived to let it appear that he was in the house, or at any rate in the neighbourhood; but defied the uncle to enter at his peril. He bullied, and blustered, and swore a great deal, but at last had no alternative but to leave the house in order to procure a search-warrant. No sooner was his back turned than I sharply asked the meaning of her strange conduct, for I began to fear that she had lost her senses. She then let me into her plot, which was, that since Harry had evidently run away, and had been traced to our neighbourhood, it was of the utmost importance to delay his pursuers as long as possible, and that by allowing them to believe that he was secreted on the premises, but refusing them entrance without a legal authority, we should at any rate interpose a delay of some hours. I am afraid I ought in strict honesty to have exposed the trick, but I had not the heart to do so when I remembered that the escape of the dear boy might perhaps depend upon it. No magistrate could be found for some time to grant a search-warrant, and then there was some legal difficulty in the way: but constables were watching round the house that he should not possibly escape, and the uncle, confident that he was concealed within, protested that he would capture him if it cost him £50. Feeling sure of their prey, the loss of two or three hours did not give them half as much trouble as it afforded us pleasure; and I shall not soon forget the look of malignant triumph with which at last they returned with authority to search the house for stolen goods, so the form of the warrant ran—the incensed uncle having pretended that Harry had carried away property belonging to him. Deborah was now punctiliously polite. She unlocked every room for them, though I never knew so many doors locked and so many keys lost in our house before. At last they seemed to suspect the hoax played upon them, and completing the search of the premises very hastily, they left, followed by the now unrepressed exultation of Deborah.

Until the search was over, and the constables were gone, I felt so excited that I could not pray. I could only walk up and down, picturing to myself the

poor orphan boy, meanly clad, wandering on in that bitter cold. In the course of the day, as I was passing my study window, which looks out into the graveyard, I observed that the snow, which lay undisturbed everywhere else, had been displaced on one part of the wall. My suspicions were at once excited. I went out and found that some one had crossed the wall at that point. I traced the footsteps in the snow to the widow's grave. There the visitor had evidently thrown himself on the ground, and laid for some time, as the thin coating of snow was entirely melted. I could not doubt who had been there! His pursuers were right when they said they had traced him to my house. He had come to pray and weep once more at his mother's grave. We waited in a fever of excitement for some tidings, and dreaded at every knock to hear that he had been captured, but when several days had passed away we began to breathe more freely, and about a week after we received a letter in a feigned hand, with no signature, from Liverpool, which contained simply the words, "All right; I sail to-morrow." Then we knew that all was well.

(To be concluded in our next.)

SOWING AND REAPING.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecclesiastes xi. 1.

THIS proverb founds itself, as is well known, upon an Eastern custom. During, and after the periodic rains, the Nile and other Eastern rivers rise high above their ordinary channels, diffusing themselves over the adjacent lands, enriching and making them fertile, not only by the welcome refreshment of their waters, but also by the sediments they deposit. At such times the husbandmen descend from the hills, or issue from embanked villages in little boats, from which they scatter corn and rice on the wide shallow waters; the seed sinking into the underlying mud, germinating, sprouting, and, when the waters retire, springing up and bringing forth fruit. It is to this custom that the Wise King alludes in the words, "Cast thy bread upon the waters: for thou shalt find it after many days."

Now a proverb is valuable in proportion as it is rich on all sides in application; and this proverb has been very variously employed, and is susceptible of manifold uses. Solomon perhaps meant—our translators, from the heading of the chapter, evidently thought he meant—to use it as an incentive to charity: saying, in effect, "Give freely, for the larger your charities the more plentiful will be your reward." Others again have thought that the proverb had a special bearing on parents; that it said to them, "Teach and train your children with all diligence, availing yourselves of every favourable time, and when they are old you shall have the greater recompense." And still others have found it an incentive to the ministry and apostleship of the Word of Life, an exhortation to teach and preach, because no word can fall in vain or useless to the ground.

It would not be easy, perhaps, the sentences of this book being so disjointed, to decide what thought was uppermost in Solomon's mind when he penned this verse. Nor do I think we need be much concerned about that. To whatsoever thing the proverb will apply, to that we may

fearlessly apply it. If we can find five or six thoughts, or illustrations of thought in it, instead of only one, so much the better for us; so much the more valuable to us does the proverb become. It may be only another proof of the Wise King's wisdom that so many of his sayings *are* thus indefinite, thus flexible, yielding themselves to the use and pressure of a great variety of thoughts; that when not formally uttering proverbs, he nevertheless does utter sentences which are virtually proverbs, and are on all sides rich in application.

Acting then on the rule that to whatever thing this saying will apply we may fearlessly apply it, let us take it as illustrating the common work of the Christian life—its sowing and reaping, its work and wage, its labour and reward. We may thus perhaps give freshness and force to a divine word which we have often heard, which constant use has somewhat staled.

I. We are, then, to take the villager in his frail boat, scattering rice on the waters, as an emblem of the Christian man casting his good deeds on the stream of time. His seems but a hopeless task. He has rice in his hand of which he might make a present bread. Not unfrequently, indeed, the poor Egyptian villager, harassed by perpetual imposts, must have hungered for the rice he carried; and so was literally casting his "bread," the bread he then wanted, upon the waters. Yet he denied himself, scattering the precious seed broadcast upon the stream, seeing that sink on which he would fain have fed. So far as sight went, it was a hopeless waste; it was only by faith, faith in a coming harvest, a distant joy, that he was animated and sustained.

Now the one all-including work of the Christian man is that of growing up in all things into Christ; to acquaint himself ever more fully with the truth as it is in Jesus till he know even as also he is known; to possess himself of the mind that was in Christ Jesus till Christ be fully formed in him. To the prosecution of this work all other really Christian toils are subordinate and convergent; the whole duty and discipline of the Christian life tending in this direction.

Three features of this work are illustrated by Solomon's proverb.

1. *That it involves self-denial.* It is a "bread" that he casts away. It is a present gratification that he resigns for the hope set before him. He has to deny himself "the pleasures of sin," which *are* pleasures, though but "for a season." He has to renounce the "wisdom of this world," which is a wisdom, though but for "this generation." He has to "esteem the reproach of Christ greater riches than the treasures in Egypt," which are treasures, albeit they soon "make to themselves wings and flee away." If he would have the truth as it is in Jesus, he must buy the truth, buy it at the cost of toil and pain: he has to pay for it with thought and study, with the resignation of familiar errors and the renunciation of former habits. If he would grow in the grace of Christ, he must pay for that; pay for it in the expulsion of the deceits and impurities, the dishonesties and uncharities, which use and wont have made a second nature to him: he must endure the agonies of death and the throes of birth—the death of the old man, and the birth of the new. To be like Christ, he must follow him; to follow him, he must not only take up his cross, but take it up and bear it day by day.

Now we must not take these words as mere phrases, mere general figurative expressions. We shall not, and cannot, if we are followers of Him who bore the cross. We have never followed him a single day yet, without finding that we had to renounce and leave behind us some

present gratification; to cross the untruthful or indolent, or unloving tendencies which are yet in our members; to do something which we did not like to do, though we did it; or to leave something undone which the world and the flesh would have had us do, though we had grace not to do it. We know that it is a real "bread" which we have had to cast away, though it be a bread which would not satisfy:—that it is a real present gratification we have had to renounce, though a gratification only for the present, and not enduring unto life eternal. Like the poor villager of Egypt, we have often "eyed" the bread and hungered for it even while we cast it on the waters.

2. And here there comes out a second feature of the work—*its apparent hopelessness*—which makes this self-denial very hard. The bread is not given away, or put aside; it is cast on the waters, which do not want it though they engulph it. It sinks and seems lost, lost for ever, lost without any one being the better for it. Nothing can well seem more hopeless than the Christian's life-work. The more he does, the more there seems to be done; the further he advances, the more distant seems the mark. He has never attained: he is never perfect: to the very end it is a mere pressing on to the things that are before, and still before, and seemingly farther off. He denies himself in some one respect—overcomes some natural indolence or impurity to-day, only to find himself overcome by it to-morrow. To-day he makes some little progress in his work, and to-morrow feels as if all were undone, as if all had to be begun again. The mere fact that something *ought* to be done will often suffice to make it distasteful to him: the mere fact that some other thing *ought* to be left undone will often make it tempting and desirable. Often as he has prayed and striven against certain forms of evil, and sometimes not without success, they still look formidable as ever. Often as he has aspired and sought after certain forms of good, he feels that he has no sure hold upon them. Even to the end he still finds the law of sin and death in him counterworking the law of life; the holiest men uttering confessions of personal iniquity more full and exhaustive than the vilest.

We all know something of this. We know that whether trying to become good or to do good, it is like casting bread on the waters—an apparent waste of energy and substance. We seem to make no progress, to reach no end; and though it be very true that we are gradually acquiring gracious tempers and habits, making attainments in knowledge and charity, yet our course is so devious, and we so often seem to be carried back, and our gains look so small, and our failures so many, that we often lose heart, and feel as if all our labours and conflicts and self-denials had been utterly in vain.

3. Let us remember, then, *that the animating motive of this self-denying and seemingly hopeless labour comes from faith and not from sight.* The husbandman of the Egyptian village casts his bread upon the waters when he fain would eat it. He sees it sink in the greedy stream. Were he to trust to sight, he too might be miserable and hopeless enough. But faith—faith in God's laws and his past experience of them, tells him that in due time he shall reap, and so he does not faint. He has long to wait, and he can do little or nothing toward the fulfilment of his desires; but he waits in hope, and his hope does not make him ashamed. The harvest comes in time—in the set time; and, with it, the joy of harvest.

He reads us a lesson. We can only deny ourselves, only get through our Christian duties hopefully and well, in proportion as we look not at

the things which are seen, but at the things which are unseen. We must draw *our* motive from faith and not from sight. All our labours and the fruits of them seem to disappear beneath the stream. But that very seed which we have been sowing—whence did that come? Was not that the fruit of some previous unforeseen harvest? the gift and reward of faith? And will not He, who from past harvests has given us present seed, from the seed we are sowing now bring a future harvest of strength and joy? Cannot we trust him to do that while the seed is in our hand, speaking to us of his faithfulness, and even after it has left our hand? These very efforts to be true and good, and grow like Jesus Christ our Lord, are not these the fruits of faith? And if faith have already brought forth fruit in us, cannot we believe that its fruits have their seed in themselves, seed that will yet spring up and bring us a harvest of good? Let us but have faith, and all will be well. For these toils and self-denials, which seem so hopeless and ineffective, are among the afflictions of which Paul speaks—the afflictions which work out a weight of glory "while we look not at the things which are seen and temporal, but at the things which are unseen and eternal."

II. The proverb has also something to say about Christian reward. It has three things to say.

1. *That "whatsoever we sow, that also*—that, and not something else —*we shall reap.*" The injunction is, "Cast thy bread upon the waters: for thou shalt find *it*"—(the very thing you sowed)—"after many days." The boatman may cast out wheat or barley or rice; but whatever he casts out, that he expects to find and does find. If he sow sparingly, he reaps sparingly; if bountifully, bountifully. Both in quality and quantity, in kind and degree, he reaps as he had sowed.

And in like manner, Christ is not forgetful of our work of faith; nor of the varieties of service done for him; nor of the sum of them: each will bring its own reward, bring forth its own fruit. And the harvest will be in proportion to the seed, the reward to the service. He takes note of every effort to know his will and do it; estimates at its true value every act of grace, every service of love. We can only do anything good, as we receive of him; but what we receive, through his gift, becomes our property; he accounts it ours, and watches our use of it. And he is not to be misled. The widow's mite is but a small gift; but Christ knows that she *is* a widow, and that the two mites are "her whole living." Mary's costly ointment seems turned to "waste;" but Christ sees in the mere anointing an anointing for his "burial;" detects, honours, and rewards the faith and love which prompted Mary's service. The disciples leave only boats and nets; but Christ sees that they have forsaken their all, and promises them "the hundredfold" And he is the same yesterday, to-day, and for ever. His eye is not less quick now, nor his judgment less unerring, than when he dwelt among us. Whatever we sow in his service, whatever gifts we offer, whatever acts of love we do, whatever self-denials and self-sacrifices we impose, he will estimate them at their exact value, and give us the hundredfold.

And that again reminds us that we shall not only reap what we sow, but that,

2nd. *We shall also reap more than we sow.* The husbandman's hope is that the rice cast upon the waters will bring him some thirty, some sixty, some a hundredfold: it will all be rice, but there will be more of it. He would be but badly off—it would hardly be worth his while to cast his seed on the stream, if it brought him only what he gave. In

that case he might as well eat his "bread" or store it in the house. And we should be but badly off if Christ simply repaid what we lay out for him. But it is not so. He gives us our own again "with usury." We "sow in righteousness, we reap in mercy;" *i.e.*, the rule of our service is righteousness, but the rule of God's rewarding is mercy. The same Paul who teaches "whatsoever a man soweth, that shall he also reap," thus distinctly affirming that the reward is to be proportioned to the service; also teaches us that "God, who ministereth seed to the sower and bread to the eater, multiplies our seed sown and increases the fruits of our righteousness," affirming no less distinctly that the reward is to be disproportioned to the service. Of course there is no contradiction here. The husbandman does reap as he sows—sparingly if he sow sparingly, bountifully if he sow bountifully; wheat if he sow wheat, rice if he sow rice. And yet he reaps in every case more than he sowed. To his "bare grain God adds a body," returning manifold more than was entrusted to him. And so with us. Our reward will correspond to our service, and yet will transcend our service. Christ uses large measures, "pressed down, shaken together, and yet running over." For deeds done in time, he gives an eternal reward—requiting the finite service with an infinite joy.

3rd. *The longer we wait the richer our harvest.* The villagers of Egypt are not sorry, but glad, when the waters rise high and tarry long. To reap "after many days" is to reap an abundant harvest. And hence the voices of rejoicing are heard in the land when the waters touch a higher mark and spread more widely. We have need to remember that. We should not mind waiting, if we did but know that the blessing will come though it tarry, and come with the richer effusion the longer we have to wait for it. And we may know it. The "present reward" is not to be compared to the "future hope." The pharisees did their alms "to be seen of men." They "had their reward," reaping as they had sowed; they *were* seen of men, and after that had nothing more that they could claim. Dives in his "lifetime" had his good things; he could not wait for the future reward: and yet he had better have waited for it; he would not then have "come into this torment." And the same rule holds good of the righteous. They may win a present reward, constrain a present answer to their prayers. Pious mothers, with passionate importunity, have won back to life dying children, only to bemoan their wilful impatience; only to learn that they had better have waited God's time, and then have met in heaven those whom now they have little hope of seeing there. Our Lord himself seems to have been glad that he was not in Bethany when Lazarus was dying, lest the grief and importunity of the sisters should have won from him a lesser blessing than that he afterward bestowed. It is always best to wait his time; the more patiently we wait the more divine our recompense; "the fulness of time" brings with it fulness of benediction. It is well to "see and therefore believe;" but it is better still to be of those "who have not seen and yet have believed"—who cannot reckon up manifest interposition and visible answers to prayer, and yet have held fast the faith and patience of the Lord Jesus unto the end. It is, as one so often has to say, the unnoted, inconspicuous, unconscious deeds of ours; the ministering to Christ with such an entireness of love that we have done it, as we breathe, without thinking about it or looking for reward; it is the deeds of which Christ himself will have to remind us on "the day of recompenses," the deeds which he will have to interpret to us because we

did not keep count of them or recognise their deepest meaning; it is these, the deeds for which we have had no present reward, which will win for us his most tender regards, his most lavish benedictions. The "husbandman waiteth for the precious fruit of the earth, and hath long patience for it." Let us also "be patient, stablish our hearts; for the coming of the Lord draweth nigh."

Ryde. S. Cox.

THE SCEPTIC CONVINCED.

A TRUE STATEMENT FROM REAL LIFE.

"WHAT a splendid bouquet!" said my friend, Professor B., as I held up a choice sample of green-house flowers for his admiring inspection. "Those camellias and carnations are absolutely perfect," he added, "and that is what we can seldom say of anything here." "Grandmother," said he, suddenly turning to the aged invalid for whom the flowers had been sent, "what was that I heard you saying the other day to young Deane about the teachings of nature?"

"Deane is a little sceptical, I suspect," said the Professor (in a whisper too low for his aged relative to hear), "and our good grandmother, I believe, was trying to convert him." The old lady answered the question with more solemnity than it had been asked, "I told Henry Deane that such flowers were enough to convince the strongest Atheist of the existence of a God; and that if he rejected the Bible, the teachings of nature were a perpetual rebuke to his unbelief."

"Grandmother," said the Professor, "neither *Nature* nor the *Bible* ever convinced *me* of the reality of religion. I could tell you of an argument far more potent."

The startled faces of his two auditors showed the Professor that he was misunderstood; we had taken his frank declaration as an avowal of infidelity. He hastened to correct our mistake. "No, no, I did not mean that—I am not a doubter—I fully believe—but I did not reach my present convictions by the path which has been usually prescribed. You look as if you would like to ask me about it," he added.

"I am hoping, Professor, that you will tell us without the asking," I said with my usual frankness. He smiled; and after a little hesitation, gave us the desired explanation.

"I had, as you well know, strict religious training in my childhood. My excellent parents exemplified the religion which they inculcated, and although I did not yield my heart to its claims, it never occurred to me, while under the parental roof, to doubt its divine reality. I know not why I did not become a Christian in my boyhood. Perhaps it was the strong influence which my cousin James had acquired over me. My mother died when he was twenty and I was fifteen, leaving us both to mourn her loss, though not to follow her example. I soon left home for a distant school, where my cousin was engaged in teaching. Here, for the first time, he insinuated his doubts of the correctness of the system of religious truth in which I had been educated. I was at first considerably shocked. But a willingness to silence the voice of my own conscience, led me to listen to him, at length, with some satisfaction. And ere my four years' course of study under his instruction had expired, my mind had so far surrendered itself to his guidance, that I persuaded myself that the Bible was a fable, and that those who professed to believe it were dupes or hypocrites. At this period I went abroad to acquire my profession at a foreign University. My early habits kept me free from vice myself; and I still loathed it in others.

"While I tried to divest myself of all ideas of accountability to God, I strove not to forfeit my own self-respect by any conduct unworthy of a man. I wonder I was not left to prove the sandy foundation of my morality by some grievous lapse from virtue. I certainly deserved such a lesson. Perhaps my sainted mother's prayers

were laid up before the throne of a justly incensed but long-suffering God, and her pleadings stood between me and vengeance. I had kept my father in ignorance of my doubts and unbelief, until my return from the Continent. I could not bear to pain him with the knowledge that his only son had become a sceptic—almost an Atheist. But shortly after I reached home, still accompanied by my cousin, a careless sneer of the latter at some pious remark, opened the eyes of my parent, and his inquiries were direct and pressing. The truth could no longer be concealed by either of us. I expected a torrent of reproaches, but my father uttered no word of rebuke or condemnation. His pale, sad face, as he took up his lamp, and bade me the usual affectionate good night, reproached me more deeply than the bitterest words could have done. And when I heard the weary, heavy tread of his feet, as for hours he paced his solitary chamber, I felt how deeply the iron had entered his soul.

"The next morning he sent for me to come to his room. I joined him there with a face as sorrowful as his own. He looked at me for a moment in silence, and then addressed me calmly and tenderly. 'My son, I see that you are grieved at having given me pain; and I think you will not refuse a request which is all the consolation that, under present circumstances, you can offer me.' I replied with sincerity that I would do anything in my power to give him comfort, and prove my affectionate regard for him. I was about to add that I trusted he would not ask me to change my opinions, as with my present convictions that would be impossible, when he interrupted me—'No, no, I ask you not to believe as I do; I only beg that you will immediately *examine* the whole subject candidly and impartially, and promise me *that if you find, upon a thorough examination, sufficient evidence of the truth of the Bible, and the reality of religion, you will at once give your heart to their Divine Author, and make his service the business of your life.*' I could not refuse assent to a request so reasonable, and of course promised immediate compliance. Telling my father that I had already made myself familiar with the writings of those who doubted or denied what he believed, I asked him to point me to such authors as he wanted me to examine upon his side of the question, and I would at once commence their perusal. His reply was as unexpected as it was calm. 'No, my son, it is a different source of evidence which I wish you to look at. Take this little book (it was my mother's well-worn Bible); compare with it what you remember of her life, what you have seen and known of the lives of others whom you believe sincere in their profession of its truth; contrast with this testimony the lives and conversation of its opposers, and the God of the Bible, your mother's God, will surely open your eyes.'

"This was a course for which I was not prepared. Doubts, sneers, subtle sophistry, could not enter into my researches. Facts, not arguments, were to be my teachers. I felt awe-struck, and foreboded defeat. Hardly knowing how or where to begin, I opened the little book which my father had so solemnly placed in my hand. A pencil-lined passage met my eye, and thrilled my heart. It was this, '*Wherefore by their fruits ye shall know them.*' What a beacon torch thus flashed forth from above, held by a Divine hand, at the very starting-point of my promised search!

"Vividly its light glanced over the past, and my mother's saintly life shone brightly before me. How her daily walk and conversation became the doctrines she professed! She had her imperfections, indeed, but how heartily she mourned over them; she had besetting sins, but how earnestly she strove against them; she had severe trials—how meekly she submitted to them; she had self-denying duties—how faithful in her attempts to perform them! Nor was she the only witness for Christ. My father, and a host of others, of whom the world was not worthy, afforded similar testimony. Notwithstanding all their imperfections and inconsistencies, a silver thread had run through the whole warp and woof of their lives—*the prevailing purpose and desire to love and serve God.* And now the contrast of which my father had spoken—ah! I needed not to look far or closely for that. It stood out boldly and darkly before me. How hollow and false their best deeds; how weak and impure their motives; how selfish their purposes; how corrupt their lives! God did indeed open my eyes, and a Divine voice spake from his blessed word, 'This is the way, walk ye in it.' For my present hope in Christ, and assured faith of eternal blessedness, *I* am indebted to the testimony afforded by *the lives of Christians.*"—*American Congregationalist.*

APOLLOS, PRISCILLA, AND AQUILA.

A DISCOURSE ON ACTS XVIII. 24—28.

IT is not difficult to see why we have this record of Apollos. He was not an apostle, but he was a man of eminent gifts and grace. He became a powerful preacher of the gospel. His name comes up side by side with those of Peter and Paul, a man altogether so talented and useful that Luke is directed to give us some account of his origin and progress. That account is very short and very instructive. It divides itself into two parts.

I. *Apollos prior to his meeting with Priscilla and Aquila.*

In a few words we are furnished with information of his history and acquirements. He was "born at Alexandria," a place of no small note, both in ancient and in modern times. To us of the present day it is chiefly remarkable as a well-known station in the overland route to India. Centuries ago this place had an interest of a different kind. Founded by Alexander the Great under the fostering care of the Ptolemies, Alexandria became not only an emporium of commerce but a seat of learning. Colonies of Greeks were there, who brought with them the refined speculations of Plato and the Academy. Colonies of Jews were there, who clung to Moses and the prophets. And in process of time Christianity found its way to that great focus of learning. Such was the place where Apollos was born and brought up. Endowed by nature with an inquiring spirit, and surrounded by every facility for his mental development, we may conclude that he made considerable advancement in knowledge, and that his whole character was influenced by the varied culture of his birthplace. He was "an eloquent man." Luke tells us that "he mightily convinced the Jews at Corinth." And Paul admits that, charmed by his words and his spirit, a party was formed in the church there whose shibboleth was, "I am of Apollos" (1 Cor. i. 12). Probably in that early age, when printing was unknown and books were scarce, the power of eloquent speech was the more highly prized.

Apollos was "mighty in the Scriptures"—the Scriptures of the Old Testament. As a well-educated Jew he had doubtless mastered the Hebrew language; but as an Alexandrian Jew he would be most familiar with the Septuagint version prepared for the benefit of his countrymen in his native language and in his native place. The glory of Athens was now departing, while the renown of Alexandria was rapidly rising, and in that city the Hebrew Scriptures came into close competition with the writings of Greek philosophers. Whether in the Greek version or the Hebrew original, they were diligently studied by Apollos, and as the reward of his pious diligence he became imbued with their spirit, well-versed in their contents, and could employ these Scriptures with singular power and beauty as sources of argument and appeal.

"*This man was instructed in the way of the Lord, . . . knowing only the baptism of John.*"

These two sentences serve in some measure to define his religious position. He "was instructed in the way of the Lord" (Jesus) probably by some disciple of the Baptist who had left Judea before the Saviour began his public career, or possibly by John himself. The amount of his Christian knowledge cannot be accurately known. Directly or indirectly

he must have learnt from the Forerunner that "the kingdom of heaven was at hand;" that "the Desire of all nations" had appeared; that he was "the Lamb of God that taketh away the sin of the world." What ideas these great and well-known words would convey to the mind of Apollos we can only conjecture. Probably the new religion rose up before him in dim and irregular outline; his conceptions of Christ, his person, ministry, and mediation, would be crude and imperfect. It is clear, however, that his soul was stirred to its inmost depths. He felt that the subtleties of the philosophy flourishing around him were insufficient, and that the forms of Judaism had become effete. He therefore gladly welcomes the new light, and although it is but the dawn, that dawn is prized, and it shall soon brighten into "perfect day." It is added that Apollos knew "*only the baptism of John.*" In this respect he resembled the disciples whom Paul found at Ephesus, mentioned in the next chapter. "The baptism of John" corresponded with the preaching of John. Both were preparatory. It was a baptism of repentance for all who were in earnest about spiritual reformation, and who stood forth as waiting the coming Messiah.

Such was Apollos when he came to Ephesus. What brought him there we know not; but with such attachment to John, such views of Jesus, fervency of spirit and fluency of utterance, he enters the rising city, the metropolis of Asia Minor. He had already (at Alexandria as we take it) "taught diligently the things of the Lord," and now he will "speak boldly in the synagogue" of Ephesus. The words imply two things—he preached Christ on the whole truly, though imperfectly, speaking accurately as far as he went, freely and fearlessly at all times. Happy were they who attended the Ephesian synagogue on that Sabbath day. No small enjoyment was theirs who heard the young man from Alexandria, in religion not a mere Jew, and not yet in the full sense a Christian, with the polish of the city whence he came, with the earnestness of solemn conviction, and with all a young convert's enthusiasm, proclaim in their hearing "the wonderful works of God." Next we have a glimpse of—

II. *Apollos during and after his meeting with Priscilla and Aquila.*

Among those who entered the synagogue on that day were two, a husband and wife, of some little note in the New Testament records, Aquila and Priscilla, who, when they "had heard (Apollos) took him unto them and expounded to him the way of God more perfectly." Like Paul they are by occupation tent-makers, and in company with him have come from Corinth to Ephesus. Probably they have laboured hard at their trade during the week, and now on the Sabbath they have gone up to the House of the Lord to worship. Among all his audience Apollos had no hearers more intelligent than that husband and wife. They admired his earnestness, his eloquence, and his mastery of the oracles of God. And as Apollos proceeds in his discourse, speaking without restraint from the fulness of his heart, Aquila and Priscilla soon see that while his familiarity with the law and the prophets is surprising, yet expressions escape the lips of the eloquent young Jew that betray imperfect conceptions of Christ and his gospel. There are mistakes which should be rectified; above all, deficiencies to be supplied. Probably, husband and wife now and then exchange significant glances, lamenting some error, while at the same moment their hearts glow with admiration of the zeal displayed. The hearers are in advance of the speaker. But how deep an interest must they have felt in him—an interest heightened even by his very deficiencies. A soul so sincere and earnest, so candid and willing

to receive the truth, so faithful and felicitous in its utterance, must not be neglected. He only wants fuller teaching. In him there appears no hard prejudice to overcome, no *pride* of learning to humble. Could he be brought to Christ and sit at his feet "and learn of him," with what renewed ardour would he devote himself to the work! What lofty themes would stir the eloquence of that tongue! What an admirable ambassador of Christ might be become! All this, and more is in store for thee, eloquent Apollos! Thou hast come to Ephesus to teach, but to learn also. The few days spent there shall turn out to be the crisis of thy religious history.

It is agreed between Priscilla and Aquila that he be invited to their house with a view to Christian fellowship, and accordingly Apollos accompanies them thither. The details of the interview we know not. One expressive sentence is all the historian gives:—"They took him unto themselves and expounded to him the way of God more perfectly." It was an interview never to be forgotten. Aquila and Priscilla had lived with Paul at Corinth. Their house was his home, "because he was of the same craft, he abode with them." They had enjoyed the inestimable privilege of daily intercourse with him, and such rare opportunities for Christian instruction had doubtless been well employed. Although less gifted, yet being better trained than Apollos, they are thus able to instruct him. The actual points of instruction given are not mentioned, but we infer that, in "expounding to him the way of God more perfectly," they would explain to him the relationship of John to Jesus—"He must increase, I must decrease;" show that the work of the Baptist was preparatory and attained its highest end in "preparing a people for the Lord." They would throw light upon the meaning of our Lord's life and doctrines; they would unfold to him the mystery of the Cross; they would seek to show him how that death, as the "one offering" for sin, superseded all other sacrifices; how the shadows of the law became substance in him; that through him is preached the forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

Might we not reverently compare the fellowship of this interview with that on the road to Emmaus, when a mightier Teacher, "beginning at Moses and all the prophets, expounded in all the Scriptures the things concerning himself"? How great this mutual joy! What pleasure for Aquila and Priscilla to give, what ecstasy for Apollos to receive such streams of sacred light! The scales fell from the eyes. The glorious gospel, hitherto dimly discerned, now stands forth clearly comprehended. John takes his right place and Jesus his. Such is the change wrought in the mind of the gifted disciple, that shortly after, in Achaia, he can "help them much which believe through grace; can mightily convince the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ."

And now, with the case of Apollos before us, what lessons may we learn from it? Among others the following:—

1. *That our views of Christian truth may be susceptible of great improvement.*

Apollos was mighty in the Scriptures when he came to Ephesus, he was mightier when he left it. He took away more than he brought. How many there are, how many classes and grades even, who, like him, have some true light, but it is partial and imperfect; light struggling with darkness; truth combined with error. Of devout Papists in this regard we think with simple pity and regret. No "teaching priest" have they

The key of knowledge he takes and closely keeps. But may not the same thing substantially be affirmed of modern Protestant Christians, and of the members of our various churches? You have not been entangled in the labyrinths of Jesuitism—you have not had to cleave your way through the prejudices of Judaism in coming to Christ. You start with a store of gospel truth, greater than that possessed by Apollos when he sat down to converse with Aquila and Priscilla. The capital truths of our holy faith may be "most surely believed among us," and yet unquestionably it may be affirmed that there is yet scope and need for precisely that *kind* of improvement in our religious knowledge which marked that of Apollos. He at Alexandria "taught diligently (accurately) the things of the Lord." The tent-maker expounded to him "the way of God more perfectly" (accurately). The word is the same in both cases with only a difference of degree. And this intended identity in the word serves to indicate the direction their instructions took. The foundation was laid, they only built thereon. And who shall venture to say that we need not imitate them herein? The quantity of our religious and theological lore is often considerable when the QUALITY thereof is inferior. It would be well if in regard to our attainments in the knowledge of Christian truth, *accuracy* as well as amount were more highly prized. Perhaps Paul had an eye on both when after years of learning he frankly speaks of himself as one who has not "already attained" and was not "already perfect."

2. *While faithfully following the light we have we may expect to receive more.*

In obeying and using consists the true learning. "And to him that so hath shall be given." Comparison of the separate parts of a narrative gives a more connected view of the whole. Lying beneath the record of these apparently separate and disjointed Acts of the Apostles there exists a beautiful plan. When Paul left Corinth he must be accompanied by Priscilla and Aquila; when he quits Ephesus they remain. Their removal from one place and their stay in the other was no mere accident. In the light of that Sabbath morning's interview with the stranger whom they heard in the synagogue the *reason* of their movements probably became apparent to themselves. Apollos in Alexandria was sincere, earnest, obedient, thankful for the light of "a man sent from God whose name was John." To him every line of spiritual teaching is precious. Faithful to his convictions, and anxious that others should share the benefits they bring, he comes to Ephesus; but God in his providence is before him. Others are brought there also ready to receive him, prepared to give just the help he most needs.

So in the history of Christianity had it been before. The Ethiopian treasurer going in his chariot towards Gaza is piously pondering the fifty-third chapter of Isaiah, and Philip the Evangelist is sent to explain the record. The traveller finds in it the Saviour his soul has been seeking, and goes on his way rejoicing. Cornelius was praying at the ninth hour on the roof of his house, and Peter is commissioned to tell him in God's name that in every nation he that feareth him and worketh righteousness is accepted of him. And while the apostle spake "the Holy Ghost fell on all them that heard the word." So is it still. Our conceptions of divine truth may be imperfect. Truly reverence the degree of guidance given. Your knowing the way of God more perfectly is then to a great degree a question of time. "He that doeth my will shall know of my doctrine." For such souls an increase of attainment

and enjoyment is prepared. "Light is *sown* for the righteous!" and that light may come streaming in on the soul from a quarter whence it is little expected.

3. *Christians should help one another in the divine life.*

We need not wait for *official* power or sanction. The seven deacons were chosen to "serve tables," but two of them at least were competent to higher work. Stephen spake "with a wisdom and spirit" his adversaries could not resist. "Philip went down to the city of Samaria and preached Christ."

Aquila and Priscilla filled no office, but, having enjoyed the benefit of an apostle's teaching, they become "fellow helpers of the truth." They felt the importance of right views touching Christ and his kingdom, and accordingly embraced the opportunity offered of doing good. Go and do likewise. In almost every Christian circle or congregation may be found thoughtful, inquiring souls, who need further training. They may have read their Bibles, learnt catechisms, heard sermons; but yet they have their difficulties on this point of doctrine or that. Their minds are opening, and they are willing to be taught. They may be perplexed by points which the minister has not touched, and they need just that sort of help which was rendered to Apollos by his Ephesian friends. Imitate their method. "*They took him unto them*" and expounded to him the way of God more perfectly. Many a youth whose soul was just awakening, beginning to feel after God, if haply he might find him, has had to bless God for the thoughtful kindness of the friend who met him in the sanctuary and from thence took him to his own house, inquired after his welfare, discovered his religious needs, administered appropriate counsel, and crowned the interview with prayer. An hour so spent proved an important event to the youth. His mind was relieved, his soul settled, and that interview became a turning point in his history when he was led to "yield himself to God."

Moreover, we are taught that the less gifted may sometimes teach the more gifted. In point of natural talent and of general attainments it is highly probable that Apollos was superior to Aquila and Priscilla. They do not possess his mental powers and eloquence, but they can expound to him the way of God, and he, happy man, does not object to learn. Let us be encouraged. A child may communicate an impulse that shall move a mighty machine. The lamp that sheds its rays from the tower of the lighthouse over leagues of ocean, guiding fleets to their desired haven, may be kindled by the torch of a tiny taper.

4. *The facilities of pious women for doing good.*

There is good reason for thinking that in the interview with Apollos, the wife, not the husband, took the lead. Priscilla was the chief speaker.

In the Scripture narrative the order of the words is by no means unimportant. Usually the order in such cases is thus:—"Zachariah and Elizabeth." In commenting on this passage, Baumgarten puts the case thus:—"At verse 18th we meet with the remarkable arrangement of those names thus—Priscilla and Aquila. Now, according to the oldest critical authorities, the same order of these names is also found in verse 26th, as also it occurs, moreover, in two places of the Pauline Epistles, viz., Rom. xvi. 3; 2 Tim. iv. 19. From this it may be inferred with certainty that the precedence was given to the wife's name intentionally and consciously, and it is precisely the passage before us (in which we discover this married pair taking an active part in the spreading of the gospel, and which, therefore, is the most characteristic of all these

passages) that will be the first to throw any light on this collocation. When we are told that Priscilla and Aquila 'took him unto them and carefully instructed him,' we must suppose that of this work the greater part is to be ascribed to the woman." When in the freedom and warmth of correspondence we find the name of Priscilla habitually occurring first, does it not seem as though her image rose first before Paul's mind as possessing superior Christian attainments and as distinguished by a superior force of character?

If the view thus given be true (and the writer sees no sufficient reason to reject it), we have before us not only the instructive spectacle of a wedded pair of private Christians mutually engaged in instructing so highly gifted a man as Apollos, but the suggestive circumstance that in those instructions the wife took the lead. Nor was there any violation of decorum or of apostolic rule (1 Cor. xiv. 34) in doing so, inasmuch as the teaching was not public, but private. May not the intelligent sisters in our churches be encouraged to imitate her example? You need not suppose that Priscilla was a genius, that her natural endowments were extraordinary. You need not be surprised that while they both enjoyed the ministrations of Paul at Corinth that she outstripped her husband, more quickly apprehended the love of God and the doctrine of Christ, and that in her case "the knowledge of the truth had been carried to greater clearness and strength." It is not too much to affirm that, in common with Priscilla, the sisterhood generally are in possession of some natural advantages over their brethren in the matter, and which greatly favour their progress as disciples in the school of Christ. Among these may be mentioned (1) *the very nature of religious truth.* It has a cast and character of its own. It is neither historic, scientific, nor metaphysical. "The deep things of God" are eminently spiritual, and can only be "spiritually discerned." Truths that touch the heart will not reveal their divine power and value except through the medium of the sympathies. This being so, (2) *the predominance of emotion and trust* in woman's nature confers a manifest facility for receiving and therefore *knowing* Christian truth. Love and faith are the very organs of knowledge here. The master-truths of religion differ from those of science and philosophy. Progress in mathematics for instance must (other things being equal) depend on sheer strength and acuteness of intellect. Progress in the knowledge that "makes wise unto salvation" depends on some *other* conditions. Drawing nigh to the Great Teacher to learn something of the soul's needs and of his fulness, the very first demand is that we cherish the spirit of reverential confidence. If also we cheerfully admit that our sisters possess a quicker intuitive perception of the truth, and, as numbers show, more readily embrace it, must we not also admit that (3) *you possess some facilities for communicating it above your brethren?* The mother's peculiar influence over her offspring is proverbial. The world's rough friction rubs out many a record on the tablet of memory, but the lessons of piety learnt at a mother's knee generally survive to the last. The cases are not exactly parallel, but they are analagous. It cannot be disputed that, where you choose to exercise it, you possess a marvellous facility for gaining access to the minds of others. Many reasons compel men to give you a respectful hearing when they would not listen to their brethren. They feel sure that if you venture to speak a word for the soul's welfare at all it must be from deep feeling and conviction. Your testimony is not the result of logical process. Your logic lies within the folds of the heart. Great

is the power of truth alone, but it is still greater when it is accompanied by *gentleness;* and this grace is pre-eminently yours. Apollos was eloquent, and so was Priscilla in her way. Nor is our own age wanting in illustrations of woman's peculiar power in doing good. Under the ministrations of a Miss Nightingale hardy soldiers were melted into tenderness, and by the teachings of a Miss Marsh many a rough navvy has been enlightened and subdued. And it will be well for the prosperity of our churches if in a less public manner, as *private* opportunities occur, our sisters who have enjoyed high advantages and who are well versed in Scripture truths shall endeavour to expound to some who may need it "the way of God more perfectly." Such persons obtained of old honourable mention in the annals of the Church. "Help those women that laboured with me in the gospel." "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."

Folkestone. D. JONES.

BUNYAN AND HIS BLIND CHILD IN PRISON.

"I found myself a man encompassed with infirmities; the parting with my poor wife and children in this place hath often been to me as the pulling the flesh from my bones, and that not only because I am somewhat too fond of these mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants, that my poor family was likewise to meet with—*especially my poor blind child*, who lay nearer my heart than all I had beside. Oh! the thoughts of the hardships, I thought, my blind one might go under, would break my heart to pieces. Poor child, thought I, what sorrow art thou like to have for thy portion in this world; thou must be beaten, must beg—suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind shall blow upon thee; but, yet, recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you."—*Bunyan's Life*—written by himself.

THY grim walls frown, as they look down,
Thou prison high and strong,
On the river at thy stony feet
Which calmly glides along—
By cells where clank the chains which tell
Of human guilt and wrong.

For stern and chill thy shadow dark
Is strangely sad exprest,
Where lovely things of earth and sky
In living brightness rest—
Glassed in their clearest hues upon
The mirror of its breast.

Long years those walls have captive held,
In some damp noisome lair,
A man, above whose sparkling eye
"The soul's palace" is fair.
Strength, beauty, love, the characters,
By God's hand written there.

The moan of grief, the cry of pain,
May pierce him with their woe;
Yet still beneath the bridge he hears
The river's tranquil flow,
And feels the free and fragrant breeze
Across his forehead blow.

He sees the distant tree-tops wave
Behind its iron bar,
The sunlight and the fleecy clouds
In glimpses from afar,
And marks the heaven's azure depths
Reveal the evening star.

Two books are his, he opens one—
Light o'er his soul doth stream;
Of those on earth baptized in fire
He reads by that lamp's gleam;
Or 'tis *the Book* itself which made
Their torments bliss supreme.

Then in his hand, a mighty wand,
Takes up this captive wight;
More potent is its spell than ere
Was brand of armèd knight.
Myriads shall bless the pen doth trace
Those wondrous words aright.

But now there's sunshine on these walls,
Though all within be night;
See, like a golden finger points
Yon slender line of light—
A narrow window's grated bars
Pierced by that sunbeam bright.

The inmate of the cell within
Lifts up his head to smile,
His busy hands pause in their work,
Sad thought it doth beguile.
A message to his soul it brings,
On which he'll muse awhile.

This sunbeam token, sent from One
Above to him below;
He turns—and sees a meek young face
Bathed in its radiant glow.
Gazing on those *undazzled* eyes,
His own with tears o'erflow.

And, bitter drops, they mingle fast
With the coarse threads he weaves,*
Which through her playful fingers pass
The while his wrung heart grieves,
Till the day's task is done, and in
Its waning light she leaves.

She leaves him with a kiss, which makes
His very spirit weep:
Yet her low childish tones are sweet
As voices heard in sleep—
And glad her smile; and Peace, the dove,
Her little heart shall keep.

The light of day—God's fairest gift
Which from that fount does flow,
Whose spring arose in Paradise,
And rains on all below,
The evil and the good—its beams
This child must never know!

And now she's gone he cries aloud,
"It breaks my heart with fear,
O! tender helpless thing, the thought
What thou mayst suffer here.
For, to a parent's yearning soul,
The feeblest are most dear.

"Of sight's most precious gift bereft,
No evil could I see
Come near thee, child. Shorn as thou art,
Tempered His wind must be!
Poor lamb, 'twould break my heart if storms
Should roughly blow on thee.

"Thou'lt suffer hunger, cold, harsh words,
Perhaps harsher blows; and tears
They from those sightless eyes will wring,
Who mock thy childish fears.
Poor heart!—its wail, e'en through these bars,
A prisoned father hears.

'Oh! weak of faith, this cup of woe
Filled may be to the brim,
Yet when God bids thine heart-strings break
Still venture all with him.
Affliction purifies, as fire,
The gold it may not dim.

"The life of my life—children, wife—
Yes, I *can* venture all
To Him, unnoted by whose eye
Yon sparrow may not fall,
Before whom angels bow, and Lord,
Adoring seraphs call.

"Now, like the dove, my soul which erst
Among the pots had lain,
Has silver on her shining wings,
Deep joy from bitter pain.
She shall have light, my child, when thou
And morning come again."

JANE BOWRING CRANCH.

MEMOIR OF REV. JOHN BROAD.

JOHN, the eldest son of Charles and Elizabeth Broad, of Oxford-street, London, was born on the 22nd of January, 1809. His parents were members of the church in Keppel-street, Russell-square, at that time under the pastorate of the Rev. John Martin, father of the celebrated painter. Mr. Martin was a man of great originality of mind, and his friend, Mr. Charles Broad, who was himself an occasional preacher, was certainly not less distinguished by force of character and vigour of thought than his pastor. While his father was a man of inflexible authority, stern propriety, and most unquestionable religious consistency, the subject of this memoir was blessed with a mother not less exemplary for devoted godliness, and it was manifest, as a mother's religion always must be, in tender solicitude for her children. She abounded in prayer for them, and with them, and although she died before the fruits of her affectionate importunity and faithful counsels became apparent in the conversion of her children, this result followed, and a household conspicious in its services for the church of Christ, "still call her blessed." Her eldest boy had grown to manhood, and thought the climax of life was reached, when, in 1830, he had become a husband, master of a business of his own, and in a position to gratify that ardent love for worldly amusements by which he was animated. But he was disappointed, most graciously disappointed, for although thoroughly happy in the new relation he had formed, a relation which continued throughout his life, a source of unmitigated joy and blessedness to him, and although prosperous in his business, to an extent that a man so young had scarcely a right to expect, he had not found happiness.

One evening, in the year 1830, he left a small party of friends who were gathered

* "He helped to support his family by making staylaces whilst in prison." More minute biographers have ascertained that it was by *tagging* them England's "Prince of Dreamers" earned his pittance.

about his own fireside, and scarcely knowing why, he listlessly entered the Wesleyan Chapel, in Hinde-street, Manchester-square; the preacher had a message from God to him, and the restless young man took home convictions that showed him how it was that life was all unhinged to him, and from that time forth he began to seek the Lord with purpose of heart. Months of deep contrition and sorrow over sin followed; and then the good work, begun through the instrumentality of the unknown preacher in Hinde-street, was completed by peace and joy in believing, received through the ministry of that bright and shining light, Mr. Evans, of John-street Chapel, Bedford-row. In all the trials Mr. Broad had afterwards to experience, and they were not few,—in all the labours after the salvation of others which he undertook, and they were abundant,—he never once lost the inward testimony of the Spirit that he was born of God.

The immediate result of the settlement of his own mind, was the intense desire to become beneficial to others, and all the time that could be retrieved from worldly business was devoted to the work of striving to bring sinners to Christ. The period of Mr. Broad's conversion was that, when a band of devoted men of God were moved to commence their domiciliary efforts for the neglected myriads of the great metropolis, which afterwards issued in that excellent society, the London City Mission. He volunteered into the ranks of these spiritual Ædiles, and, without any emolument save those of the favour of God and a good conscience, he visited, prayed, and preached in some of the most abandoned and miserable haunts of London. In those hotbeds of vice and sinks of corruption, the fetid purlieus of Clerkenwell, he was a laborious and self-denying messenger of the cross. Inestimable as the advantages doubtless are of a cultivated and enlightened ministry, there is a knowledge not acquired in the collegiate curriculum, not enshrined in books; it is the knowledge of man, and he who would have comprehensive views of the nature and the need of human kind must know what his fellow-men become in their most abject indigence and deepest abasement. An occasional hour in the hospital, the barrack, the workhouse, the factory, or the jail, would have given a point and zest to the ministry of many a good man whose want of practical directness has stricken at the root of all his usefulness. John Broad's pulpit labours derived no small advantage from the leavening influence of the year spent in the highways and byeways of the vast city. At the close of the year 1831 he was invited to preach in Silver-street Chapel, Kensington; this place of worship had risen out of a missionary movement made by the church at Eagle-street, Holborn, and after some months of preaching in a hired room, in which Mr. Ivimey and Mr. Pritchard took a part, a small chapel had been built. The neighbourhood in which it was erected was then very spare in population, and the building had the traditional characteristics of most Baptist chapels of the time—a convenient seclusion from the highway, and that, from which few are exempt in the present time—a heavy debt; add to this that the friends connected with it were few in number and humble in circumstances, and it will be admitted that there was not much to gratify human pride in becoming the object of their choice. It sounds curiously, at this moderate distance of time, to hear that although the Silver-street Chapel was only a mile and a half from Hyde Park Corner it was affiliated to the Berkshire and West Middlesex Association. Mr. Broad accepted the invitation to labour in this humble sphere in a spirit as commendable for humility as it was enlightened in purpose.

"I desire to be employed by the Great Head of the Church in that part of his vineyard where the humble gifts he has graciously conferred upon me may be best exercised for the promotion of his glory; *in the fruitfulness of my own soul, the ingathering of poor sinners to himself, and the advancement of the household of faith in spiritual knowledge and gospel holiness;* these particulars are in my judgment so essentially connected with a gospel ministry, that if either were lacking, a ministry, however talented, however attractive, would never prove really profitable."

This threefold object he never lost sight of, and by God's blessing never failed to attain throughout the quarter of a century over which his well-sustained ministry extended. After three months of probation, during which time his pulpit labours had been much blessed, the church unanimously invited Mr. Broad to become their pastor. To this, in the first instance, he replied as follows:—

"Apart from personal disqualification, my absorbment in business and distant residence are momentous difficulties deserving your deliberate and prayerful attention: these are impediments which the claims of my family place it beyond my power to remove, at the

same time, I think it right explicitly to state that I consider it the bounden duty of a minister to devote himself wholly to his work; which it is my desire, as the Lord shall favour me with opportunity, to do."

The growing importunity of the little flock, and the plain intimations of Divine Providence, decided him to abandon a business that was yielding more than £700 a year, and to take the pastorate with a stipend of £80 per annum. One wealthy friend materially increased this very moderate income, but with all that his attached people could do for the support of their pastor, and the addition of this private benevolence, his resources never throughout the nine years of his residence in Kensington reached a third of the amount he had surrendered in quitting his secular employment. But this disinterestedness met its reward, the only reward that he sought—he was rich in usefulness, and in the prosperity of the little community amongst which he laboured. The annals of the church present an uninterrupted series of conversions. Twice the building had to be enlarged, and it was with no ordinary regret on his part or on theirs, that in 1841 he parted with his friends at Kensington to become pastor of the church at Hitchin.

In this larger sphere he was quite as much blessed, and quite as much beloved, as in the former. The church in this town, which was formed in the days of the Puritans, found in him a worthy successor to the very few pastors it had lost previously to Mr. Broad's acceptance of that office, and one most thoroughly imbued with the spirit that dwelt in its founders. It was not long before a new and larger chapel was erected, and almost as speedily cleared from all debt. Surrounded by a united flock, which was continually increasing as the result of his ministry, in the peace and the prosperity which attended his sixteen years' residence in Hertfordshire there was perhaps no part of the Lord's vineyard in England more abundantly favoured than this flourishing and happy community. Strong in his domestic attachment, it was no small trial to part with one after another of his children, who had adopted an Australian home; but a greater trial far was involved in the summons which called first a lovely youth in his fourteenth year, next a son-in-law, and, finally, his widowed daughter, to go hence and be no more. The certainty of their salvation mitigated the severity of these shocks, but they were powerful enough to sap his physical strength, and, after many shorter journeys in pursuit of health, it was at length resolved in 1857 that, in accordance with medical advice, he should cease from his ministerial labours and try the effects of a prolonged sea voyage. To the great grief of his attached people, in the commencement of 1858 he resigned his pastorate, and, after a few weeks' residence at Hastings, embarked in February for Melbourne, in Australia, accompanied by his beloved wife, and one of his children, the sixth whom he had given to the great colonial English world in the south. From a journal which he kept while on board the "Suffolk," it is evident that he spared no exertions for the spiritual welfare of the passengers and the crew. Besides preaching as often as weather would permit, he sought opportunities of direct communication with all on board. The effect of his presence was seen in the suppression of all profanity, and some at least were brought to Christ through his faithful and loving solicitude. Invigorated in health by the sea breezes, he landed at Melbourne on the 14th of May, and with a heart overflowing with gratitude and joy at the interview with his beloved children, with all the vivacity of his youth, he preached in the chapels of the Baptists, Independents, Presbyterians, and Wesleyans. The two months spent in the colony were like a triumphal progress, for everywhere he was welcomed by those who had profited from his ministry in the fatherland, and fresh instances of conversion sprang up as the result of each sermon preached during his sojourn there. His first discourse in Collins-street Chapel, Melbourne, from Acts ix. 13, "Behold he prayeth," was followed by three such delightful cases—one of them that of the son of a brother minister in England. At Castlemaine an aged man and his wife addressed him with tears of joy, informing him that they had both been brought to Christ under a sermon he preached many years before at Clapham. The old man brought out from his tent a large and valuable nugget, and pressed it upon Mr. Broad's acceptance as a token of gratitude and love to him. At another place he was accosted by another convert, who ascribed his faith in Christ to that same sermon. Old Sunday scholars and children of members of the churches at Kensington and Hitchin gathered about him, and, with their memories of the past, cheered and rejoiced his heart as only those

can imagine who have shared the labours and the luxury of ministerial success. By the church at Geelong he was implored to stay as their pastor, but it might not be. While he felt that his visit to the colony had been divinely ordered, he was assured that its end was answered with the restoration of his health, and, anxious to return to his children in England, on the 15th of July he embarked in the steamer, taking the overland route home, and reached his own door in Hastings on the 19th of September, Lord's day morning, at four o'clock. The last entry in the Australian journal is, "What shall I render unto the Lord for all his benefits towards me," &c.

"Let my few remaining days
Be devoted to thy praise;
Grant me on earth what seems the best,
Till death and heaven reveal the rest."

While passing through Paris he saw letters at the hotel waiting the arrival of his beloved brother, who was then upon a continental tour; but they did not meet again in the flesh. Most numerous and gratifying testimonies have been received from all parts of the world of the great benefit derived from his society during those nine months of hasty travel.

No sooner had he reached home than he began to anticipate the joy of renewing his ministerial labours, though this ardent desire to get to work was accompanied with mysterious petitions at the family altar that implied the consciousness of approaching death. One cherished object that he had in view was to rouse up the churches in his own denomination to a livelier interest in the spiritual welfare of their brethren and children in the far south. On the 3rd of October he preached for his friend, Mr. Griffin, of Hastings, from "The fame of Jesus;" this was his last sermon. One who was present says, "It was a most comprehensive discourse, full of the richest and most elevating views of the Saviour's grace and glory. His own spirit seemed in thorough sympathy with the theme. The application and appeals were peculiarly impressive. And then, as if anticipating the solemn change that was so soon to take place, he closed with an emphatic recital of the lines,—

"Happy, if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
Behold, behold the Lamb!"

On the Friday following, the last day of his life on earth, while walking with his beloved wife, they were accosted by a lady, a stranger to them, who expressed the liveliest satisfaction in seeing him, and said, "You do not know me, sir, but my husband would, indeed, rejoice to see you, for he will have cause to thank God for ever that a sermon of yours at Hitchin led him to a saving knowledge of Christ." Thus did God make manifest the savour of the knowledge of Christ by this, his servant *in every place*. A few attached friends passed the evening with him in conversation, full of cheerful affectionate communion of spirit; and at daybreak, on the following morning, without a struggle or a groan, his spirit fled. It was such a departure as he had often prayed for—the agonies of protracted disease, the infirmities of age, the decay of physical strength, and the more painful wastings of intellect, he greatly dreaded—and he was spared them all. It was a merciful appointment that kindly permitted him to traverse in safety so many thousand miles of ocean to visit his beloved children in the far distant colony, to be for a short time reunited with those dear to him at home, and then so peacefully to enter into the joy of his Lord.

All that could die of him was taken to the quiet grave-yard at Hitchin, and there surrounded by the dust of his predecessors, and of numbers whom he had committed to the earth, his ashes wait the resurrection of the just. But his influence lives in many a house and many a heart, and shall live, when his familiar voice and pleasing countenance are both forgotten; and the sucklings of to-day shall talk in the time of grey hairs, of his fragrant memory,—his spotless name,—his burning zeal,—his bright success.

A widow and thirteen children survive our departed brother, besides the twin orphan babes of his deceased daughter, who were dear to him as his own. Six of his own numerous family are resident in Australia. It was a mysterious dispensation that removed in his fiftieth year from so large a household its beloved head.

May all the numerous prayers he offered up on their behalf be heard, and every one of them be brought to love and serve their father's God!

As a preacher Mr. Broad was invariably listened to with profit and delight. He was most laborious in the study, and addressed himself to his pulpit work with great seriousness, and entire dependence upon Divine assistance. His exposition of Divine truth was clear, his reasoning convincing, and his quotations of Scripture always pertinent and often surprising in their application. None who were accustomed to listen to him need to be told that he was in secret a most devout man, and abounded in prayer; that was obvious in all his efforts, it was perceptible in his extremely affectionate manner, and in the unction that pervaded all his discourses and made them irresistible.

His sermons were always replete with saving truth, and while they embraced, by turns, doctrines, precepts, promises, and all to practical ends, they centred upon Christ, whose love and glory were ever his darling themes. His earlier life was in beautiful harmony with his sacred employment. Social conversation he regarded as a matter of serious responsibility, and always endeavoured to turn it to good account. Thus his company became a means of grace. "I am never in Mr. Broad's presence," said a young man who was looking forward to the ministry, "even for a few minutes, without his saying something calculated to benefit me." And one of his own latest sayings deserves to be seriously pondered by all professing Christians: "I think, after all, it is in the parlour that Christians fail most to honour their Lord, and spread his fame." In all his numerous letters I doubt if there was one which did not convey some spiritual truth. Those to the members of his own family are invariably fraught with tender counsels and fervent prayers, and all of them contain the clearest evidence of that unwavering confidence in Christ which it was his privilege to enjoy. At the commencement of his pastoral labours he wrote to a beloved sister—

"I am often tempted to envy your comparative seclusion, and to sigh after repose from the distraction of worldly cares and the occupations incidental to the ministerial character in London. What with the pressure of secular engagements, the influx of visitors, the exercise of my ministry, attention to pastoral duties, and some effort to aid societies of peculiar importance, together with domestic claims, I seem to be occupied day and night—almost destroyed in a whirlpool of ceaseless activity—but I murmur not; I desire to work while it is called to-day, and blessed be God, am not over-anxious about the length or brevity of the day. The night cometh, aye, and also the morning, and what a morning! no clouds, no sorrow, no sin, but the Lord shall be our everlasting light; and the days of mourning shall be ended."

Five-and-twenty years afterwards in the same spirit, and with the same undiminished confidence, he wrote while off Madagascar to his brother, Mr. Peter Broad:—

"On our voyage we have frequently been compelled to realise the nearness of death, and I am thankful to confess that when in the dead of night, tossed on the mighty deep, thousands of miles from land, with all the timbers creaking beneath and around, and the huge billows rolling over the deck, and flooding our cabins; amid the horrible profanity of officers and seamen, and the discordant outcries of affrighted passengers, I have never for one moment been left to question the strength of the foundation on which my eternal hopes are built, or to dread that summons, the bare idea of which has thrown the ungodly around us into a state of uncontrollable alarm. 'Thanks be unto God for his unspeakable gift,' and thanks be unto God for 'a good hope through grace,' which anchoring within the veil, on the glorious person and ever-prevalent intercession of Jesus, keeps the soul in perfect peace amid the howling tempest and the raging storm."

Constantly on the look-out for spiritual profit, both to himself and others, he had a most happy method of finding it in the commonest incidents of life; and it was thus, under all circumstances and in all places, he carried with him a delightful savour of that Master he so ardently loved and faithfully served. His publications were few; they comprise "A Memoir of Mr. Samuel Bagster, jun.;" "The Folded Lambs," a little biography of three children of a deceased brother minister, and which was performed as a work of love for the assistance of his brother's widow; and some occasional sermons, complete the list. Thus to ponder over the memory of his own friend, and his father's friend, has delighted the writer. May it prove not less beneficial to all who read.

Bayswater. W. G. L.

Reviews.

God's Voice from China to the British Churches, both Established and Unestablished. By J. A. James. Hamilton.

Who can think of China, with its three hundred millions of inhabitants, and not feel deeply interested in its destinies? One of the very oldest, and by far the most populous empire on the face of the globe, the arts there flourished when Europe was in a state of barbarism, and its nations were yet in their infancy. Hitherto we have known little of that vast country and that wonderful people, but we are soon to become better acquainted with them. We have been long most jealously excluded from the interior, and permitted to hold commercial intercourse only outside its walls. The merchant, the scholar, and the Christian, though from different motives, have all been longing that China might be opened, and now that which was so little expected a few years ago has come to pass. God has educed good from evil, and made the recent war the means of advancing His own purposes of mercy to that idolatrous land. By the late treaty the whole country has been opened to our commerce and our religion; not only is full protection secured for our worship, but also full liberty for the promulgation of the gospel. Whatever may be our sentiments with respect to the war, we cannot but regard it as a wonderful working of Divine Providence by which this marvellous change has been effected. And now that the set time to favour China has come, is the Christian church prepared to go up and take possession of the land for Christ? More than three hundred millions of immortal souls—a third part of the human race—are claiming their sympathies and inviting their efforts. The Roman Catholics, who have long had missionaries in China, and already claim numerous converts there, have their eyes full upon it, and will spare neither money, labour, nor sacrifice, to gain a spiritual dominion over it. Let Protestants lose no time, but arise and unite as one man in zealous endeavours to Christianise its teeming myriads.

We hail the timely appearance of Mr. James's important pamphlet, and urgently recommend it to the serious attention of every minister and every Christian. His age his high standing and his great influence in the church, justly entitle him to speak and to be heard, and seldom or never has he spoken in vain. Such a production could come from no one with a better grace than from himself. It is a most solemn and thrilling appeal to Christians of all denominations to embrace the opening of Providence, make an immediate and strenuous effort to raise a special fund, and send a hundred additional missionaries to China. He proposes to call it "*The Sacrifice Fund;*" but surely Christians will not be disposed to regard as a sacrifice anything they may be able to give or do for the evangelisation of those hundreds of millions. His remarks are arranged under the following titles:—"The Call, the Plea, the Means, the Agents, the Hindrance, the Parties to whom the Voice of God is addressed, and who should hear the Call and the Results."—"The Hindrance" is the trade in opium, hitherto a contraband article, which the East India Company for more than sixty years have persisted in smuggling into the country, in defiance of law and justice, in violation of solemn treaties, and which brought on the war with China. "The extent of this trade," it is remarked, "may be imagined from the fact that the East India Company derive a revenue of £5,000,000 annually from the exports of opium, and clear of all expenses between three and four millions." It is reckoned that 400,000 victims

are brought annually to a premature grave by the use of this poisonous drug. The author naturally lifts up an indignant voice against this illicit traffic as a dark blot on our national character, and the greatest hindrance to the evangelisation of the people; and urges the Christian public to petition Parliament, and do all they possibly can to prevent its being legalised. We wish we had room for larger quotation from this part of his pamphlet, but, as the whole of it is so important, we earnestly recommend our readers to procure it for themselves, and to give it a serious, thoughtful, and prayerful perusal.

In addressing the Baptists, after eulogising their labours and achievements in the East and West Indies, Mr. James thus appeals to them on the behalf of China:—

"I know very well that India and the West Indies form of themselves an immense field, and may seem more than enough to swallow up all your resources of men and money, and you may plead this for having yet paid but little attention to China; but is it not *possible* to raise something yet, and something more for that country? Why, five hundred a-year in addition to what you now raise would support two missionaries, and a thousand a-year four, to these three hundred millions of immortal souls. *Can* you not by some little *sacrifice* accomplish this object? *Will* you not make the attempt? Is it possible for you to relinquish this valuable prize to others? The *East* has been, and is, the principal object of your missionary zeal. Surely, then, the country which contains double the population of *all* the East beside must not be overlooked by you."

Let Baptists ponder this, and consider what they can do for China.

WORKS BY DR. CUMMING. *Sabbath Morning Readings on the Old Testament; The First and Second Books of Samuel*, 5s. *Sabbath Evening Readings on the New Testament; Galatians, Ephesians, and Philippians*, 6s. Hall, Virtue, & Co.

"*Nothing succeeds like success*" was one of the pithy sayings of the witty cynical Bishop of Autun. In any discussion as to the abilities and worth of a candidate for fame, to have actually succeeded, like the fact of possession in law, is to have nine points out of ten in his favour. It may often be possible to show that the man who has failed ought to have succeeded,—and that the man who has succeeded ought to have failed. But such criticisms are like those of French writers on the Campaigns of Wellington, which seem to prove that by all known laws of strategy he ought to have lost every battle, and that he was always beaten. Acres of paper have been covered by Continental swash-bucklers with their demonstrations of his utter incompetency as a general; yet the world at large, perceiving that the substantial results of victory always remained with him, persists in believing, as he did himself, that he was victorious. When it was the fashion to denounce Mr. Spurgeon as an impudent charlatan, his followers could triumphantly ask,—"Was the Strand ever blocked up by attendants at Exeter Hall, so that 'busses had to go round by the side streets, till he preached there?" Reviewers, with one accord, have charged Dr. Cumming with innumerable literary delinquencies; they assert that his scholarship is second-hand, his illustrations often plagiarised, his arguments illogical, his rhetoric false, his self-esteem boundless. And yet whenever he preaches crowds flock to hear,—whatever he prints is sure to sell. Though he can seldom lay claim to the *laudari laudato*, yet the majority of suffrages are clearly in his favour, and the praise he receives is accompanied by more substantial rewards. Success affords a strong presumption in favour of him who has secured it. He comes to the bar with the judgments of the inferior courts in his favour. From his own point of view the sly old fox Talleyrand was right—"There is nothing succeeds like success."

We have joined our brethren of the *un*gentle craft in pointing out and condensing the faults of Dr. Cumming. There is clearly, however, another side to the question. His great and sustained popularity must have some cause. His congregations are as large as ever. His books sell as well as ever. How is this to be accounted for? In a review of one of his works a year or two back, at which, as we think, some of

is admirers were very needlessly angry,* we pointed out the secret of his success. His *forte* is pre-eminently that of declamation and appeal. As we then said, this is ot the highest department of oratory or literature, but it is a very useful one, and ne in which he has few equals. It is his special gift, in which he is always iccessful. He is not distinguished as an original thinker, or a profound scholar, r an acute logician, but there is both room and need for a middle man between ose who are gifted with these highest faculties and the masses of the people. iranting that the expositor holds a lower place than the discoverer, yet neither can ay to the other, "I have no need of thee." For the discharge of this office lr. Cumming is admirably fitted; his very faults and defects stand him in good tead. He addresses himself, not to critics or scholars, but to that large class who eed above everything else plain forcible expositions of Scripture. His books are esigned for men who have neither time nor inclination for recondite investigations r long trains of argument, but who desire to see the applications of eternal truth to he affairs of the day clearly expounded and strongly enforced. This we take to be me great secret of Dr. Cumming's popularity. There is nothing negative or lubious about his theology. He is never in doubt himself and cannot understand ow his hearers should doubt. His convictions are always stated in the strongest form. His style is never nebulous and never dull; you may differ from him, but you never can hesitate for a moment as to what his meaning is. These qualities he shares with Mr. Spurgeon, and we ascribe much of his success to them.

The volumes before us are very favourable specimens of Dr. Cumming's style; indeed, we have read nothing from his pen with equal pleasure. The expositions are clear, vigorous, and strongly evangelical. There is little to which the critic can take exception; there is much,—very much, to edify and instruct the candid reader. For use in the family they are admirably adapted. Though not altogether free from the defects we have at various times pointed out in his other productions, we are very glad to give these expositions very sincere commendation and to wish for them an extended circulation.

The Pilgrim's Progress. By J. BUNYAN. With Sixty-five original Illustrations, by David and W. B. Scott. A. Fullarton and Co.

ONE of our racy old English proverbs affirms that "the devil is an ass." With all his cunning he perpetually outwits himself. From the night that he "entered into Judas," and thus unwittingly became instrumental in working out the destruction of his own power, he has constantly been verifying the saying of Luther, that "no good thing ever happens in the world but God takes care the devil shall have some share in helping it on." Satan stirred up persecution against the apostles and "cast some of them into prison." They supposed that their work was for awhile suspended, and that the time spent in the dungeon at Rome, or in "the isle that is called Patmos," was lost, because they were unable to preach. Yet the preaching of the apostles has passed away. Only a few fragments and relics of it remain in the Book of Acts. But the Epistles and the Apocalypse,

* Among the flowers of rhetoric with which we have at various times been pelted, the following extract from an article in the *The Sentinel*—a paper now happily defunct—holds a distinguished place:—

"'THE BAPTIST MAGAZINE.'—We sometimes look into the organs of Dissenters just to ascertain what is going on. Sometimes we are refreshed, at other times grieved. The Baptist ministers are generally very illiterate, owing to many inevitable circumstances, and, unhappily, what often follows, extremely bigoted and sectarian. The number of *The Baptist Magazine* for April is a case in point. The page which caught our eye is a review of a work by Dr. Cumming, entitled 'Consolations.' For ill-nature and all its fruits the critique on the Doctor's work is not unworthy to be compared with some talented productions from the same pen. Spleen and jealousy must render the poor man who writes such criticisms very unhappy. He is well known as one of the negative theology people—clearly a tobacco-smoker—a habit which irritates the temper, and beyond comparision illiterate and ignorant to a rare degree. Like the Jesuits, he attributes this last feature in his own character to the author of the book he reviews, and, because illiterate and ignorant himself, he thinks Dr. Cumming must be both! Now this is, no doubt, smart writing; but how a respectable Christian denomination can commit their literary organ to such a piece of incompetence and impertinence it puzzles us to find out."

which they would never have found time to write but for the enforced leisure of imprisonment, remain to teach and strengthen the Church through all subsequent ages. We may, without irreverence, adduce the case of the "Pilgrim's Progress" as a parallel instance. "The devil never did so outwit himself as when he cast Bunyan into Bedford gaol." There are few written languages in which the half-inspired dream of the glorious old Baptist is not now to be read. It follows the translation of the Scriptures in engaging the labours of the missionary, who, having given the gospel to the heathen, generally proceeds in the next place to a version of the "Pilgrim's Progress." It was the only book which old Sam Johnson cared to read a second time. Macaulay classes it with the "Paradise Lost," as being the only two works of high and undoubted genius which that age produced. Arnold could never read the concluding pages; they so excited him that he was compelled to desist. It is recited by the watch-fires of wandering Arabs. The Christians of Madagascar hide it away from the reach of the persecutor, together with the Bible. The Karen in the lonely solitudes of Burmese forests, or the deserted shrines of Buddha, follows Christian from the City of Destruction to the City of God. He who "maketh the wrath of man to praise him" has signally triumphed over the malice of persecution in the case of Bunyan.

Of the numberless editions of the "Pilgrim's Progress" which have issued from the press of late years, we have no hesitation in preferring the one before us to any other. David Scott was of all artists the one best fitted to illustrate Bunyan. There is a stern, severe, solemn majesty about his conceptions which is admirably adapted to the theme. Christian climbing the Hill Difficulty is worth all the commentaries and notes on the passage that have ever been written. How every line shows the hard and desperate struggle he has had and still has to keep from falling back! How he desperately clutches with hands and feet at every stone or slight projection which can help him to hold his ground! Yet, you see that he will succeed. With what wonderful skill is the burden upon Christian's back idealized, its size and density varying with his spiritual condition, till at last it falls into the sepulchre and is seen no more! As he clings to the Cross, how the whole attitude and posture tell of peace, long sought, found at last! What a study, too, are the forms and faces of the different characters! Sloth, Presumption, Ignorance, Formalist, Hypocrite, have these names written in their faces. Atheist shows the process by which he has reached his condition of dark, cheerless negation, by his cold, scornful, impassive countenance. But we stay our hand, or we shall criticise each picture, for each possesses some characteristic excellences.

The writer of the Preface to this edition says with truth and force: "The most austere of modern painters fittingly associated himself with the preacher of Bedford; and it is these before-mentioned qualifications of strong distinct conceptions, great simplicity, and a deep, yet familiar sublimity, we find astonishingly evidenced in the forty noble designs now published." That the Illustrations to the Second Part, by Mr. W. B. Scott, are inferior to those of the first by his illustrious brother, no one would more clearly perceive and readily admit than the survivor himself. They are not, however, without considerable merit.

We must say one word of caution before we close this brief review. Those who indolently take up a volume of engravings and turn listlessly over its pages expressly to find beauties of a cheap, common, superficial kind, should eschew David Scott. Only to a thoughtful study do his profound and solemn teachings unveil themselves; only by a student of kindred nature are his marvellous powers appreciable. But to such we can promise a treat of no common kind in these illustrations.

Brief Notices.

PERIODICALS.

1. *The Book and its Missions.* Kent & Co.—2. *Meliora: a Quarterly Review of Social Science.* Partridge & Co.—3. *The Eclectic.* Ward & Co.

"THE Book and its Missions," (1) edited by the esteemed authoress of "The Book and its Story," is one of the most interesting periodicals we know. It is devoted to reports of Bible colportage, with the various philanthropic and religious efforts associated with it. Among the most striking and instructive portions of recent numbers have been communications from our brethren of the American Baptist Mission in Burmah, and narratives of the self-denying labours of the Bible women in in the back-slums of London. Marian, of St. Giles's, is already famous throughout England. Sarah, of Clerkenwell; Esther, of Somers Town; Lydia, Martha, and others, deserve fame as much, and desire it as little, as Marian. We hope, next month, to give some extracts from their journals.—"Meliora" (2) keeps on its way with undiminished and even increasing excellence. Though devoted to the temperance movement, and to the advocacy of the Maine Law, it does not treat these *of themselves* as sufficient. It steadfastly maintains that other reforms, social and religious, must go hand in hand with them to make them effectual. The second paper on the contemporary literature of France points out the fearful degradation into which French society has fallen, as illustrated in its light literature. The charge is lamentably true. We recently spent a day in reading a number of tales taken at random from the book-stalls in Paris. The result was, to confirm the worst charges here brought. The paper on Thomas Carlyle, in the present number of "Meliora," will be read with interest and advantage.—The promise given by the first number of the new series of "The Eclectic" (3) is amply supported by the second number. The papers are all excellent, full of information, and written in a most attractive style. There are few more hopeless tasks than the attempt to resuscitate a dying periodical. For one success there are fifty failures. But we think the attempt, as regards "The Eclectic," will succeed. It deserves to do so, and has our best wishes.

ECCLESIASTICAL PAMPHLETS.

1. *The Church: its Mission, Government, and Worship.* Trubner & Co.—2. *Protestantism in Italy; with a Chapter on Romanism and Revolutions.* Hamilton, Adams, & Co.; Nisbet & Co.—3. *The Fixed and the Voluntary Principles: Eight Letters to the Earl of Shaftesbury.* By E. Miall. Ward & Co.

WE have rarely read a pamphlet with more interest than that before us (1). It contains a complete induction of all the passages in the New Testament bearing on the organisation of the Apostolic Church. The precise meaning of each passage is carefully estimated, and its bearing on the question ascertained. That we agree with every interpretation, or accept all the conclusions of the writer, cannot of course be expected; but as a whole, we can strongly recommend this pamphlet to the careful study of all who desire to learn what the ecclesiastical system of the New Testament really was. The writer would go much further in the direction of Plymouth Brethrenism than we should be disposed to follow him. We are prepared to defend our practice by his own admission, that "if members are unable to take part in public worship so as to edify the assembly, they are not to do so at all." He falls into the error of most of his co-religionists of regarding as ends what are only means to an end, and of supposing that ecclesiastical arrangements which were adapted to the mission churches of Apostolic days are to be rigidly perpetuated through all time and amid all changes. The pamphlet is nevertheless a very excellent one, and for a few pence places before the reader all the passages of the New Testament bearing upon the subject. "Protestantism in Italy" (2) is the title of a reprint of letters which appeared recently in the *Christian Times*, under the well-known signature of Delta. Our personal knowledge of the Italian churches enables us to confirm the statements here made as to their progress and peculiarities. The writer omits to state, however, that to a very large extent they are Baptists. In the present condition of Italy these interesting and instructive letters will be read with interest.—Mr. Miall's letters to the Earl of Shaftesbury have doubtless been seen by the majority of our readers in the *Nonconformist*. They deserved to be reprinted, and we gladly welcome them in this form. They are admirably adapted to general circulation among those who are ignorant what voluntaryism really is, or who fail to appreciate its value.

POETICAL.

1. *Boadicea.* By Francis Barker. Jarrold & Sons.—2. *Footsteps of War.* A Poem in five Cantos. Ward & Co.—3. *The Voice and the Reply.* By E. T. Morris. Piper, Stephenson, & Co.—4. *Songs of the Night.* Dedicated to Mr. Whateley. Dublin Tract Reformatory. Wertheim & Mackintosh.—5. *Hymns for Youthful Voices.* By the Rev. J. G. Small. Nisbet & Co.

"BOADICEA" is a poem in very bank verse, which, if read as prose, is tolerably interesting. The sentiments are good and Christian, and the whole tendency is excellent. But poetry is clearly not the writer's *forte*. We shall be glad to meet him again under any other character than that of poet.—Mr. De Verdon, the writer of the "Footsteps of War," (2) was, we believe, Scripture reader and missionary among the troops at Scutari during the Russian war, and has since been assistant to Mr. Newman Hall. His verse is free and flowing, the ryhthm musical and sweet, the lessons inculcated such as befit the Christian minister. But the book sadly wants condensation. The 5,000 lines become wearisome and monotonous. If by some hydraulic pressure the surplussage of words could be squeezed out and the volume reduced to about half the present size, it would be amazingly improved by the process.—Miss Morris, under the somewhat ambiguous title of "The Voice and the Reply," has produced a volume of very pleasing minor poems. There is much poetical feeling, much rhythmic beauty, and much devotional fervour in this collection of sacred songs.—"Songs in the Night" is likewise a very pleasing little volume. It is very seldom that we meet with a book of sacred poetry so excellent as this. A high tone of spiritual feeling is linked with poetical merit of no common order.—Mr. Small, favourably known by his poem on the Highlands, which, we believe, has gone through several editions, has published a little book of "Hymns for Youthful Voices," which are, for the most part, admirably adapted for children. Sunday School teachers who are looking out for new hymns for their classes would find several here of great value and beauty.

SERMONS.

1. *New Sketches and Skeletons of Sermons.* By the Rev. W. G. Barrett.—2. *A Voice from the Pulpit.* By J. Bloomfield, of Salem Chapel.—3. *Sermons.* By the Rev. H. G. Guinness. With a Sketch of his Life and Ministry, by the Rev. Dr. Urwick. Dublin: J. Robertson; London: Nisbet & Co.

WE have seldom seen any outline sermons which we prefer to those of Mr. Barrett (1). They are suggestive and striking; simple and free from affectation or pretension, they are yet original both in style and thought. Without entering upon the question as to the expediency or legitimacy of using such help we can honestly say that those who do avail themselves of such aids to preaching, will find these well adapted for usefulness.—Mr. Bloomfield, the useful and laborious pastor of the chapel in Meard's Court, has published five plain, practical, faithful sermons, rich in Gospel truth, under the title of "A Voice from the Pulpit" (2). In the words of the preface "they contain nothing to amuse the fancy, to satisfy the mere intellectualist, or encourage the proud Pharisee, but Scriptural truth is presented in plain language."—The volume of Sermons just published by Mr. H. G. Guinness has gone far to change our estimate of his preaching power. When recently in Dublin we heard of the Lord Lieutenant, with his suite, judges, professors from Trinity College, and the Clergy of the city, attending his ministry. Such of his sermons as we had then seen involved this great popularity in profound mystery. The present volume, however, contains passages of undoubted genuis, which, as delivered with all the charm of his appearance and manner, would be undoubtedly effective. Dr. Urwick—than whom there does not exist any one more competent to deliver an opinion—gives an interesting preface, in which he narrates the history of his young friend, and pronounces a high eulogium on his preaching power.

MISCELLANEOUS.

1. *Baptism: its Mode, Design, and Subjects.* By A. J. Baxter, Minister of the Everlasting Gospel, Nottingham. W. H. Collingridge.—2. *English Grammar.* By H. Marles. Jarrold & Sons.—3. *Arithmetic for Beginners.* 1*s.* 6*d.* London: Simpkin & Marshall.—4. *Wilmshurst's Bible Exercises; or, Scripture References for Schools or Families.* 1*s.* Aylott & Son.—5. *Our Moral Wastes, and How to Reclaim them.* By the Rev. J. H. Wilson. Partridge & Co.

WE are prepared to give Mr. Baxter a certificate for having produced incomparably the most blundering book we have ever read. How any man should possess the effrontery to attempt the discussion of a subject of which he is so profoundly ignorant we are at a loss to imagine. Most Pedobaptist writers possess some slight inkling of what the views and arguments of their opponents really are. Mr. Baxter does not seem to have the faintest conception of our doctrine, and the evidences by

hich it is supported. The book is a curiity in its way as an exemplification of lf-conceited ignorance attaining sublime roportions.—A really sensible English rammar for learners is, strange to say, ry rare, but here we have one. Mr. Marles is produced decidedly the best school rammar of the English language we have er seen. Its construction is clear and mple, its style lucid, and its rules prese and comprehensive.—"Arithmetic for eginners" we can likewise very strongly recommend. The rules are clearly stated and mply though briefly explained and illuated, the examples are well selected and ie classification is thoroughly good.—The ible exercises by Miss Wilmshurst afford ficent help to parents and teachers in ading their young charge to "search the Scriptures." As an adjunct to consecutive reading in advanced classes we think these lessons likely to be very useful and helpful. The series of lessons here arranged would occupy many months, and the small price of a shilling could easily be borne by almost any teacher.—Mr. Wilson is entitled to speak with authority on reclaiming the waste places of our city life. In the volume before us he describes with a most telling and effective simplicity the process by which he was so greatly successful in his labour to elevate and reclaim the most degraded portions of the population in Aberdeen. As at once a stimulus and a guide to those who are similarly engaged—or who ought to be if they are not—we recommend this volume.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

WEYMOUTH.—A tea-meeting was held on the 1st inst., for the purpose of promoting the improvements contemplated in the building. The chairman set before the meeting the necessity for the erection of a suitable front to the chapel, and the addition of school-room and vestries, remarking upon the encouraging circumstances under which the effort was commenced. The Rev. J. Birt then read the financial statement, which made the total contributions 382*l.*, which was increased to 400*l.* in the course of the evening. Addresses were delivered by the Revs. J. Smith, W. Lewis, Messrs. Robins, Lundie, Beale, and Spreckly.

HONITON.—A tea-meeting was held on the 25th of January, the proceeds of which were devoted to liquidating the debt. Mr. Robert Evans, of Colyton, presided. The pastor, the Rev. W. Evans Foote, stated that during the past year 56*l.* had been contributed towards the debt by the congregation, and that since the chapel was opened, 700*l.* of the debt had been paid off. There still remains a debt of 300*l.*, which the friends are anxious to remove as quickly as possible.

NEW PARK-STREET CHAPEL, LONDON.—On Wednesday, February 2, the annual meeting of the friends of the New Park-street Sunday schools was held, the Rev. C. H. Spurgeon presiding. The Secretary read a report, from which it appears that the schools are in a highly prosperous state, and it seems that the members of the church are most active in visiting the poor in the district, and doing Home Mission work. Mr. Spurgeon introduced to the meeting the Rev. J. H. Wilson, of Aberdeen, and said he cordially sympathised with the great object of his mission, the stirring up of all the churches to work for the Lord.

MEARD'S-COURT, SOHO.—On Tuesday, the 8th inst., a tea-meeting in commemoration of the seventh anniversary of the pastorate of the Rev. J. Bloomfield was held, after which a public meeting took place, under the presidency of the pastor, who gave a brief but interesting account of the peace and prosperity of the church with whom he laboured. Addresses were delivered by the Revs. Messrs. Pells, Woodward, Wyard, and Palmer; the utmost good feeling characterised the proceedings.

BUSHEY HEATH, HERTFORDSHIRE.—This spot, hitherto much neglected, has for some time past excited the solicitude of a few Christian friends; and, after much prayerful deliberation, they have been rejoiced by the erection of a neat and comfortable iron chapel, capable of seating 250 persons. On Tuesday, the 18th of January, it was opened, when sermons were preached—in the morning by the Hon. and Rev. B. W. Noel, M.A., and in the evening by the Rev. J. George. The amount realised exceeded 24*l.* The cost of the chapel was about 300*l.*, the greater portion of which remains to be paid. The people among

whom this effort is being made are for the most part poor cottagers. The committee appeal to the Christian sympathy of those in more favourable circumstances to aid them in this work.

THE NEW CHAPEL, GROSVENOR-ROAD, RATHMINES, DUBLIN.—On Monday evening, the 17th inst., a public tea-meeting, in aid of this object, was held in the temporary chapel, corner of Rathgar-road. Henry Todd, Esq., occupied the chair. The meeting was opened with prayer by the Rev. J. Stent. The secretary read a letter from the Rev. J. D. Smith, of Kingstown, expressing his warm sympathy in the object of the meeting; and also announced that letters had been received from the Rev. Dr. Kirkpatrick, Rev. J. Hall, &c., &c. The report of the committee was read by the secretary, and adopted by the meeting. Suitable addresses were delivered by the chairman, the Rev. John Stent, the Rev. J. W. Hunter, and others. Subscriptions towards the building fund, to the amount of upwards of 200*l.*, were announced.

RECOGNITION AND ORDINATION SERVICES.

AIRDRIE.—On Tuesday, 18th January, a soirée was held to welcome the Rev. George Dunn as the pastor of the church. The chapel was quite filled, and the chairman was supported by Revs. J. Williams, A. K. McCallum, J. Haig, J. Mansfield, Messrs. Tolmie, Scott, and Lindsay. We are glad to know that during the last few months there has been a greatly-increased spirit of inquiry in connection with the labours here, and that a number have been brought to the knowledge of the Saviour.

DOWLAIS ENGLISH BAPTIST CHAPEL.—On Sunday and Monday, the 23rd and 24th of January, Mr. J. Williams, late of Pontypool College, was publicly recognised as pastor of our English Baptist brethren in this place. The services were all of the most interesting character, and we are glad to state that Mr. Williams commences his ministerial labours under the most promising and encouraging prospects.

PRESENTATIONS, TESTIMONIALS, &c.

VERNON CHAPEL, PENTONVILLE.—On Monday, January 31st, a tea-meeting was held in the school-room of Vernon Chapel, Pentonville. Mr. Ridgway, treasurer and deacon of the church, presented a silver tea-service to the Rev. Dr. Wills, from the church and congregation, bearing a suitable inscription. Dr. Wills suitably and affectionately acknowledged the testimonial.

CREWKERNE, SOMERSET.—The Rev. W. Evans, pastor of the Baptist church in this town, having intimated his intention of resigning his pastorate, his friends determined that he should not leave the neighbourhood without carrying with him some substantial token of the esteem felt towards him by the inhabitants. Arrangements were accordingly made for a meeting, and Tuesday the 18th was the day fixed on to give effect to these intentions. The Town Hall was secured, and, although the weather was exceedingly unfavourable, the room and ante-room was crowded in every part. At seven o'clock the public meeting commenced, when such a crowd of persons presented themselves that numbers were unable to obtain standing-room. The Rev. J. Teall, of Hatch, implored the Divine blessing. Mr. Evans delivered the opening address, after which three gentlemen ascended the platform. One of these read a kind and sympathetic address to the chairman, expressive of regret in the prospect of the separation, and of hope that the richest blessing may attend his future labours. A second friend then presented to Mr. Evans a purse of gold, and the third begged his acceptance of a very beautiful copy of "The Life and Epistles of Paul," by Conybeare and Howson. A list of the subscribers to the testimonial accompanied the gift, and the receiver briefly expressed his gratitude for this seasonable and unexpected mark of respect and esteem. Addresses were then delivered by the Rev. Messrs. Perry and Teall.

MINISTERIAL CHANGES.

The Rev. J. A. Spurgeon has accepted a cordial and unanimous invitation to the pastorate from the church in Portland Chapel, Southampton. Mr. Spurgeon expects to enter upon his labours about Easter next.—The Rev. J. G. Small has removed from Croydon to 76, Lamb's Conduit-street, W.C.—Mr. Watson Dyson, of Horton College, has accepted an invitation to Offord and Yelling, and intends commencing his labours there on the first Lord's day in April.—Mr. J. Horne has acceded to the request of the church, West-street, Rochdale, to become the colleague of the Rev. W. F. Burchell. Mr. Horne hopes to enter upon the co-pastorate on the second Lord's day in July.—The Rev. A. Macdonald recently resigned the pastorate of Edenbridge, Kent, and is open for an engagement. Address, Edenbridge, Kent.—The Rev. E. R. Hammond has resigned the pastorate of the church in Town Malling, Kent, and will be happy to supply a church with a view to settlement.—The Rev. Mr. Clare, South-street, Perth,

resigned his charge, as from the state of his health he is enjoined to give up preaching. — The Rev. F. King has resigned his charge at Aldreth, Cambridgeshire, and accepted the invitation of the church at Great Grimsden, Hunts.—The Rev. Wm. Varley, late of Port Elizabeth, Southern Africa, having accepted the invitation of the church, Stourbridge, Worcestershire, commenced his labours on the first Sabbath of the present year.—The Rev. John Watts, of Wotton-under-Edge, having accepted the invitation of the church meeting at Ashdown, near Saffron Walden, entered on his new sphere of pastoral duty on the third Lord's day in February.

RECENT DEATHS.

MR. W. HASTINGS.

"*Resurgam.*" If it were not so, there would be a propriety in such grief as the Israelites were forbidden to indulge in, at the removal from earth. William Hastings *knew* that his "Redeemer lives," and when dissolution was near, rejoiced that he should "in his flesh see God." Age had robbed his body of its vigour, and disease of his ability to visit the courts of the Lord's house frequently; but grace sustained his soul, and Jesus "renewed his youth like the eagle's." When he first put on the harness, he was a stripling only, but encouraged by a praying mother, and the words of his pastor, the Rev. Mr. Pickers, of Ingham, he advanced.

Having married, *in the Lord*, he became stronger to execute the benevolent purposes of his heart: and when, in 1809, they removed to Mundesley, where gross darkness reigned, he was encouraged by his wife to have his farmhouse consecrated to the Lord by the preaching of the gospel by the Rev. Messrs. Pickers, of Ingham, and Beard, of Worstead. And when these men of God could no longer supply the people's need, and the Wesleyans visited the village, our brother welcomed them, glad to help any who sought men's souls. The Primitive Methodists also found a place to preach "terrible things," in his farmyard, in 1823, to the alarm of the whole village. Such was the combined effect of these efforts to do good, that the men who unloaded the coal vessels on the Lord's day now refused to do so any longer. This stirred up much opposition against the truth, and against him who fostered its teachers. But he went on his way. In 1850, there was a commodious Dissenting chapel built by the liberality of "an honourable woman," such as those who ministered to the Saviour of their substance.

A church was formed, which has continued to increase, until now it numbers forty members under the pastoral care of —B. Moneyment. Here our brother rejoiced and praised the goodness of the Lord. He saw the fruits of his labours, and the answers of his prayers. A united society of Wesleyans and Primitive Methodists of about thirty members also exists, and meets for worship in a neat chapel, erected in 1857. Like his mother's brother, the deceased was permitted to be a pioneer of the gospel in the benighted villages of dark Norfolk. Mr. Cubitt carried the gospel into Neatishead, and gathered around him the nucleus of the church which continues to flourish there.

On Feb. 2nd, the deceased was called somewhat suddenly to his rest. His pastor hastened to North Walsham, where he was staying, and found his strength wasted by disease, and his articulation very feeble. But he was permitted to hear from the lips of the departing one the words, "I shall see *him*." His pastor knew what words were comforting him in his last hours, for they had often been spoken to him, and formed the subject of thought on Lord's day, Feb. 13th, when the event was improved.

He died in a good old age, being in his eighty-second year. "Instead of the fathers shall be the children." Amen.

MRS. BEDDOME, OF ROMSEY.

THE subject of the following sketch was born Feb. 16, 1787, and spent the early years of her life at Feversham, in Kent. Her love for this place, and for the county of Kent, remained with her, warm and enthusiastic, to the close of her life.

She made no profession of religion till after her marriage to Mr. Brounger, which took place when she was not more than seventeen years of age. By this step she was removed from Feversham to London, and became a member of the church at Devonshire Square, with which her husband was already a communicant, under the pastoral care of the Rev. T. Thomas. In the autumn of the year 1824, after a short season of widowhood, she was united in marriage to him who now lives to mourn her loss, Dr. Beddome, of Romsey. The years that followed were spent in the diligent fulfilment of the domestic duties that devolved upon her. Placed at the head of a large family, she brought all the energy of her character to bear upon its management. She also became the centre of a large circle, throughout which her influence was deeply felt. Her character was one far above the ordinary level; her opinions were not received on hearsay, but were

wrought out for herself; and her convictions, being *living* convictions, not only took deep root in her own mind, but were powerful in their effect upon others. But that which chiefly distinguished her was her high moral standard. To this standard, she intuitively referred every book she read, and every sentiment that was enunciated in her hearing, and every incident, even the minutest, that transpired in the course of her daily life. Her love of justice was chivalrous; her mental glance was keen; she was especially quick to detect hypocrisy; and she was distinguished for her courage to reprove sin, and to do battle for the right. Combined with this elevated principle, and throwing a softening hue over her whole character, was warmth of heart, which made her friendship, to those who were privileged to possess it, one of the sweetest draughts of their earthly cup.

Many there are, who, as they look back on her sincerity, clear as crystal,—on her faithful affection, and on the beautiful harmony which existed between her practice and her profession—are ready to say with weeping, that they shall never find her like again. The church of Christ assembling in the Abbey Chapel, Romsey, found in her for thirty-three years a judicious and ever ready co-operator in works of usefulness. The pastor's heart was always cheered by the alacrity with which she entered into his views, and the kindness with which she sought his comfort.

The present sketch would be incomplete without the mention that Mrs. Beddome was brought by her position into contact with several families of distinction, residing in her neighbourhood, and that this connection exhibited in a fresh light her transparent simplicity of character. Never, in any circle, it may be safely averred, did she breathe a sentiment which disguised her convictions, either as a Christian, or as a conscientious Dissenter from the Established Church. Her alacrity in the honest avowal of her opinions, where others of a more cowardly spirit would have been contented that their silence should be construed into acquiescence, could not but compel respect in those circles where such utterances were seldom heard. Whilst she thus maintained a dignified course of holy consistency in the sight of the world, in her closet she knelt low before God. The views she entertained of herself were most humble, and her experience was not unchequered by doubts and fears. Her friend, Mr. Adkins, of Southampton, in the funeral sermon which he preached on her decease, and which has since been published, says, "Knowing as I did the recesses of her soul, in confidential communications relating to spiritual subjects, I can bear testimony to the scrupulous sanctity of her conscience, to the depth of her humility before God, to the solemn and serious investigation with which she examined into her religious character, and the grounds of her hope for eternity; the consequent renunciation of all that she had felt or done, as it related to personal merit, and her sole and simple reliance on the one great oblation of the Cross, once offered for sin." A valued friend writes to her mourning husband, "One of my last conversations with her had reference to Mrs. Stowe's tract, 'Earthly Care a Heavenly Discipline,' and she repeated with tears in her eyes, 'Nearer, my God, to thee; nearer to thee; even though it be a *cross* that raiseth me;' and I have never forgotten the emphasis which impressed me with the unfeigned desire of her soul."

For many years preceding her death, she was the subject, in a greater or less degree, of daily suffering, but not a murmur escaped her lips. She had borne the heat and burden of a long and busy day, and her wearied spirit longed for rest. Suddenly, but gently, it was given her at last. A stroke of paralysis at once deprived her of consciousness, which never returned till she awoke, satisfied in her Saviour's likeness. Her body was consigned to the tomb on February 16th of the present year. It was her seventy-first birthday.

And here the record ends. But what we call *life ended is life begun*, and death is the gate of immortality. "O, death! where is thy sting? O, grave! where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

MR. JOSEPH PARKIN.

The church at South Parade, Leeds, has suffered a loss by the removal of one of its deacons, Mr. Parkin, who died on Jan. 25th, aged fifty-one. His father was one of several members of the Independent Church who became convinced of the unscripturalness of infant sprinkling, and joined the church assembling in the "Stone Chapel." Joseph was placed in the Sabbath School, and attended the ministry of the Rev. T. Laugdon, but his heart remained unchanged. At length God inclined the heart of our esteemed friend (now a deacon of the church) to speak to him about his spiritual state. They often met for conversation and prayer; and by this instrumentality he was convinced of his sin and led to the Cross. When about nineteen years old, he was received into the church, being one of the first baptized by the Rev. J. (now Dr.) Acworth, after its removal to South Parade. Regarding the church of God as a working body, he laboured zealously in the school, and was afterwards for many years its superintendent. When he

d been a member about nine years, the urch, seeing that he possessed readiness speech, and a considerable power of illus-ation, called upon him to make known e way of life at its out-stations; and s homely vigorous addresses were ard for years with acceptance and fect. He also led the congregational nging, until an affection of the roat compelled him to desist. And midst these engagements he frequently isited the sick. After he had been about irteen years a member, he was chosen deacon; and for the rest of his life the hurch enjoyed, in that capacity, the benefit f his integrity, his judgment, and his zeal. nd all this service was rendered in the ime which he could spare from the neces-ary claims of business, by which a rising family had to be maintained. A few years ago he met with an accident which ulti-mately endangered his life, and he had to submit to the amputation of an arm, which he bore with that cheerfulness which always characterised him. Yet with this draw-back, and the gradual loss of his voice, he continued to labour to the utmost of his strength until near the end of his life. Those great truths which "explain all ex-perience, and underlie all obligation," had fed his religious life, and they now amply sustained him amidst severe suffering and in the prospect of eternity. His faith in Christ was strong, and his end was peace. May the Eternal Spirit lead such as read this brief sketch to consider what they may severally learn from our departed brother's laborious and self-denying example.

Correspondence.

"CHURCHING OF WOMEN."

To the Editor of the Baptist Magazine.

Dear Sir,—Allow me, through our use-ful denominational Magazine, to call atten-tion to a custom prevalent among us—that of "returning thanks" publicly on the Sabbath, for "delivery in childbirth." It seems to me that we should do well to dis-continue the practice, as—

(*a.*) It is unnecessary to express publicly the gratitude that fills the heart of some individual for particular blessings. It is our duty to praise God for his goodness—and to pray that all trials and afflictions of what-ever kind, should be blessed to all those who have experienced them,—but in a public assembly it is *not* our duty to particularise. In the prayers offered on public occasions, recorded in the Old and New Testaments, we don't find references made to particular blessings bestowed on some individual. The whole community of believers is to unite in fervent thanksgiving and importunate prayer to their common God, but every individual believer knows what he or she has to be thankful for, and what blessings he or she needs.

(*b.*) The custom is adhered to in most cases, we believe, simply because *it is a custom*, and not from a true sense of grati-tude. I heard one minister say, "It is a foolish practice, but it can't be helped; I suppose no doubt it is a relic of the Church of Rome." (Query—Cannot it be helped?) I have heard that the mother has to pay a certain fee on her desiring to "return thanks" in the parish church—so that dissenting chapels are more accommodating and invit-ing in this respect; and no doubt, in conse-quence of this, the worthy minister of Ebenezer Chapel "returns thanks" for this "special mercy," much oftener than his surpliced brother at St. Mary's. And, often, these grateful mothers never cross the threshold of the chapel, except when they are placed under these circumstances. But, why not let the mother appear among her Christian friends, and let her then join in the devotions of the sanctuary, without being singled out before the congregation?

(*c.*) It produces ofttimes a feeling un-favourable to devotion in the minister's heart. After he has ascended the pulpit, and while joining in the hymn of praise, that worthy official, the sexton, conveys a slip of paper to him, containing something like the following.—"Mrs. Squills desire to returne thankes for her saf &c. &c. P.S. The chil is doin well." When such a note as that comes to the minister—a note defy-ing Lindley Murray, and paying no regard to Walker's Orthography, it must be con-fessed that it cannot but produce a very queer impression on his mind; and the round-about, circumlocutory way in which he tries to "return thanks," only too plainly testifies that it is an infliction imposed upon him—that it is not "a work of love."

(*d.*) It is, in many cases, most disagreeable and unbecoming.

Fancy a young minister, fresh from College, or perhaps still studying in one of our Theological Institutions, preaching on the Sabbath in some aristocratic place, with his well-starched collar and beautifully "done up" "choker," and perhaps trem-bling in his shoes when he looks at the well-filled building, and descries some sulky, sour moustached "swell" peering at him through an eyeglass, and to crown all, up comes the sexton with the missive "desiring to return," &c. This may indeed be classed under the "public pains to nervous preach-

ers." Your correspondent wrote well and to the point on that subject. Though the subject of this letter is a delicate one, yet I trust that these observations will awaken the attention of others, and lead eventually to the entire discontinuance of the practice.

Yours very truly,

IAGO.

QUERY ON EPH. i. 23.

DEAR SIR,—The explanations commonly given of this remarkable passage can scarcely be deemed satisfactory, especially that by which the word *fulness* is regarded as denoting *completion*, and the passage, as asserting that the church is the completion of the mystical Christ. Nothing seems plainer than the intention of the writer by the latter clause to explain the former. "The church is his body," *i.e.*, it is "the fulness of him that filleth all in all." The question therefore arises, In what sense can *his body* be regarded as *his fulness?* The word πληρωμα in the New Testament generally means *that with which anything is filled*. I have not been able to find any instance in which it is used to denote that which is filled, and one is naturally slow in having recourse to the supposition of a rhetorical figure to sustain a particular interpretation, even when such interpretation shall seem to be demanded by the context. Writers on Gnosticism in the first century, however, tell us that the Gnostics called the immensity of space in which the Deity was supposed to dwell by the name πληρωμα. This, according to their notion, was filled with the Deity. Terms and phrases derived from the Gnostics are thought to occur in apostolical epistles; and I shall feel thankful if some of your correspondents will inform me if there is any valid objection to the word πληρωμα being explained in this instance in the sense in which it is said to have been used by the oriental philosophers. If not, the meaning of the passage is obvious. The church is this body. It is filled by him who filleth all in all. This is a sentiment which, your readers are aware, frequently meets us in the New Testament.

I am, dear Sir, yours truly,

G. T. T.

Editorial Postscript.

"YOUR fathers killed the prophets, and ye build their sepulchres." The statement is true concerning ourselves at least. Never was there such a rage for erecting monuments to departed worth. Amongst the most appropriate attempts of this kind is the proposal now afoot to erect a memorial to Dr. Watts. That "the poet of the sanctuary" deserves some such recognition at our hands will be universally admitted, and Southampton, his birthplace, is as appropriate as any other. Remittances may be made to 140, High St., Southampton.

A small tract, just published by the Bible Translation Society, has been handed to us, to which we desire to call the attention of our readers. It mainly consists of a tabular statement of the languages and dialects into which translations have been made by our Missionary brethren. We doubt whether any other Mission in existence could present such a statement, or even one approaching it. We could wish it to be circulated so widely that every intelligent member of our Churches should possess a copy. This array of figures speaks far more impressively than torrents of rhetorical declamation. The summary of the statement shows that, up to March, 1856, ONE MILLION FIVE HUNDRED AND SIX THOUSAND EIGHT HUNDRED AND NINETY-FOUR copies of the Word of God, or portions of it, have been distributed from the Mission press. Excluding the portions printed at Serampore, there have been issued from the press at Calcutta no fewer than 184,168,292 pages of the Word of God! Surely the Society, by whose agency this work is now carried on, deserves a larger measure of support than it receives.

We have received from Dr. Belcher, of Philadelphia, a report of the 150th anniversary, or tri-jubilee, of the Philadelphia Association. It has been overlooked for some weeks, or should have received earlier notice. Dr. Belcher (known to many of our readers) was one of the preachers on the occasion. One of the tabular statements gives rise to very grave reflections. The numbers reported between the years 1807 and 1856 are—*Baptized*, 20,659; *excluded*, 5,339, or more than one-fourth of the whole! The total number of members has risen from 3,622 in 1807, to 10,927 in 1856. This increase has been steadily continuous throughout the whole period, which terminates, as will be perceived, prior to the commencement of the great revival. The large number of exclusions, though it indicates considerable laxity of admission, yet shows that discipline has been stringently maintained.

1. *The languages spoken by the new [illegible]*

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THE MISSIONARY HERALD.

THE LANGUAGES OF INDIA.

the period when missionary labours first commenced in Hindustan the guages of the country were but little known. The Tamil, in Southern ia, had been acquired by the Danish missionaries, by whom the Bible translated and printed in 1727, being the first of the Indian lan-ges in which the word of God had been given. From the Serampore sionaries the learned world learnt that very numerous dialects and gues were spoken by the people of Hindustan, and by them efforts were put forth to ascertain their extent and character. So early as 1804 had resolved upon giving the Scriptures in seven of the chief lan-ges of the country, and a commencement had been made with the gali, Urdu, Oriya, and Mahratta. The value of the Sanscrit as the sic language of India, and the fountain whence the vernaculars of rthern India had been drawn, was quickly perceived, and Dr. Carey ediately set himself the task of mastering its intricacies and of pre-ing a translation of the Scriptures. This translation became to a siderable extent the model and foundation of the numerous versions ch rapidly succeeded each other.

t remained, however, for modern research to arrange the numerous ects and languages of the country, and by philological considerations etermine the value, origin, and affinities of the very numerous forms peech with which India abounds. Results of the greatest interest e been attained, and no inconsiderable amount of light has been wn upon the early history of the many populations which inhabit its ns and mountain fastnesses.

ur pages are not a suitable place to enter upon disquisitions which, ever important to the philologist, have no immediate bearing on mis-ary operations. We propose only to give the most recent conclusions hich the grammatical study of Indian languages has conducted learned n, for the better comprehension by our readers of the great enterprise Church of Christ has undertaken in India, as well as to place before n additional motives for exertion, when they see how much has already n done to plant the gospel in this heathen land.

he languages of India may be divided into three great classes:—

1. The languages spoken by the hill tribes, and supposed aborigines;
2. The languages akin to the Tamil;
3. The languages akin to the Hindi.

his classification we adopt from the "Descriptive Ethnology" of Latham, the most recent writer on the subject.

1. *The languages spoken by the hill tribes and supposed aborigines.*—In many parts of India the missionaries encounter large bodies of people, usually despised and treated as outcasts by the settled cultivators of the soil, who speak in tongues which at present are not found to assimilate

with either of the two great families which divide the population of Hindustan. At least fifty tribes have been enumerated. They are met with in the lower ranges of the Himalayas, amid the passes and valleys of the Vindhya range, on the sides of the Neilgherries, and on the skirts of towns and villages, where they live on the worst of food and perform the most menial offices. These tribes are known under the names of Koles, Domes, Dungas, Gonds, Khonds, Santhals, Khassias, Lepchas, &c., in Northern India; Araans, Todar, Kotar, Kodaza, &c., in Southern India. In religion they are either pagans or imperfect Hindus; while in some parts of the hilly countries there are traces that at an unknown period the form of worship known in Europe as Druidical must have prevailed, but whether it was the early faith of these tribes it is impossible to say. The most numerous of these people are the Kols or Coles, who inhabit Gondwana and the hills of the Vindhyan range, and are estimated to number from three to eight millions of souls. Their language seems to have no affinity either with the Tamil or the Hindi; but very little has yet been done in the way of analysis. Their chief languages are the Santhal, Mundair, Urion, and the Hariya. A remarkable work of grace has, however, begun among the Coles of Chota Nagpur through the exertions of the Rev. E. Schatz and his colleagues. Some attempts to evangelise the Santhals have been made by the American Baptist missionaries of Balasore; the Khonds have met with attention from our General Baptist brethren in Orissa; and at Bhaugulpore the Church Mission has endeavoured to reach the mountain tribes near that missionary station. A very interesting visit was paid some years ago to this people, from Monghyr, by the Rev. A. Leslie, and only the deadly nature of the jungles in which they dwell prevented the continuance of his Christian efforts, which promised to bear much fruit could they have been persisted in. A portion of the New Testament has been printed in the Santhal language, and also in that of the Lepchas and Khassias of the Himalaya mountains.

2. *Languages akin to the Tamil.*—We are indebted to Dr. Caldwell, a missionary of the Propagation Society, for our chief knowledge of this very important class of Indian languages. By him they are called Dravidian. The idioms comprehended under this title constitute the vernacular speech of the majority of the people of Southern India. With the exception of Orissa, and the districts in which the Gujarathi and the Marathi are spoken, the whole country south of the Nerbudda river is peopled with the different branches of one and the same race, speaking different dialects of the same language. But traces of the language are met with in some tribes inhabiting the Rajmahal hills. Also at the mouth of the Indus there is found a remnant of a people called Brahui, who appear to have a close relationship to the inhabitants of the south. Here and there throughout the valley of the Ganges there are met a few indications, that at some unknown pre-historic period, members of the Dravidian race lived on its banks. Probably 33,000,000 of people speak the Tamil language and its allied tongues. The Tamil race now consists of four chief divisions:—1, the Tamil; 2, the Telugu; 3, the Canarese; 4, the Malayalim. There are, however, five other small tribes, embracing probably 650,000 people, who speak rude and uncultivated dialects of the common original tongue. The most cultivated of these languages is the Tamil, but the Telugu is spoken by a larger number of people. A reference to the map will show the extent of country over which Tamil is spoken. It has displaced the Singhalese in Jaffna, the northern part of Ceylon. The coolies, who cultivate the coffee plantations of that

oriental paradise, are Tamils. They are the domestic servants of Europeans throughout Southern India, and are by no means unwilling to emigrate, being found in considerable numbers on the coast of Burmah, in Singapore, and in the island of Mauritius. The Telugu ranks next in point of antiquity and copiousness; but for euphony claims the first place among the Dravidian tongues. The Telugu was called Gentoo by the English at the beginning of the century. It is spoken chiefly on the eastern coast, and prevails inland as far as the Maratha country and Mysore. The other dialects are spoken by considerably fewer people, and are further separated in idiom from the Tamil, the representative of this family of tongues. Although all these languages are more or less characterised by the employment of Sanscrit words, they are fundamentally allied with those of the great Scythian nations of Central Asia, and have an unquestionable affinity to the speech of the Ugrian Finns of Northern Europe. There are some grounds for believing that the original religion of the Tamil races was similar to the demon worship of the Scythian races, before it was displaced by the Brahminism of Northern India.* With the immigration of the Brahmins came the use of the Sanscrit language in religious writings, and the introduction of Sanscrit words and forms of speech into the vernacular. At one time some form of Buddhism seems to have prevailed; but this has wholly disappeared with the rise and prevalence, since the seventh and eighth centuries, of the worship of Siva and Vishnu. The Tamil possesses a few works of high literary interest, too often disfigured by the "repulsive grossness which beslimes all Hindu compositions."

The gospel has very successfully been preached among these nations by various missionary societies. Upwards of ninety thousand persons profess Christianity. Into all the chief languages the Bible has been translated: by the Danish missionaries into Tamil, in 1726; by the Serampore missionaries into Telugu, in 1806; into Canarese, in 1809; by the Church missionaries into Malayalim, in 1829. These versions have since undergone revision and many changes; but the great population of Southern India can now read the wonderful works of God, "every man in his own tongue." The Tamil language, however, seems likely ere long entirely to supersede the Malayalim.

3. *Languages akin to the Hindi.*—These constitute that great class of forms of speech which are derived from the Sanscrit, and are spoken by nearly one hundred and fifty millions of the inhabitants of Hindustan. These languages stand in contrast to all the Tamil dialects. The Sanscrit tongues are inflectional in their parts of speech; the Tamil are agglutinate. The Sanscrit languages are the vernaculars of the great Aryan people, immigrants into India from Persia and Affghanistan, and the conquerors of the indigenous races whom they found dwelling on the shores of the Sutlege, the Jumna, and the Ganges. By degrees their conquests spread over the whole of Northern India; their religion was received by the conquered populations, and then extended, as we have seen, to the region beyond the Nerbudda. But who were the people they displaced? Some have said the Tamil races of Southern India; others that race, the

* Dr. Caldwell says that there are no equivalents for the words "graven image" or "idol" in the Dravidian languages. "Both word and thing are foreign to primitive Tamil usages and habits of thought, and were introduced into the Tamil country by the Brahmin with the Puránic system of religion and the worship of idols."—*Dravidian Comparative Grammar*, p. 33.

remnants of which exists in the mountainous regions of the north and south. There is, however, reason to suppose that the Tamils had been dwellers beyond the Vindhyan range for many years before the Aryan tribes entered on their career of conquest. Indeed, the Tamils may have been driven out by the races whom the Aryans found occupying the plains of Hindustan. These races are probably the people referred to in Sanscrit writings by opprobrious names, such as Mlechas, Dasyus, Rakshas, giants, demons, and the like, and who are spoken of as overpowered by the valour of the children of the sun and moon. Certain it is that the Sanscrit languages bear some evidence of the influence of a people speaking another tongue; and even the mythology of the Brahmins is not without some token of the existence of previous forms of belief.

The Sanscrit is closely allied to the Lithuanic and other forms of European speech. The chief dialects at present spoken in India, are—1, Hindi; 2, Cashmiri; 3, Gujarathi; 4, Bengali; 5, Oriya; 6, Mahratti. The Pali, in which the sacred books of Ceylon are written, is a dead form of the Sanscrit. Sanscrit itself has long ceased to be spoken. Of the six living languages given above, "the Cashmiri, Gujarathi, and the Oriya, are spoken not only over the smallest areas, but by the fewest individuals; the largest areas being those of the Marathi and Hindi, the largest mass of speakers being those of the Bengali language."* There are other dialects spoken in Sind, the Punjaub, the Konkan, Marwar, and other places; but they are all allied to the Hindi, and generally may be said to be Sanscrit, more or less decomposed and mixed with foreign elements. The Assamese appears to be a form of Bengali.

The Bengali New Testament was published in 1801, by Dr. Carey, the whole Bible followed in 1807. The Sanscrit New Testament was completed in 1809, and the entire Scriptures finished in 1818. From the Serampore Press came, in 1818, the Bible in Hindi; the Marathi New Testament in 1811; the Gujurathi in 1813; the Oriya in 1809; the Cashmiri in 1820; besides other versions in many of the local dialects of Northern Hindustan. These versions have since been greatly improved, and our missionaries are continually and particularly engaged in perfecting the Bengali, the Urdu, the Hindi, and the Sanscrit; thus providing the Word of God for upwards of one hundred millions of the people of India. About sixteen thousand persons profess to be the followers of Christ amongst these great populations, the result of missionary labour during the present century.

4. The Mohammedan conquerers brought with them into India their language. Persian became the language of the courts of law, the palace, and the camp. In large cities, where the Moslem influence was more predominant than it ever was in the country, as in Lucknow, Delhi, Agra, Allahabad, Patna, and Dacca, Persian nearly displaced the vernaculars, and where this was but partially effected it became much mixed with the ordinary tongue. This mixture of Hindi with Persian finally became the Hindustani or Urdu, the amount of Hindi varying with the population, according as it is more or less Mohammedan. "The Urdu is essentially Hindi," says Latham, "but it comprises more Persian and more Arabic words than any of the true vernaculars. It is written, moreover, in Arabic characters." The formation of this new tongue was greatly

* Latham, vol. ii., p. 297.

facilitated by the study of the Koran, and the introduction of Mohammedan law. It is spoken more or less throughout Northern India, and but partially in the peninsula, and there only in the districts under native Mohammedan rule. It is chiefly the language of Moslem cities. Go into the country and the people understand their own vernacular only.

The Rev. H. Martyn finished his translation of the New Testament into Urdu in 1808, and it was issued from the Serampore Press in 1815. The entire Bible, began by the Rev. J. Thomason in 1819, was completed by the London missionaries in 1842. Meanwhile, both the Serampore and Calcutta missionaries had issued the New Testament in Urdu, and Dr. Yates's version still continues to be regarded as an excellent one.

5. Some mention should be made of the Singhalese language. Learned men have not yet decided its true relation, either with the Tamil or Hindi class of languages. The sacred language of Ceylon is the Pali, a form of the Sanscrit, and "the Elu, or High Singhalese, the classical form of the existing vernacular, is manifestly allied to Sanscrit." The Singhalese people resemble the Aryan race rather than the Tamilian; while, in the rude and barbarous tribes of the Veddahs and Rodiyas, and in the prevalence of demonolatry in the island, we may find traces of a population which inhabited the country before the entrance of the present race or the establishment of the religion of Buddha.

The four gospels were translated into Singhalese during the reign of the Dutch, and printed in 1739, and the entire New Testament in 1783. A new translation was completed and printed in 1817. A Mr. Tolfrey was the chief translator; but he was much aided by Mr. Chater, of the Baptist Mission, and Mr. Armour, of the Wesleyan Mission. The Old Testament was then proceeded with, and the first edition was issued in 1823. Upwards of thirteen thousand persons are said to be connected with the missionary bodies labouring in this island.

The gospel has made some progress among all these races, and the servants of Christ, by their acquisition of the languages of the people and the translation of the Word of God into their many tongues, have laid the foundation for yet greater and more rapid progress in years to come. The difficult preparatory steps have been taken, and with such results as to leave no doubt on any mind that the gospel of Christ is the power of God unto salvation to the Hindu as well as to the European; to the miserable outcasts and Pariah tribes of Hindustan as well as to the savage clans of the Southern sea.*

FOREIGN INTELLIGENCE.

THE EAST.

CALCUTTA.—The decease of our highly esteemed brother, the Rev. James Thomas, has rendered necessary some changes in the arrangements for carrying on the work of the Lord. Mr. Thomas was for several years the pastor of the Lall Bazar Church, a church composed of Europeans, Anglo-Indians, and

* For the blocks from which is taken the coloured map that adorns this number, we are indebted to the Secretaries of the Church Missionary Society.

natives, and founded by the brethren of Serampore at an early period of their labours. The church has unanimously chosen the Rev. J. Sale, our missionary in Jessore, as their future pastor, and to this arrangement the Committee have given their cordial sanction. Mr. Sale will accordingly remove into Calcutta, and his place will have to be filled by one of the new missionaries preparing to go out this year.

The administration of the affairs of the Press has been undertaken by the Rev. C. B. Lewis, for which, both by training and acquirements, he is admirably qualified. In his hands, the Committee are confident the Press will lose none of its reputation for typographical excellence, while the printing of the Scriptures, and every description of missionary work, will be carried on with equal if not increased ardour.

Mr. Joseph Gregson, with his companions of voyage, Mrs. Jno. Gregson, and Mrs. Sampson, arrived in safety in Calcutta on the 11th December. The voyage was unusually long, but health was enjoyed throughout, and many opportunities were afforded our young brother to conduct Divine service on board, and to seek to benefit the souls of his fellow-passengers. Mr. Gregson expected to start for his station at Monghyr in about a fortnight.

HOWRAH.—Amidst much sickness Mr. Kerry has been enabled to carry on his work at this station. The attendance at the English service has very much increased, though the congregation is subject to continual change from removals and death. One young man was about to be reunited with the church, and there were existing many signs of earnestness and increasing spirituality. A young man, formerly a Mussulman, but for some years a professed Christian, has been baptized. When a boy he was a scholar in the school at Dinagepore, under the late Mr. Smylie. An additional native preacher has been employed, who has been trained in the Theological Class, under Mr. Pearce, for three years. His name is Gobindo, and his parents are Christians living at Serampore. Mr. Kerry feels much satisfaction in being able to take his part in all the labours of the native brethren and the church.

ALIPORE.—In the following brief note Mr. Pearce has given to us several interesting pieces of information. The reference to the employment of our native brethren is a very pleasing evidence of the improvement in the spirit of the Indian Government. Mr. Pearce's letter is dated November 8, 1858:—

"The young men of the class have all reached their several destinations, and six or seven of them are already engaged permanently as preachers. Two of them on leaving, married two of the girls of Miss Packer's school, and one of these has since found employment at Dinagepore as a schoolmistress. She has thus begun early to dispense the benefits imparted to her at Alipore. I think I have not told you before that I have had, since the spring of the year, a morning service in English for the benefit of the soldiers, and latterly sailors, who are stationed near the jail to guard it. The Government have formed what they term a Naval Brigade, consisting of sailors enlisted from the merchant ships in port. These are all trained as soldiers, but retain their sailor's dress. They are a fine body of men, and seem to endure the climate better than the soldiers. We have eighty of these men at Alipore, and about forty of them attend the English service with me at seven o'clock. I have had much pleasure in these morning labours, and I hope good is doing. Lewis and Wenger have agreed to carry it on during my absence. The soldiers were constantly changed, but the sailors are fixed. This renders labour for their benefit more hopeful. As a good many others from the neighbourhood have attended, I have hope that if this service continues we may form here a little English church in time.

"I cannot prolong this letter much, but I may say that the proclamation of the Queen's sovereignty seems to have diffused universal satisfaction among her countrymen, while the natives have received it here in a very hopeful manner. The Proclamation itself has given very general satisfaction. One paragraph might have been different, but the public spirit is against it, and it will prove innoxious.

"I hope, therefore, better times are dawning, and that the Lord is about to grant us manifest tokens of his favour. A respectable native, who has long been a secret disciple, like Nicodemus, promises to come next Lord's day for baptism. I am not quite sure he will, but hope he will. You will be interested to learn that the late pastor at Intally, Shem Chunder, has been appointed a *Deputy Collector* and

Magistrate, by Mr. Halliday. Native Christians will soon become increasingly in request. Oh, that they were better prepared by education to meet the demand for them! We must do more for their education—their English education. If we do, instead of being the tail, they will soon become the head among their countrymen. What can be done? Do think about it. Let there be an English school at each of our stations for *Christian* boys. Not for the missionary to drudge there in, but only to keep it going. The change of government will give a tenfold impulse to the learning of the English language, and our people should be prepared for the future. There is not a doubt that English will soon become the language of the courts. It must be so, as things move on.

JESSORE.—The fears entertained of the appearance of the rebels in this district of Bengal, in the early part of last year, were removed by the presence of some English sailors sent from Calcutta for the purpose. It would, moreover, appear, that there does not exist any deep hostility to the English rule. The natives are able to see that their chief oppressors are men of their own nation—the petty officials and the zemindars, who everywhere use the power with which they have been intrusted for their own selfish advantage. The indigo planters may be perfectly just, but their native servants will not forego their perquisites, nor diminish their unrighteous gains. "The Bengalis well know," says Mr. Sale, "that the worst and most heartless of their oppressors are their own countrymen. I am quite sure that the gospel of Christ, and that alone, is the only real cure for the woes of India. Nevertheless, a good and efficient police, the cleansing our courts of their vile cabals of lawyers, and the simplification of the procedure, so as to give the poor cheap and speedy justice, and those other measures for which the missionaries have petitioned, would do much to relieve the suffering poor, and to establish our Government in the hearts of the people." With regard to the work of the Lord, the state of feeling among the people betokens increased earnestness of attention. Two Hindu families about the middle of the year joined the mission. The new converts under Mr. Anderson's care were making satisfactory progress in knowledge, and his hopes are sanguine that they will become useful helpers in the mission.

PATNA.—Although the loyalty of the people of this important city has throughout the mutiny been very doubtful, no recent disturbances have occurred. The missionaries, Mr. Kalberer and Mr. Greiff, have deemed it best to occupy the mission-house at Bankipore, although Mr. Kalberer's house in the city has been retained for occupation as soon as it can be inhabited with safety. Rebel sepoys are occasionally caught in Patna, and the Jugdespore mutineers at one time approached within thirty miles of it. Mr. Kalberer gives us the following startling facts in reference to the causes of the mutiny. The time referred to was early in 1857:—

"At Ranegunje I fell in with the 65th Regiment N. I. That regiment was in a very excited state. I spoke to them when they came where I was preaching, but they opposed me in the fiercest manner. At first I could not understand what they meant by being so angry, till they told me that Government intended to make them Christians, and that Lord Canning came with this purpose. He had taken an oath at home to make all the Sepoys Christians by putting cow's fat and pig's lard into the cartridges. Numbers of them told me that they would fight against it, and give their last drop of blood. Some of the older ones told me that their young fellows are just like wild beasts, and that there is no doubt they would strike one down at any time. Having got now to the secret, I knew how to act with these men. I argued with them from day to day on the folly of such ideas, and pointed out to them what true Christianity is. At last numbers came to the conclusion, that to become a Christian one must become a Faqir. I said, Yes, every day a beggar at the gate of heaven. After some days I advised the officers of the regiment to represent the state of the regiment to Government. These Sepoys became so partial to us, that they would do everything to pull our garees and carts over rivers, with my wife and children; from the bazaars they would send us fowls, milk, wood, and would frequently inquire into our wants."

"That very regiment volunteered for China, and is now there. Amongst these people was the fear of being *made* Christians; as soon as they became acquainted with what true Christianity is, their fear

subsided. I found, also, that the annexation of Oude was not welcome, as, of course, it was not to any other Mohammedans. This I found to be the case in Calcutta and Gya and other places."

"The chief instruments in bringing about this mutiny have been the Mohammedans. As a proof I might mention some incidents I met with before the outbreak took place in Calcutta. When I was there a short time in 1857, the Mohammedans were very fierce, much worse than in Patna. There I got several hints that soon their time would come. This I generally treated with contempt, and told them that their time never would come in this land as long as they were Hindoos and Mohammedans. When I came up to Gya I found the Mohammedans there in the same state. I particularly recollect a young fellow telling me that in a very short time we should see; when an elderly man took him by the arm, and went away with him. In Patna I found a Hindoo, an up-countryman, talking in that way; he told me that in three months we should be all turned out of the country, and so violent was he against us, that I told him that it appeared that he was going about the country to excite people to rebellion, and if he would not keep silent I would try to get him apprehended, when the others took him away. Now, from these incidents, it appears to my mind clear, that the followers of the false prophet were the chief instigators who brought about the revolt, and that the Hindoos followed them with various false reports; and seeing the land almost without any European troops, they found now the best time to do so; and I believe they would have succeeded had not the true Christians lifted up their voices to heaven, for indeed it would have been no difficult task to bring their plan to a successful issue."

These remarks from one intimately conversant with the language and habits of the people are of much value in pointing out some of the original sources of that great event which has so signalised the year 1857.

CUTWA.—After the decease of Mr. Parry, Mr. Williamson assumed charge of this station, and a short time afterwards visited it. He thus reports the incidents of his visit under date of July 14, 1858.

"On inquiry, I found there was no call for a meeting of the Church, there being no candidates for admission by baptism or otherwise, nor any cases requiring the exercise of discipline. On Lord's day, I preached in the morning, and administered the Lord's Supper in the afternoon. Congregations small, comprising, besides children, only five men and fourteen women. The number of native Christians here has been much reduced since Mr. Carey's death, many having left in search of employment. When the Parrys who are still here leave, the reduction will be still greater, at least four more. We had a monthly prayer meeting for the spread of the gospel on the following Monday, which was well attended. The schoolmaster, who was supported by the Society on a salary of 5rs. a month, had left for his native place, Jessore, a few days before I came, on account of not being able to obtain scholars. The Christian children, both male and female, are at first taught partly by Miss Parry, and partly by one of the native preachers, who stays at home in the morning for the joint purpose of teaching and conducting public worship. Since I came here I have been going about with the native preachers to the bazaars of Cutwa, and neighbouring villages around. The people, chiefly Hindoos, hear well without making any reply, often expressing their assent to what is said. I have read the native preachers' journal for the last three months. They seem, from it, and from report, to be diligent in their work. Both of them are pretty good preachers, and steady well-behaved men, but appear to be deficient in what we want so much to see in them and others—more zeal and devotedness to the great cause in which they are engaged."

Mr. Williamson again visited Cutwa in the month of September, and spent the time in labours similar to those reported above.

AGRA.—During his residence in Agra, Mr. Parsons has continued diligently to labour at the revision of the New Testament in Hindi, which has now proceeded to the end of the Gospels. The early morning was devoted to preaching in the bazaars of the city, and at the ghauts of the Jumna, the rest of the day being spent in the revision. From a letter dated July 23rd, we extract the following particulars relative to the state of the mission:—

"The native Christians composing the Chitoura community are all, I think, in the service of Government in Agra or Futtygurh. In one of my letters I mentioned that Bernard thought some of them would be happy to return to Chitoura when it was re-established, especially in case of brother Smith's return. But he has re-

pestedly said that it does not appear likely that they will, as their emoluments are so much greater than what they could possibly earn at their trade.

"Here, in Agra, some of them are living in the fort in quarters assigned to them by Government, and some are living in the outhouses of the Mission bungalow. But it will be necessary for them to remove from the outhouses when the mission house is repaired; and then, 'Is the Mission to charge itself with the duty of providing dwellings for them?' becomes a question for decision. On the one hand, if the Christians have to seek houses for themselves, either they will obtain some kind of dwelling from Government, or they will rent houses in the bazaars, and so be scattered here and there among the heathen. And it might be said that thus their children would be exposed to much evil by hearing and seeing heathen and immoral words and practices; and they, being thus scattered, could not be so regularly gathered for worship and instruction, or be under such strict supervision. And again, it may be said, that if the mission should provide dwellings, the Christians, being now in receipt of good salaries, might pay rent sufficient to cover the expense of repairs, at least. On the other hand, it may be urged, that the erection and charge of houses for native Christians is a sad burden on a missionary's time, and involves cares very foreign from his special work, the distractions of which it would be by all means well for him to escape, unless some important end be gained by his enduring them.

"Bernard has got the two bungalows at Chitoura and the chapel roofed in; brethren Gregson and Evans went over the other day to see them.

"Bernard is taking charge of the Chitoura people here in Agra. They assemble in the Purtapura chapel for worship, and we have sometimes a congregation of fifty persons, inclusive of children, but the numbers vary very much. Thakoor Das remains at Chitoura, and goes out preaching by himself, or with Bernard, when he goes over. The village work is that for which he is best fitted, and in which he feels most at home. It would be well for him to have a companion. But I know of no one suitable to employ as a native preacher; and it would seem better not to engage persons in such a work, unless evidently qualified from above. The paucity of native helpers is no less distressing than that of European labourers, and no less calls for the earnest prayers of the churches to God, who alone can supply the deficiency by his grace.

"Chitoura, now that the community has removed to Agra, will be just a preaching station, with the advantage of being some fourteen miles nearer to the large towns or villages in the southern part of the Agra district, and to the districts beyond. Mr. Smith will be unfettered for preaching and itinerating, and will have a great multitude of people within reach from Chitoura.

"In our preaching to the natives, we continue to receive the same encouragement. We notice many more Mussalmans among our congregations in the city. As yet, however, they are very quiet, and only an instance or two has yet occurred of their arguing against us, as formerly. I expect they will gradually grow bolder. Several persons have come to us professing to wish to become Christians, but affording no proof of an intelligent appreciation of the subject. We might expect, from the altered conduct of Government towards native Christians, that many such cases will occur. We were amused at the straightforward avowal one man made of his object. He had previously been receiving instruction from the Church missionaries, and he said Mr. French had told him he would be prepared for baptism by another month's instruction. It is not likely this was at all a correct report of Mr. French's words; however, he said, 'Now instruct me a month longer, and then baptize me, and give me a certificate of baptism, and then I will go and get a living.' Doubtless this is a correct account of the motives of many who profess an interest in Christianity. I make it a first object to disabuse the minds of all who come, of any idea of temporal advantage, and, in consequence, there are few who visit me a second time. I see but little difference in the prospects of success on account of the mutiny, so far as the feelings and belief of the people go. There is the same belief in falsehood, there are the same old arguments, there is the same levity and insensibility. We depend, as ever, on the power of the Holy Spirit to convert."

BENARES.—Under date of August 6th, Mr. Heinig reports the following pleasing incidents:—

"Since about a month, almost daily, scholars of all ages come to me on their way home from the Government College, and inquire about Jesus Christ, his divinity, and how he is the Saviour; also from the city, several come and make inquiry about Christianity; some of them read the gospel with much attention; frequently, when they have read Matthew as far as the 9th chapter to the 7th verse, there they stop—

the question which our Lord put to the Scribes puzzles them; and when they ask me about it, I generally make them read it over again, to the end of the 8th verse, and then I put the same question to them and make them think, and they soon come to the conclusion that *both* are difficult; upon which I show them the divinity and humanity of our Lord, which they fully admit; but then I make them reflect that such a Saviour we indeed need, who is a sinless human being, so that there may be room in him to take upon himself our sins, and carry them away, &c.; all this, then, affords a great scope for discussion, and I am glad to add, that they leave me satisfied with the explanations. The attention of the people in the city to the preaching is also very remarkable, they listen now *really thoughtfully*; however, I will not be too sanguine in my expressions, but will hope on and pray on, and shall rejoice if I soon should see people come forward to embrace the gospel as those in Mulianah, near Meerut."

DINAGEPORE.—Mr. and Mrs. M'Kenna have suffered much from sickness, and by the direction of the medical officer of the station have gone down to Serampore. At present they are staying at Sewry, Birbhoom, and have found benefit from the change. Mr. M'Kenna thus reports the state of the mission at Dinagepore:—

"When I left Dinagepore, everything as regards the missionary native Christian community, appeared in a satisfactory state. It is true there is not that life and energy that could be desired (although there are one or two who make independent efforts to communicate the gospel to the heathen), but the moral tone of the mission is good; and when this can be said for any mission in India, it means a very great deal. Our girls' school, too (perhaps the most important part of a mission), though limited in numbers, in other respects is flourishing. On the whole, the young people, both in knowledge and good sense, are a vast improvement upon their seniors. One or two are waiting for baptism, and are now undergoing a course of instruction preparatory to it; and one has recently been admitted to the church, of whom we hope well. Another of our lads, too, has been placed at Serampore, making the third from Dinagepore, at that institution, who are supported by their parents. One of our boys we recently lost by death; his last moments, as also the tenor of his short life, manifesting that fulness of faith in the Saviour's atonement which leaves no doubt as to his gain by the change from time to eternity. His death proved instrumental to the cause of Christ, in reclaiming a backslider, and also in the conversion of his mother."

COMILLAH.—Mr. Bion has furnished us with the following interesting account of his visit to this station, and of his labours while there. It is dated September 13, 1858:—

"In Comillah we have now a neat Christian village, and a chapel will, I hope, be finished on my next trip there in September. The Church appears to be getting on pretty well, and one or two European residents take much interest in them.

"There are a few candidates, who probably may be added to the Church on my next visit. Four or five members are still in the hills, but they have sent word that they would come over and settle down in Comillah after the harvest; so that by the end of this year the 'Kundal Church' becomes extinct, and will assume the name of Comillah Baptist Church.

"Radha Mohun, who is now with his family permanently settled there, gives me much cause for gratitude to God. He is just the man for them, and is much liked by them.

"During my stay in Comillah, I preached in the company of Joy Narayan, Ram Jibaa II, and the Tipperah Bhisonath, daily, in the middle and both ends of that large bazaar. For the first two or three days we had bitter disputes with Brahmins and Hindus, Deists and Mussalmans, but our audience increased daily; and on the Mussalman 'Bucker Eed' day, we had, from seven in the morning till noon, so many as 500 and 600 hearers.

"On many a Mussalman's face could be seen angry features, and one day one of them disputed for an hour very warmly and passionately. Another said: 'We will not now dispute with you, but wait till the Rajah from the West arrives, when Mohammedanism shall crush Christianity. Then you Ferringhees will be all driven out of the land.' We replied: 'That it is not likely that we and our religion shall be uprooted from India; he had better dismiss his hopes of the Mussalman Rajah, for there will none come to this part of Bengal.'

"Each day my introduction to my address was a few sentences to the effect: 'That we were not Company's servants, get no pay either for ourselves nor for books from the Company, and that between the

Company and ourselves there was a great gulf, so that we never shall enter the Company's service, nor will they employ missionaries.' I can assure you this told on many of the hearers.

"On the Bucker Eed I preached boldly from Gal. i. 8, and fully exposed Mahomed as an imposter, whose doom is sealed. To my astonishment perfect silence prevailed throughout.

"Each successive day, as soon as I arrived at the one end of the bazaar, crowds came from all sides, walking along with me to the preaching spot, and then decently and orderly posted themselves before us. What was remarkable was that the people did not go and come, but stood still for three, and even on some days, for five hours to listen to our preaching. One day a Muhajun said to our preachers when we had done: 'Alas! alas! The Padri Sahib seems to take all Comillah by storm; daily more people run after him; in this way we all must become Christians!' On my way up and down, we had less encouraging work. At Companyganj, an elderly Brahmin would not believe that we had no connection with the Company. He insisted before a crowd that we were its servants and paid for our work. He said: 'The more you can make Christians, the higher your salary from the Company will be, and this is the secret why you, every now and then, come this way and urge us so hard to believe in your Jesus Christ.'"

DACCA.—Our readers will peruse with interest the following thoughtful remarks of Mr. Robinson, on the effects which the mutiny has produced, and its probable influence on the future evangelisation of the country. As Mr. Robinson was born in India, and is thoroughly master of the vernacular, his opinions are of much weight.

"To a careful observer, the cause of Christ here is not without signs of a triumph which may not be far off. Both Christianity on the one hand, and false religion on the other, seem to be gathering up their strength for a mighty conflict. Perhaps these signs would not be detected at first. Were you to accompany us to the bazars and the corners of the streets, you would think that the mutinies and war had not been heard of by the people. The Sepoys have been fighting for religion, and the people know it; indeed, the masses firmly believe that the Government did secretly design to Christianise the whole land; still their demeanour towards the Christian preacher has undergone no change—they listen with the same apparent apathy; they start the same absurd objections; they clamour as loudly as ever for the tracts and gospel. You would think that the convulsions that have rent their land would have led them to adopt a more decided attitude either for or against Christianity. But though the surface is unruffled, the waters below are in commotion. This is particularly the case among the Hindus; the Mohammedans have all along had a better understanding of the real origin of the rebellion. How do we ascertain that the native mind is thus unsettled? Let me tell you. The credulity of the people is astonishing. They believe, and are influenced by the most outrageous nonsense that any idle or mischievous fellow may like to invent. They believed, not long ago, that the reason why the price of rice had risen was that the Government had bought up all the rice in the district, and had sent soldiers and sailors to Dacca to cook it and compel them to eat it with a view to destroy their caste! Why are the people so ready to accept such nonsense? Because they are alarmed. They have no faith in the stability of Hinduism. The man who sits up at night expecting his house to be broken into, starts at the slightest sound, and thinks the robbers are coming. So it is with the Hindus. They are in great fear lest their religion should perish. They have hitherto unjustly suspected the Government of having some secret plan for destroying it; they feel that danger from some quarter is near, and are alarmed at every sound. And their fears are not altogether groundless. They have certainly wronged the Government by supposing that its authority would be used for the suppression of any of their abominations; still there is danger. The people are confounded. There has been war, say they, but the predictions of our sages have been falsified, and the Ferringhee is alive and still rules the land. What is to happen now? Can it be that our religion is a delusion from beginning to end, and that this Christianity must triumph after all? Is it possible that Jesus Christ after all is the true Saviour? I believe this to be a fair representation of the state of the native mind. The thoughtful among the people, many of whom we have long been acquainted with, are anxiously thoughtful; they are, to borrow a word from my native preacher, who has noticed the same thing, 'bewildered,' and listen with marked attention to the story of Jesus Christ. They fear to speak out on the subject from a vague apprehension that by so doing they may in some unaccountable way be precipitating the

threatened catastrophe, or bringing on themselves the displeasure of the Government.

"I have a Hindu, who is a candidate for baptism. He behaved like Nicodemus for some time, but he is resolved now to profess Christ.

"You will also be pleased to learn that a work has been going on among the men of her Majesty's 19th Regiment stationed here. Three were baptized by me about a month ago, and I hope to baptize two more to-morrow. There are others with their faces Zionwards. I feel very anxious on their account, when I think that they may at any moment be called into the field, and encounter the messenger of death."

CEYLON.—COLOMBO DISTRICT.—The Gonawelle station has, for a time, been supplied by Whytoo Nadan and Mr. Allen, with the assistance of the deacons of the Pettah church. The little chapel at Hendelle is at length finished; the cost has been about £20, chiefly provided by friends on the spot and native aid. Grand Pass congregation has been supplied, since the removal of Mr. Ranesinghe to Kandy, by Mr. James Silva, of Matura, from whose labours in the chapel and streets of the town the best results may be hoped for. The school was temporarily closed by the removal of the schoolmaster elsewhere. The Pettah church was peacefully pursuing its way, and finding in the gifts of its members the spiritual instruction which the absence of Mr. Allen in the jungle prevented him from supplying. Earnestly does Mr. Allen urge the committee to furnish the mission with another missionary; but in the present dearth of men offering themselves this is at present impracticable. The repeated attacks of ill health to which Mr. Allen has been subject, gives this appeal still stronger force. "The work languishes," says our brother, "and I cannot help it. So long as I can hold my post I cannot desert it for a change of air, even for a time." Will not the Lord's people cry mightily to the Lord of the Harvest for more labourers?

KANDY.—Mr. Carter continues actively occupied in his revision of the Singhalese New Testament. "I have frequently," says Mr. Carter, "put a copy of our work into the hands of an intelligent, well-educated, and unprejudiced native, and requested him to sit down for half an hour and look it over. The result has invariably been that he has said, 'It is very plain, lucid, and easy to be understood.'" This result is gained generally by the absence of ancient and obsolete forms of the verbs, and its adaptation to the present use of the language. During a journey to Colombo in the pilgrimage season, Mr. Carter took occasion to distribute a large number of tracts, and to preach many short sermons to the numerous pilgrims on the roads.

AUSTRALIA.—Our esteemed missionary, the Rev. James Smith, arrived in Melbourne on the 25th September. Some severe weather was encountered on the voyage. Every facility was afforded him for holding religious services on board. So long as the weather permitted, two services were held every Sunday on the poop. During the cold and wet weather the congregation gathered in the saloon and also in the steerage. Lectures were also given in the week in the steerage by Mr. Smith and other passengers. The tracts given by the Religious Tract Society were very useful. Many missionary meetings and lectures were held in different towns of the colony, at Melbourne, Geelong, Ballarat, Forest Creek, Cuttemaine, Kyneton, Brighton, &c., and the foundation laid for a widespread interest in the mission cause. We extract the following reference to one of these meetings from the *Christian Times*, a paper conducted by our esteemed friend, the Rev. James Taylor:—

"The first lecture at the Kyneton Athenæum was delivered on last Wednesday evening, by the Rev. Mr. Smith on the Mutiny in India. The lecturer has long been engaged as a missionary in India, and returns shortly to the scene of his former labours. It is impossible in a few words to do justice to the eloquent, interesting, and instructive manner in which the subject was treated. The attendance was numerous, and the lecturer was listened to with that riveted attention which hesitates to interrupt an impressive narrative by useless applause. At the conclusion, however, upon the proposal of a vote of thanks to the lecturer, the audience rose and expressed their unanimous appreciation in an emphatic manner. The handsome contribution of £34 18*s.* 6*d.*, on behalf of the Baptist Missionary Society, was produced by Mr. Smith's lecture."

Mr. and Mrs Smith sailed in the *Conway* for Calcutta on the 13th Nov.

EUROPE.

FRANCE—MORLAIX.—Since his return to his station, Mr. Jenkins has furnished us with the following interesting facts. His letter is dated November 4, 1858.

"Our congregation had met regularly every Sabbath morning during my absence, for public worship, which was done by reading a discourse out of the works of M. Napoleon Roussel, singing, and prayer. The French lady, who renounced the Church of Rome just at the time I left for England, continues firm in her decision, and grows in gospel knowledge and piety. She is different in some respects from our other converts. Having been brought up according to her station in life, she has read much, has seen the world and its varieties, but from her youth she had felt a certain dissatisfaction with Romanism, according to the light of reason, which guide drifted her considerably on the ground of rationalism, so as to tempt her strongly to deny the divinity of Christ, which is the case with not a few of the educated Catholics. She has now to combat this error on Scripture ground, and I trust she will be enabled to triumph fully over it by the grace of God. She feels the great need of possessing true religion, and attends our worship as often as she can, besides which, I have religious conversations with her. She meditates her Bible, and reads good and edifying books, such as "D'Aubigné's History of the Reformation." One of the teachers is gone to pass some time with her, at her own entreaty, and there are six persons who receive daily lessons. Moreover, there are a few again under serious convictions. The two last times I have been to see Mdlle. ——, I was invited to read and explain a portion of the gospel, with prayer, to the people working for her. This lady does great good by her acts of charity to the sick and poor. There is a Catholic chapel by her house, and her property, which she very cordially offers me to preach the gospel in, and I expect it will be made use of in time for that purpose. The curé, as yet, has not dared persecute her as he did the other converts from Popery in this parish.

"I must tell you the interesting fact that I had last month to marry a French officer, who distinguished himself in the Crimea, and received the cross of the Legion d' Honneur and Queen Victoria's medal. Moreover, as he was desirous of marrying a young woman without fortune, which the French Government does not allow, the Emperor gave 25,000 francs in favour of the young lady, in order to enable them to marry. Some months ago he bought a Bible, and was the means of selling two others to his fellow-officers. Having convictions in favour of Protestanism, and reasons to be displeased with the priest, he came and asked me to marry them, which I accordingly did. His witnesses were Catholic gentlemen, among whom were the Captain of the Gendarmerie, and two other officers. The Commissary of the Police and a few gendarmes were on duty, to see that no one should attempt to annoy us, and all passed off very quietly. This is a remarkable event. The married couple attend our worship regularly, take part in our singing, &c., and are much pleased with the change. They are persons of sincere religious sentiment. This officer is author of an interesting pamphlet on the Crimean War, in which he lauds the principles of the Peace Society."

NOTES AND INCIDENTS.

BIBLE TRANSLATION SOCIETY.—The Secretary begs to acknowledge the receipt of £3 8s. 10d. from a friend in Cheltenham, who wishes it to be inserted as "Sabbath Offerings in the Family." He also takes this occasion to intimate, that as the annual accounts are closed on the 31st March, friends having remittances of subscriptions or collections, will have the kindness to forward them before that day. The Committee have again voted the sum of £200 in aid of the translations of the Scriptures in India, making a total of £900 since April, 1858.

THE HOME WORK OF FOREIGN MISSIONS.—1. A Monthly Missionary Sermon by every Pastor; 2. A Missionary Periodical in every Family; 3. A stated Contribution from every Christian; 4. A Penny-a-week Collection in every Sabbath School; 5. The Missionary Concert of Prayer in every church. The system embracing these five things is simple, economical, practicable. It has been proved, and when universally adopted, the missions will have all the means needed to supply every want. — *American Missionary Magazine.*

THE QUEEN'S PROCLAMATION TRANSLATED.—It is to be deplored that the translations which have been made into the vernaculars of India, of the Queen's Proclamation, and which have circulated through the length and breadth of the land, are for the most part mere caricatures of the original, and not only fail to present its real meaning, but make representations directly contrary to its meaning—representations that virtually endorse the traditional policy which has been so dishonourable to our Christian character and our holy religion. The translations executed in the Hindustani of the North-west Provinces and the Bengali, have not reached this country, so far as we are aware; but those executed in the vernaculars of the south and west of India have come to hand, and been submitted to competent scholars, and pronounced to be highly censurable, as misrepresenting the meaning of her Majesty. The translation in Hindustani, issued by the Madras Government, we have ourselves carefully perused, and we are necessitated to declare that it wilfully perverts her Majesty's words, and its tendency is to deceive the Mussalmans for whom it has been written. In the paragraph on the religious question, the words used by her Majesty, "We disclaim alike the right and the desire to impose our convictions on any of our subjects," are thus rendered by the Government translator: "That her Majesty acknowledges that it is not her right, or work, or wish, to turn the hearts of her subjects to her own convictions." And is it so, that her Majesty does not wish to turn the hearts of the Hindus to Christianity? Of course such is her desire, and her servants in India misrepresent her, to her own displeasing and to the dishonour of the faith.—*News of the Churches.*

THE QUEEN'S PROCLAMATION IN ORISSA.—One sentence arrests the attention of every reader. It is easy to translate and as easy to understand. It is that in which the Queen avows her firm reliance on the truth of Christianity. It is, I have reason to believe, distasteful to the respectable Hindus, and cannot be less so to the intolerant Mussalmans. There is also in this place an evident desire to interpret other clauses, so as to convey the idea that, though the Queen herself believes in Christianity, she does not desire her Indian subjects to do so; but it will not succeed. The avowal of the Queen is, however, very gratifying to our native Christians. I yesterday inquired of one of our young people whether he had read the Proclamation. "Yes," he said, "how excellent is that part about Christianity!" I inquired of another what he remembered of it. His answer was, that "the Queen said she firmly believed in Christianity; that she also told the rajahs and princes that if they were determined to fight with her, she would take care that they should be punished; but that she did not wish to fight." There are other parts of this important document that will give general satisfaction, such as her not wishing an extension of territory; her service being open to all races and creeds; her respect for the feelings of attachment with which the natives regard their ancestral lands; and the act of grace; but my belief is that no reader of the Proclamation will forget that the Queen has openly avowed herself a Christian.—*Rev. J. Buckley, Cuttack.*

CHRISTIAN POPULATION OF CEYLON.—Although Christianity comparatively has made considerably more progress in Ceylon than in Continental India, yet the mass of the people are still idolaters. The bulk of the Singhalese are Buddhists or demon-worshippers; the Tamils worship the Hindu idols; while the Moormen and Malays are Mohammedans. The few Parsees are fire-worshippers. The professors of Christianity of all classes are under 150,000. The Roman Catholics claim 150,000 adherents, but we should think this is far above the mark. We should think 100,000 nearer the number. They concede 40,000 to the Protestants, and we suspect this is beyond the utmost limit. Of the Europeans, including military, we suppose about one-half profess to be Episcopalians, say 1,250. The others may be about equally divided between the Roman Catholics and the Presbyterians, for be it remembered that a large proportion of the coffee planters are Scotch Presbyterians, while a good number of the soldiery are Roman Catholics. Of the 4,000 burghers on the other hand, we suppose that more than one-half belong to the Dutch Presbyterian Church, while a good many are Roman

Catholics, and a few are Wesleyans and Baptists. Of the 6,500 Europeans and burghers then, we may suppose that about 3,000 are Episcopalians, 2,250 Presbyterians, 900 Roman Catholics, and 450 Wesleyans and Baptists. Of the native adherents of Protestant missions, we have reliable statistics from which we gather that the natives attached to the various Protestant missions are about 24,400. Attached to the Church Mission are 7,800; Propagation Society, 3,000; Wesleyan Mission, 8,500; American Mission, 2,800; Baptist Mission, 2,000. The Americans are either Presbyterians or Congregationalists. Looking therefore at the above figures, it would appear that out of the 1,700,000 inhabitants of Ceylon, 130,000 profess Christianity, viz.:—

Roman Catholics of all classes		100,000
Protestants do. viz.:		
Episcopalians	12,000	
Presbyterians and Congregationalists	5,200	30,000
Wesleyans	8,700	
Baptists	2,200	
Total Christians		130,000

Of whom 2,500 are Europeans, 4,000 burghers, and the remaining 123,500 natives.—*Ceylon Observer.*

HOME PROCEEDINGS.

SCHOLARSHIPS FOR SERAMPORE COLLEGE.

A very kind friend of the mission has laid before us a proposal to found, at Serampore College, one or more scholarships, to be called respectively the Carey, Fuller, or Ryland Scholarships, as the case may be, for the education of native Christian young men for the ministry. He will contribute two or three ten-pounds for as many scholarships, if the plan be carried out. To facilitate his object, we may mention that from £60 to £100 will be a sufficient sum to invest in Indian securities for each scholarship. We shall be happy to give any information that may be required, and to be the medium of thus transmitting to posterity the names of men held in so much honour among the friends of the Baptist mission in India.

MISSIONARY HERALD.

It has been suggested several times that the *Herald* should be sent regularly by post, every month, to the pastors of all Baptist churches, for their use at the missionary prayer meetings. It is in the highest degree desirable that it should be in the hands of every pastor for the purpose specified. But every copy would cost the Society the postage of one penny, and the publishing price of the *Herald* being only one penny, the cost of it would thus be doubled. Now as every bookseller in the kingdom will supply our friends with it for one penny, we suggest that the Secretaries of the Auxiliaries order the *Herald* for their ministers at the booksellers, and deduct the one shilling a-year from their remittances, unless some kind friends should agree to supply their pastors gratuitously. In this way the Society would be saved at least one-half the expense of sending the *Herald* to the ministers of the contributing churches. If the suggestion of our kind friend were fully carried out, and *Heralds* sent every month to the pastor of each contributing Church, about a thousand monthly would be needed. The cost of the *Herald* and the *postage* together would be nearly £100 a-year. We are quite sure when our friends' eye passes over these lines the reason why we do not concur in the suggestion will be very obvious.

ANNUAL SERVICES.

These will commence on the 21st April, and continue over the 28th. The Annual Sermons will be preached by the Revs. J. H. Hinton, M.A., and J. P. Chown, of Bradford. At the annual meeting the Right Hon. the Earl of Carlisle will preside, and the following gentlemen have cordially consented to take part in the proceedings :— Rev. Charles Stovel; T. Morgan, our missionary at Howrah; W. M. Punshon, of the Wesleyan body; and J. Mullens, of Calcutta, missionary of the London Missionary Society.

Mr. and Mrs. East embarked for Jamaica on the 17th. Their visit to this country has proved most beneficial to their health; and the interests of the Calabar Institution, and the Jamaica Churches generally, have, we trust, been promoted by Mr. East's intercourse with the committee and with the friends in different parts of the country.

Our friends are aware that the state of affairs in Jamaica has engaged the anxious concern of the Committee. Several efforts have been made to secure an efficient deputation to visit the churches. This step has been urged upon the Committee repeatedly by the brethren in Jamaica. We have great pleasure, therefore, in stating that Mr. Underhill has complied with the request of the Committee to visit the West Indies, and no effort will be spared to get a suitable colleague to accompany him.

A public meeting (attended by Mr. Underhill, on his way to Scotland) was held at Liverpool, on the 23rd, in connection with the departure of Mr. and Mrs. Innes, for the West Coast of Africa. Their presence there will be a great advantage just now, as Mr. Diboll's health has been very much impaired of late.

Mr. Morgan has finished his engagements in Wales and Ireland, and attended meetings at Biggleswade and its vicinity. Mr. Pottenger accompanies Mr. Underhill to Scotland. Mr. Crowe has been to Isleham, Dr. Hoby to Dunstable, and Mr. Trestrail to Chesham and Leicester. At the latter place the visit was on behalf of the Indian Special Fund, to which the friends there generously gave rather more than three hundred pounds!

NOMINATION LISTS.

In accordance with the practice established the last two years for the nomination of persons eligible for election on the Committee, at the ensuing General Meeting of the Society in April, the Secretaries will be happy to receive from any Member a list of names from which the Nomination List will be made. No letter can be received after the 31st of March.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

The treasurers and secretaries of auxiliaries, and friends having monies to remit, will be pleased to bear in mind that *prompt* remittance is desirable, as the accounts for the year close on the 31st.

IRISH CHRONICLE.

MARCH, 1859.

ANNUAL MEETINGS.

THE Committee have much pleasure in stating that the Rev. CHARLES STANFORD, of Camberwell, has kindly engaged to preach the Annual Sermon in behalf of the Society on Friday, April 22nd, and that SAMUEL M'CURDY GREER, Esq., M.P. for Londonderry county, has promised to preside at the Annual Meeting to be held on Tuesday, April 26th. The Rev. C. M. BIRRELL, of Liverpool, the Rev. W. WALTERS, of Halifax, and EDWARD CORDEROY, Esq., of London, have consented to speak on that occasion. Particulars of the Meetings will be given in the "Chronicle" for April.

RATHMINES, DUBLIN.

The Reports furnished by ministerial brethren continue to be greatly cheering. The Rev. R. H. MARTEN, of Lee, says:—

"I look back with much pleasure to my visit to Dublin, and the two Sabbaths that I preached at Rathmines. The hall was well filled. So soon as a suitable place of worship is erected, and an efficient minister is appointed, an influential congregation of believers will, I am persuaded, be gathered together in the fellowship of the gospel. I hope the time is not far distant when Dublin will be the centre of missionary work in Ireland, as it ought to be, and, I trust, the Rathmines movement will be the precursor to many similar to it."

The Rev. JOHN STENT, of Notting Hill, writes:—

"I had the satisfaction, during my stay, of suggesting two or three channels through which I thought the Committee [at Dublin] would advance the interests of the cause. . . . The principal was to induce them to call a meeting to start the Building Fund. The meeting was held on Monday evening, January 17th, and though a very stormy night, the Hall was quite full. Mr. H. TODD was in the chair, and everything went off in the most pleasant manner. Two hundred and fifty pounds were promised towards the Building Fund; but the moral effect of the Meeting will be of much more value than its mere money worth. I believe the Committee intend to canvass the city at once for contributions, and to get plans for the building. On the whole I feel very much confidence that there is the beginning of a most valuable Christian effort for the city, the influence of which will be felt, I trust, far beyond the city itself."

The Rev. SAMUEL MANNING, of Frome, says:—

"I went to Dublin, if not prejudiced against the movement at Rathmines, yet with very grave doubts as to its expediency and feasibleness. My visit has removed the objections I before felt, and given me a very strong conviction of its great importance. I still anticipate considerable difficulties, none of which, however, are insuperable; and if they can be surmounted I confidently hope for a signal success. The requirements, humanly speaking, are two; first, a fair amount of pecuniary assistance from England, enabling the friends engaged in the movement to open a commodious and attractive chapel, without the encumbrance of a heavy debt;

secondly, a pastor, at once earnest, judicious, evangelical, and possessed of a fair measure of popular talent. Materials are existing there for the formation of a church second to none in Ireland, and which bids fair to become, not merely self-sustaining, but to exercise an important influence throughout the whole extent of the sister island. It is seldom that so promising an opening presents itself. I trust that our churches will avail themselves of it, and not allow so hopeful an enterprise to fail through lack of sympathy and co-operation."

The Local Committee have given a Report of the Meeting referred to in one of the preceding letters. The friends of the movement will read that Report with interest; it is, therefore, inserted in the "Chronicle."

"On Monday evening, the 17th instant, a Public Tea Meeting, in aid of this object, was held in the Rathmines Hall, corner of Rathgar Road, HENRY TODD, Esq., in the Chair.

"The Meeting was opened with Prayer, by the Rev. J. STENT, of Notting Hill, London.

"The Secretary read a letter from the Rev. J. D. SMITH, of Kingstown, expressing his regret at being unable to attend, and his warm sympathy in the object of the Meeting; and also announced that letters had been received from the Rev. Dr. KIRKPATRICK, Rev. J. HALL, &c., &c.

"The following Report of the Committee was read by the Secretary, and adopted by the Meeting:—

"'The Committee on whose responsibility this Hall was engaged for Public Worship, have great pleasure in laying before this Meeting a Report of the circumstances in which they are now placed.

"'In the month of February last year, with the concurrence, and under the auspices of the BAPTIST IRISH SOCIETY, the Hall was engaged for a short period, for the purpose of endeavouring, in dependence on the blessing of God, to collect a congregation preliminary to the erection of a new chapel for this suburb of our city. The result thus far has realised the expectation of the most sanguine of its friends. The ministry of the gospel has been sustained here, by brethren from England, with the kind assistance of some brethren at home. A blessing has attended these ministrations of His servants, in the edification of His people, and we have reason to hope that, in some instances, souls are under the awakening of deep conviction of sin, and the need of an interest in the precious blood of Christ.

"'The expenses thus far have been met from two sources. The Society has defrayed those incurred in the visits of the ministers,—the weekly offerings, and some private special contributions, have defrayed those of rent, lighting, &c., &c., and the Committee are now free from any anxiety on this part of the undertaking.

"'This Meeting was invited with a view to the promotion of the ultimate design contemplated by the Committee and Society. We are all sufficiently acquainted with the character of the neighbourhood to know that an enlarged evangelical effort is much needed. A population of some ten thousand reside within the district, with but little opportunity, *locally*, of hearing the gospel. This want, long felt, we propose to satisfy. A piece of land has been offered us in Grosvenor Road, for a lease of 999 years, at a ground rental of £14 per annum. We propose at once to obtain plans for a new chapel, which shall seat on the ground-floor about 500 persons; and we expect to build one suitable to the district, by an outlay of from £1,600 to £2,000; and are anxious on this occasion to commence the fund which shall enable us to proceed with the work. Encouraging promises of support have been made, and collecting cards are now provided, which we hope the friends will take this evening, and at once enter upon the work of collecting. We think if we can raise £500 in this city, between this time and April, we may be able to raise, with the assistance of the Society in London, another £500 in England; and thus shall be justified in commencing the building. If we are all of one mind, and each one of us determines in dependence on the blessing of God to do his utmost, there can be no doubt that the work will be done.'

"Suitable addresses were delivered by the Chairman, the Rev. JOHN STENT, the Rev. J. W. HUNTER, and other Christian friends.

"Subscriptions will be received and thankfully acknowledged by:—

O. BEATER, Treasurer, 19, Belgrave Square, Rathmines, Dublin;
W. CHERRY, 40, Upper Sackville Street, Dublin;
C. EASON, 2, Kennilworth Square West, Rathmines, Dublin;
Rev. J. D. SMITH, Congregational Minister, Kingstown;
Or by Rev. C. J. MIDDLEDITCH, Secretary to Baptist Irish Society, Baptist Mission House, Moorgate Street, London."

The following subscriptions towards the Building Fund were subscribed by the friends present:—

	£	s.	d.
Henry Todd, Esq. (Chairman)	20	0	0
W. S. Bayley, Esq.	1	0	0
O. Bester, Esq.	50	0	0
Mrs. Box	1	0	0
E. H. Carson, Esq.	2	2	0
W. Cherry, Esq.	50	0	0
W. Crowther, Esq.	2	2	0
Miss E. Curtis	1	0	0
Wm. Cooper, Esq.	1	0	0
C. Eason, Esq.	25	0	0
B. Fawcett, Esq.	10	0	0
A Friend, when the foundation stone is laid	25	0	0
A Friend, £5 each for five Children	25	0	0
D. Gowans, Esq.	1	3	8
Mrs. Hardy	1	0	0
James S. Millar, Esq.	5	0	0
Mrs. E. Mahoney	5	0	0
Mrs. Malcolmson	1	0	0
C. B. Nicholson, Esq.	3	0	0
J. Rouse, Esq.	5	0	0
H. B. Rouse, Esq.	1	0	0
Mrs. Solomon	5	0	0
Robert Stokes, Esq.	1	0	0
G. Sykes, Esq.	5	0	0
F. Tidmarsh, Esq.	1	0	0
Mrs. Wilmot	1	0	0

WESTMEATH.

Some generous friends of Ireland have kindly engaged to support a colporteur, to assist Mr. BERRY in his evangelic efforts in this country. They have taken on themselves the entire charge of this appropriate order of agency, but with the full determination that it shall not diminish their contributions to the funds of the Society. The act was done entirely on the part of those friends themselves. Referring to this kind aid, Mr. BERRY says:—"A colporteur is by far the best adapted agency to the present state of Ireland. I rejoice to have such aid. The man is strong and active. He will read in the evening in the villages. In this rude district I shall have going before me, through this agency, the Word of Life." In a subsequent letter Mr. BERRY says:—"The colporteur, a convert from Popery, has just commenced his operations. May the Lord grant a blessing to this kind of agency. I do expect hopeful results."

GIFTS IN SEASON.

In the "Chronicle," for November, an article from the pen of a Christian lady was inserted, entitled "A Word in Season." Several acceptable contributions have been received in response to the appeal there made. Boxes and packages of clothes have been received and forwarded to agents of the Society in the counties of Down, Mayo, Sligo, and Westmeath. All these brethren gratefully acknowledge the means of useful kindness thus placed at their command. One of them says:—"The parcels were large, and have done much; still I could not give to all. Should you have another parcel I will be grateful for it."

STATEMENTS OF A SCRIPTURE READER.

MICHAEL WALSH, of Athlone, states, in his Report, dated Jan. 4th:—

"In the course of the month I have had close reasoning with some Roman Catholics, and some gentle discussion about the intercession of the Virgin Mary, holy wells, &c. I had great satisfaction with one young man whom I met two or three times in the course of the month. He has read part of the Douay Scriptures. I entreated him to read and judge for himself. I conduct the Sunday school as usual. I have also got up an adult class in the evening, which I trust will be profitable to the youths who attend it. I visited in the course of the month seventy-nine families; some Protestants and some Roman Catholics."

In his Report, dated Feb. 2nd, Mr, WALSH says:—

"I have been much cheered in the course of the month by a Protestant young man who, some years ago, went with me some distance into the country to give a Bible to a Roman Catholic man who lived in the midst of a Popish population. Some time after he went to America, and it seems he threw off the yoke when he went there."

Writing to a minister, Mr. WALSH says:—

"Permit me to tell you in few words about the soldier who has been in town for the last two months on furlough. Fortunately, in the house he came to there was one of the readers of the Irish Church Mission. He read and spoke to him, and induced him to go to your house last month, when your plain and instructive discourse

from 1 Tim. v. 15, completely convinced him that Jesus is the only way, the truth, and the life. He has been a devoted Roman Catholic, but for the time to come he is determined to be a follower of the truth. I say these things to show that the Lord has some of his people in the so-called Church of Rome, but that he will bring them out by his Word and Spirit. I visited in the course of the last month eighty-nine families, Protestants and Roman Catholics."

The Rev. W. HAMILTON, of Ballina, also reports :—

"E. M'Donnell goes on visiting as usual. I think he visits more Roman Catholics than Protestants. Some of the former seem to be open to instruction. They like to hear the Scriptures read in the Irish language, and he prays with them. Others are ignorant and prejudiced, but civil. The meeting at his house improves. I never enjoyed a meeting more than the last held there, whatever the issue may be. There were about twenty persons present."

FINANCES.

The Financial Year closes on the 31st instant. Prompt and liberal Subscriptions are earnestly requested, that the burden of a heavy debt may not rest upon the Society.

CONTRIBUTIONS,

Received on behalf of the Baptist Irish Society, from Jan. 22, to Feb. 10, 1859.

	£	s.	d.	£	s.	d.
London—						
By Mr. Brown, Collector, on account	6	5	0			
Stent, Rev. John	0	10	6			
Lewisham Road, by Rev. J. Russell—						
Betts, Miss, Collected by	1	0	0			
Rideford—						
Angas, Miss				1	0	0
Bourton-on-the-Water, by the Rev. Thos. Brooks—						
Reynolds, Mr. John	0	10	6			
Reynolds, Mrs.	0	10	6			
				1	1	0
Clipstone, by Rev. T. T. Gough—						
Collection	5	6	10			
Kirby, Mr. G.	0	10	0			
				5	16	10
Kilmington, by Rev. G. Medway—						
Medway, Miss L., Col. by				0	8	0
Norwich. by Mr. O. B. Silcock—						
Birkbeck, H., Esq.	1	0	0			
Blyth, Mr. W.	0	10	0			
Brooks, Mr. T.	0	10	0			
Colman, Mrs. Jer.	1	0	0			
Colman, Mrs. James	2	0	0			
Colman, Jeremiah J., Esq.	5	0	0			
Copeman, Messrs.	0	10	0			
Crowe, Mr.	0	2	6			
Cully, Mrs. and Miss	1	0	0			
Cully, H. U., Esq.	1	1	0			
Darkins, Miss	0	10	0			
Davey, Miss	5	0	0			
Ritheridge, Mr.	0	5	0			
Fletcher, Mr. Josiah	1	0	0			
Friend, A—N. B.	0	5	0			
Friend, A—J. B.	0	2	6			
Glendenning, Mr.	0	10	0			
Gooderson & Moll, Messrs.	1	0	0			
Gould, Rev. G.	0	10	0			
Gurney, J. H., Esq., M.P.	2	2	0			
Harmer, Mrs.	1	0	0			
Kett, George, Esq.	2	2	0			
Silcock, Mr. Ob. B.	0	10	0			
Smith, Mr. J. D.	0	10	0			
Tillyard, Mr. R.	0	10	0			
Wheeler, Rev. T. A.	0	10	0			
Willett, Edward, Esq.	1	1	0			
Collection at St. Mary's	12	8	6			
				42	9	6
Waterford, by Rev. T. Wilshere—						
Coombe, John, Esq.	0	10	6			
Wilshere, Rev. T.	0	10	6			
				1	1	0
Wokingham, by the Rev. C. H. Harcourt—						
Butler, Mr.				0	10	6

Contributions received since February 10th are necessarily deferred in consequence of the Secretary's absence from London.

The thanks of the Committee are presented to Mrs. Risdon and other friends for valuable packages of clothing, &c., for the Irish poor.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special effort for Rathmines, Dublin, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

THE

BAPTIST MAGAZINE.

APRIL, 1859.

JOHN BUNYAN.

It is a fact yet unexplained, that those periods which have witnessed great changes in the political or religious history of nations, have given birth to the men whose names history records with the greatest reverence. It is scarcely enough to say, that times of intense exitement call into action, powers which, in quieter days, might have slumbered in stillness; for often the names associated with these stormy days, are not those of men of iron-mould, fitted to control the popular will, or direct the march of armies, but such as have obtained their renown in the quieter walks of religious and general literature. Thus the revolution of 1645 not only gave birth to Cromwell, Wentworth, Rupert, Hampden, and Pym, who in other days might possibly have been "mute and inglorious," but to John Milton, Jeremy Taylor, George Herbert, and John Bunyan, and the long list of Puritan divines, almost all of whose names are associated with the peaceful triumphs of that kingdom which is "righteousness and peace." Perhaps the same merciful and over-ruling power, which in each man's history tempers the sterner passages of life with gentle dispensations, does also, in the history of nations, when men of iron nerve are abroad, ruling the storm, send a class of men whose gentle and healing ministry "pours oil upon the troubled waters," and who, in the midst of the conflict of opinion, when men's minds must of necessity be directed to matters of outward polity, point out the Eternal foundations of freedom and the Divine securities of peace! Each of the men that played so grand a part in the religious history of that and of all times, had the training most fitted to his work. While John Bunyan was scouring Elstow Green, a ringleader in every village game, and coming into contact with human life of the roughest and homeliest sort—John Milton, with aching head and "already dimmed eyes," poring over the mortal combats of the world's old heroes, was finding within them the types of a diviner strife, and in the mythic personations of sorrow and failure in a thousand old mythologies, the mournful traces of man's lost paradise! Such a training would have ruined John Bunyan. One trace of classic formality would have marred the whole of his allegories; one sign of the effort of the scholar would have broken the slumber of the dreamer.

The one Latin phrase his writings contain, "ex carne et sanguine Christi," would put them in danger, were it not perfectly redeemed by the child-like simplicity of the note at the side, "The Latin I borrow."

Three years before John Bunyan was born at Elstow, Philip Henry saw the light at the Palace at Whitehall. His father, a hardy mountaineer from Glamorganshire, had journeyed like Abraham, "not knowing whither he went," but, unlike the old Patriarch, to seek "kindlier welcome and better sustenance" in a strange land. Journeying thus with only a single groat in his pocket, he chanced to attract the notice of the Earl of Pembroke, who took him into his service, where he remained for many years; and on the Earl becoming Lord Chamberlain, he went with his master to Whitehall, and was eventually received into the Royal service, during which time Philip Henry was born and trained. Thus the palace of Charles Stuart "became the birthplace of a race of divines, no less noted for sincere and simple piety, than for a self-sacrificing devotedness to the doctrines and to the ecclesiastical polity of the "Puritan Nonconformists." Though in mature years he separated from Court policy, yet the graceful chivalry of court manners which he had imbibed in his youth fitted in admirably with the bent of his mind and the nature of his after-work. He commended to men the religion of our Saviour, not by rough contact with the sins of his day, but by his holy and quiet life. Touchingly the old man says of his wife, in his own quaint way, "he was never reconciled to her, because there never happened between them the slightest jar that needed reconciliation." His university education qualified him to embody in his sermons those elaborate and quaint antitheses, which, though they may be out of date now, were then all powerful with a large class of hearers. George Herbert and Jeremy Taylor were each in his own way being trained—the one to soothe the church with his rich spiritual song, the other with his magnificent diction to attract the admiration of his countrymen to the holiest of truths.

Thus does our great Master vary his schooling according to the talent given. A moment's comparison with his contemporaries will show us that while their path was well chosen, the Almighty Disposer of events, when he inspired John Bunyan to write of the "Soul's Pilgrimage" from the city of destruction to the heavenly city, "ordered his path aright" when he gave to him the free life of an English peasant, and chequered his life with those spiritual agonies and sorrows which are recorded in the "Grace Abounding."

The marvellous autobiography of John Bunyan, given to us in the "Grace Abounding," has been much dwelt on by all his critics; yet it so opens up his secret life, that it is impossible to avoid once more treading the well-beaten path. Perhaps more have read the book than the preface, except indeed the oft-quoted last paragraphs, in which he defends the severe simplicity of his style. If so, they have missed a very earnest apology for publishing the secrets of his spiritual history. Moses, he says, *writ* of the journeyings of the Children of Israel from Egypt to the land of Canaan; and commanded also, that they did remember their forty years' travel in the wilderness; "Wherefore this I have endeavoured to do; and not only so, but to *publish it also*." "I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliah in my hand; there was nothing to David like Goliah's sword, even that sword that should have been sheathed in his bowels, for the very sight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great sins, of my great temptations, and of my great fear of perishing for

ever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven."

Section Twelve opens up Bunyan's boyhood, without need of comment or addition. It is quite enough to form a correct estimate of it,—to know that among the list of mercies recorded in his youth, within the compass of a few lines, are such deliverances as—"Falling into a creek of the sea and hardly escaping drowning;" "Falling out of a boat in the Bedford River, yet mercifully escaping;" "Stunning an adder and plucking out her sting;" yet by God's mercy preserved from "bringing himself to an end" by "his desperateness." Yet even in these early days the stern realities of his eternal destiny had already cast their shadow on his rough, strong being. At the age of nine or ten, those dreams commenced to haunt his soul, which ended in the wrapt, unbroken slumber of the pilgrim; but as yet there was no melody or sweetness in the vision, but only the sounds of clanking chains and the groans of hellish fiends!

John Bunyan married, early and without a dowry from his wife, "having not so much household stuff as a dish or a spoon betwixt them." And yet these words are scarcely true, for she brought with her that heavenly gift—the memory of a father and mother who were "counted goodly," and two books which her father left her—"The Plain Man's Pathway to Heaven," and "The Practice of Piety."

Often in the cottage at Elstow would the wife tell to the wild lad she had married, what a "godly man her father was," and how vice stood in awe of him "both in his own home and among his neighbours, and what a holy life he lived in those days, both in word and deed." Nor was this ministry, in which the living and the dead combined their pleading, without its immediate fruit, for from that time he ceased to be "a ringleader in all manner of vice and ungodliness." The books too, proved greater treasures than a golden dowry, for though he thinks they did not "reach his heart," yet they did beget within him "desires to change his vicious life," and to fall in very eagerly with the religion of the times." The reader of the "Grace Abounding" will probably give a higher place to these desires than John Bunyan did, and not refer them wholly to that which was purely legal and external. Marking attentively his history from this time, he will be led to believe that he had already felt the living breath of that "secret wind" that tells not "whence it cometh, or *whither it goeth*," while at the same time he was all unconscious of the flowers that should blossom in its breeze. A copy of one of these books—"The Plain Man's Pathway to Heaven"—is yet extant, and the reader will not be displeased to "taste the well" of which Bunyan drank. Its free, strong, English, and stirring denunciations were just fitted to stir his soul and influence his future style. Here is a specimen from a thorough-going onslaught on "pride." "How proud many be (especially women) of baubles. For when they have spent a good part of the day in tricking and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and braving up themselves in a most exquisite manner, out they come into the streets, with their pedlar's shop upon their backs, and take themselves to be little angels—they are one lump of pride; the time will come when they and all their gay clouts will be buried in a grave; what will all this profit them when their bodies are buried in the dust and their souls in hell fire? What then will they say of these doubled and redoubled ruffs, strutting fardingales, long locks, fore tufts, shag hair, and new fashions?" In the course of the book a farmer is introduced, who in perplexity and distress is looking for advice. The counsel of one Atheist is quaintly

described. In order to calm his fears he advises him to read "The Court of Venus," "The Palace of Pleasure," "Bevis of Southampton," "Ellen of Rummin," "The Merry Jest of the Friar and the Boy," the pleasant story of "Clem of the Clough," "Adam Bell," and "William of Cloudesley," "The Old Tale of William and Richard Humphrey," "The Pretty Conceit of John Splinter's Last Will." "Excellent books against heart qualms and dumpishness." To this advice a minister who figures in the dialogue responds:—"They are good to kindle a fire—they were devised by the devil, seen and allowed by the Pope, printed in hell, bound by hobgoblins, and published in Rome, Italy, and Spain."

Into all the mental vicissitudes recorded in this wonderful autobiography it is not necessary to go; it is accessible to all, and each one can travel for himself the burning path along which John Bunyan journeyed to the "Holy City." For years his soul was darkened with clouds of agonising perplexity and despair, broken here and there with lights, so deep and rich in their glow, as to make the gloom that succeeded deeper. So vivid were all his mental impressions that they had all the semblance of outward reality. Every despairing thought was a whispering fiend, and every accusation of conscience a phantom in hot pursuit! It was this power of vivid realisation, that enabled him afterwards, with such matchless skill, to transform passions and desires into beings throbbing with life. Every moving object around him seemed as if charged with some mission of judgment, and the commonest incidents were pregnant with eternal meaning. At each sentence he uttered, a mortal fear possessed him, lest some misplaced word might involve a heinous sin. "Oh how cautiously," he exclaims, "did I then go in all I did or said! My conscience was sore, and did smart at every touch." At one time he compared himself "to the case of such a child whom some gipsy hath by force took up in her arms and is carrying from friend and country." "Kick sometimes I did and also shriek and cry, but yet I was bound in the wings of temptation, and the wind would carry me away." At another he was holding as if in dread reality a fearful colloquy with Satan. The devils of Milton and Dante are harmless creatures beside such a personation of hatred as the following:—"You are very hot for mercy," says Satan to Bunyan, "but I will cool you; this frame shall not last always; many have been as hot as you for a spirt, but I have quenched their zeal." And with this such and such who were fallen off would be set before mine eyes. Then I would be afraid that I should do so too; but, thought I, I am glad this comes into my mind: well I will watch and take what care I can. "Though you do" saith Satan "I shall be too hard for you; I will cool you insensibly by degrees, by little and little. What care I," saith he, "though I be seven years in chilling your heart, if I can do it at last! Continually rocking will lull a crying child asleep, I will ply it close but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire; I shall have you cold before it be long."

Some of his greatest troubles were the constant occurrence of blasphemous suggestions—"sudden thoughts to question all he read"—the "strange snatching away" of his mind, so that he neither knew nor regarded nor remembered the sentence he was uttering—the presentation to his soul, while labouring to compose his mind, of such quaint forms as that of a "bush, a bull, or a besom," as if they were false gods insisting upon homage. Now as many since John Bunyan's time have been sorely grieved by these same experiences, it may not be amiss to insist that men

are surely not responsible for what passes through the mind, but for what it *adopts and cherishes*. The soul is a great highway along which a thousand quaint, strange phantasies move every hour. Spirits from either world traverse the solemn track and none can let or hinder! The soul is responsible only for the forms it loves and asks to tarry; and if it is conscious that dark, evil suggestions only cause a shudder, then it may be sure the bent of the mind is heavenward.

Meanwhile, through all these changing feelings and strange experiences, there is steady progress making in the holy way, and the visions are progressing too. John Bunyan dreamed out his spiritual history. Almost every change in his course is marked by some glowing phantasy; and if we pick out the dreams and miss the facts, the development of his spiritual life is still before us. The reader will remember the time when "so tender was his conscience," he heard no music in the church bells which he had once delighted to ring, but was seized with the fear that one of them would fall. The main bearer that lay "overthwart the steeple," offered no shelter, and at length he fled in terror of the steeple itself. Not long afterwards, a poor wretch as he calls himself, and going about to "establish his own righteousness," he was tinkering in Bedford streets, and heard three or four women who were sitting on a doorstep in the sun, talking about the things of God. They spake with such "pleasantness of Scripture language," and with such appearance of grace in all they said, that a new world was opened to the poor distressed tinker, and this new world opened to him new dreams. Here is the Pilgrim's Progress in miniature. "About the time," he says, "the state of happiness of these poor people at Bedford was thus in a kind of vision presented to me." "I saw as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them I saw a wall that did compass about this mountain; now through this wall my soul did greatly desire to pass, concluding that if I could I would there also comfort myself with the heat of their sun. About this wall I bethought myself to go again and again, still prying as I went to see if I could find some way or passage by which I might enter therein, but none could I find for some time; at the last I saw as it were a narrow gap like a little doorway in the wall through which I attempted to pass: now the passage being very straight and narrow, I made many offers to get in, but all in vain; at last with great striving methought I at first did get in my head, and after that by a sideling striving my shoulders and my whole body. Then I was exceeding glad and went and sat down in the midst of them, and so was comforted with the light and heat of their sun. Now this mountain and wall was thus made out to me. The mountain signified the church of the living God: the sun that shone thereon the shining of his merciful face on them that were therein. The wall I thought was the world that did make separation between the Christians and the world; and the gap which was in the wall I thought was Jesus Christ, who is the way to God the Father."

After years of weary strife and toil, a time of calm and settled peace came at length. Some of his biographers have omitted to notice that this day of happy freedom dawned upon him when he was "inclining to a consumption, and had little hope of life." At first, indeed, the old thoughts haunted him with increased strength, and he exclaimed in bit-

terness, "Live I must not, die I dare not." But pacing up and down the house in sore distress, as suddenly as other visions had come and gone before, he saw the cross and the long-borne burden rolled from the weary pilgrim. Now was he as one that "awoke out of some troublesome dream and sleep," and listening to this heavenly sentence, "Ye are justified freely by His grace through the redemption that is in Christ Jesus." Now says he, "was I got on high, and saw myself within the arms of grace and mercy." Death, which before was only the dark road to judgment, was now "lovely and beautiful" in his sight. The visions, too, that had traversed his troubled soul with strange forms, had now new meaning: for he saw that life itself was but a waking dream, and eternity the grand reality. "Oh! methought," he exclaims, "this life is but a slumber in comparison with that above; we shall never live, indeed, till we be gone to the other world." A new burden was given to him in exchange for the one he had lost, for he tells us that in this day of new joy a word fell with a great weight upon his mind. "O grave, where is thy victory? O death, where is thy sting?"

Before concluding his narrative, John Bunyan "thrusts in a word or two" concerning his call to the ministry. There is a strange mixture in his movements of fervid zeal and cool caution. It was five or six years after he was awakened before he could be persuaded to preach. "In this interval," he says, "he had helped himself to see both the want and worth of Jesus Christ our Lord." It would seem that in those days there went out from Bedford on a Sabbath day groups of preachers to the neighbouring village whom John Bunyan was induced to accompany. He was sometimes himself the preacher, and received kindly encouragement from those who heard him. Would that he had left us a picture of some of these gatherings! That mighty spirit which had already broken the fetters of tyranny must have gathered much of its force at meetings such as these. Many a recruit for Cromwell's army, who never turned his back upon the foe, must have received his first inspiration from the imprecations of village preachers, or perchance from the rude music of the village choir.

After a while, being "still desired by the church," he was with solemn fasting and prayer "more particularly called forth to the public preaching of the word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the grace thereof." About which time he tell us, "I did evidently find in my mind a secret pricking forward thereto." To say a word on his fitness for the high work to which he was called would be entirely superfluous. A man who had passed through such bitter strife and found such rest, *could not have been quiet*. We scarcely need the testimony of the friend who supplemented his life, that "he delivered himself plainly and powerfully;" or his own solemn statement, "I preached what I felt, what I smartingly did feel, even that under which my poor soul did *groan and tremble to astonishment*. I went myself," he says, "in chains to preach to them in chains, and carried that fire in my own conscience that I persuaded them to be aware of." Crowds came to hear the tinker preach from all parts of the country, and many went home to remember him for ever. A new joy ravished his soul as he saw many, "both in word and deed, earnestly pressing after the knowledge of Jesus Christ;" and he exclaimed, "The blessing of them that are ready to perish is come upon me; yea, I caused the widow's heart to sing for joy."

On a week-day, in a parish church near Cambridge, crowds had col-

lected in the churchyard to hear John Bunyan preach. A gay student riding by asked what it meant, and, on being informed, dismounted, as he said, "to hear the tinker prate." He rode slowly away, sad and sick at heart; he sought for the tinker again and again, and in course of time himself became one of the most powerful preachers in Cambridgeshire.

John Bunyan's work was nobly catholic. He was busy not only in earnest preaching, but spent much of his time in reconciling differences, "by which he hindered many mischiefs, and saved some families from ruin." To describe that day in the "glorious restoration," when he was taken from work to gaol, must be left to another paper. Meanwhile we must rest in the assurance that his ministry was not ended, but only changed, and that no words concerning him were ever more true than those uttered by one of his old biographers, "that the devil did never so outwit himself as when he cast John Bunyan into Bedford Gaol."

Melksham. T. E. F.

(*To be continued.*)

PASSAGES IN THE LIFE OF A COUNTRY PASTOR.

V.—THE WIDOW AND HER SON.

(*Concluded from p.* 142).

More than a year elapsed before we again heard of Harry. At length a letter reached us from New South Wales, then a young and rising colony. The overland route to the East, clipper ships, and ocean steamers were not yet thought of. The postal service with our colonies was most irregular and wearisome. A bag of letters was put on board any vessel that happened to be sailing for England, and the voyage often occupied six months from Sydney to London. We were thus kept in suspense for a weary while, till after long delay we received a letter telling us that he had arrived safely, and giving us an account of his adventures. Having reached Liverpool, he with some difficulty succeeded in getting a berth on board a ship bound for Australia. He sold a few trinkets which had belonged to his mother to provide himself with an outfit, and got an engagement as steward's mate in an emigrant vessel, drawing no pay, but having a free passage. He had suffered great hardships on the voyage, he said, from the cruelty and tyranny of the steward and captain, but did not care about it, since he now had *hope* to support him. Before landing he formed an engagement with a gentleman on board to go up the country with him to his cattle station. The pay was to be liberal, and he was to have the liberty of investing any part of it in sheep, and to pasture them on his master's land. His letter, so full of confidence and hope for the future, and of gratitude to us for the past, often brought tears to our eyes. It was, in most respects, perfectly satisfactory. But I was grieved to remark the absence of any acknowledgment of God's goodness to him. Nothing could exceed the expressions of grateful love to us, and of affectionate, almost idolatrous reverence for the memory of his mother; but he never alluded to his heavenly Friend. Here and there, too, I detected a tone of reckless independence, which I could hardly wonder at, but which pained me. We wrote immediately in reply to the address he gave. Once or twice more we heard from him. He told us of his prosperity, that he was a favourite with his master, that his investments had turned out

splendidly, and that he should soon be a rich man. But there was the same absence of religious feeling, the same random defiant tone, yet always the same tenderness towards ourselves. Then the letters ceased altogether. For several years we never heard of him. One or two of our letters were returned from the post-office, and we gave him up for dead. All our inquiries were in vain. Intercourse with New South Wales was, as I have said, very rare, and we abandoned the hope of hearing of him again.

If I were merely writing a romantic story, I should here say how continually we mourned our poor lost boy; how his image seemed always present with us, and how incessantly we talked about him. But in real life it seldom happens that absence endears when intercourse is not maintained. In rare cases, where the affection has been unusually deep and strong, the absent may retain their place in the heart, even though there be nothing to recall them to the memory. But in the majority of cases other objects come in to fill up the void. They are still loved and remembered, but by degrees cease to be thought of. We cling to the belief that we shall leave a void behind us when we go. This is only partially true. For awhile we shall be missed and longed for, daily and hourly. But gradually the vacant place will be filled up; we shall be missed less and less, and at last shall be forgotten. It is only a question of time after all. Uproot a tuft of grass, and a few weeks will suffice to refill the void you have made. Uproot the forest tree, and years must elapse before *its* place will be filled. But sooner or later boon nature replenishes the empty space; other generations claim their place, thrust themselves in, and the old tenant is forgotten. Precisely so it is with us. A few faithful hearts cherish our memory, perhaps, to the very last, and then we are certainly forgotten. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passes over it, and it is gone; *and the place thereof shall know it no more.*"

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One morning, a few years ago, Deborah and I were walking in the little garden when our servant came running to us in a state of great excitement. As soon as she could speak she said, "One of those there furriners knocked at the door, and as soon as it was opened stepped in upon the door mat, and asked if master or missis was in, and as soon as he heard as they was, walked straight into the parlour, and told me to say as a gentleman wanted to see 'em, and wouldn't give no name, and so, as he seemed sort o' queer in his way, I just turned the key in the door and left him."

There was much in this announcement to raise my good sister's indignation. She had a settled conviction (in which I am afraid she was seldom wrong) that all foreigners who came to my door came to beg, either directly, or indirectly under the guise of selling sealing-wax and steel pens, that they were always impostors, and that I always gave them something. Her usual equanimity gave way in presence of these people. Polish counts, Spanish hidalgos, Magyar chiefs, it mattered not, if she could get sight of them before they got hold of me, she sent them packing in a trice. Another of her special abominations was a beggar who stepped inside the door unbidden. This always stamped them in her view as impudent swindlers. But here was a man who, uninvited, had walked into the parlour! I could see her indignation rise. Announcing her determination to "teach the fellow how to behave," she proceeded to confront the intruder. I followed at a little distance. Deborah unlocked the door, threw it open with a very resolute air, and walked into the room. I arrived just in time to see a huge bearded, sun-burnt fellow stop her objurgations by

flinging his arms round her neck and giving her a hearty kiss. I stepped forward to rescue her from the madman, for such I took him to be, when, to my surprise, I met a similar reception. The stranger exclaimed "*My dear old friends, don't you know me?*" It was HARRY.

No wonder we had failed, at first, to recognise him, so altered was he. In place of the stripling, with marks of premature care and sorrow on his countenance, here was a fine stalwart fellow, the upper half of his face expressive of fearless courage and joyous independence; the lower half, as I used to tell him, planted out and hidden from view by a thick shrubbery of beard, then seldom seen in England, and which had made our servant call him a foreigner. But changed as he was now I saw at a glance that it was our own dear boy. That he had a most hearty welcome I need hardly say. If he had been our own child we could scarcely have received him with more gladness and affection. We wept for very joy; but burst out into a hearty laugh at seeing the puzzled look of the servant, who had caught up a besom as the weapon most ready at hand, and followed us, partly to gratify her curiosity, partly to assist in expelling the intruder. She stood on the threshold of the door still grasping her weapon, and evidently doubtful whether we had not all gone mad together. The whole scene was so supremely ridiculous when we found time to think of it, that we laughed till the room rang again.

The first greetings and salutations over, we began to inquire into his history and fortunes, and especially wished to know why he had not written to us for so long. He asked us to wait till evening, when he would tell us all. We, of course, did so, and after tea, sitting round the fire, he gave his whole history from the time of parting. Every detail, even the most trivial, was interesting to us. But as it would not be so to your readers, I give merely a very condensed summary of what he said.

"When I landed at Sydney I had formed, as I told you, an engagement to go up the country with a large sheep farmer, who offered liberal wages and promised me every advantage in his power. As he was staying a week in the city before going up to his home in the bush, I remained with him. The state of the colony was then most frightful. It was a convict settlement, and the taint of immorality was perceptible throughout society. The families of convicts would frequently go out to settle there, get their relatives assigned to them, and live together in luxury and affluence, the punishment being merely nominal. In other cases the convict having no friends would become, for the period of his servitude, a very slave, kicked, cuffed, cruelly beaten for the slightest fault at the caprice of a brutal master, over whom there was little or no control. The change has been so rapid that, when I remember what it was a few years ago, I can scarcely recognise it for the same place. The open, flagrant immorality and vice, which I there witnessed for the first time, shocked me beyond expression. Badly as I had been used before leaving England, yet vice had never come in my way, and my feelings were those of wonder and disgust. Independence was then new to me. I had never been my own master before. My spirit had been so crushed and broken that I had scarcely strength left to resent the treatment I received; but now I began to feel most vindictively toward my old tyrants, and resolved to make the most of new-found liberty. As I just said, the vice I saw on every hand at first shocked me. But it seemed manly and in accordance with my new position to assume the manner and bearing of the society into which I was thrown. I did so, and soon found how true are the hackneyed lines,

'Vice is a monster of such hideous mien
As to be hated only needs be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace.'

"When I first wrote to you I had not yet fallen, but was just trembling on the brink of ruin. Before leaving Sydney I had begun to quaff the poisoned yet intoxicating cup of vicious indulgence. Perhaps, if I had remained longer, it might have satiated and disgusted me. But I had to accompany my master to his settlement. He was a man totally devoid of religion, and laughed me out of my lingering scruples. There was no place of worship within many, many miles, the Sabbath was utterly disregarded, and, indeed, forgotten for weeks together during the busy time. But the free roving life was so new and exciting to me, riding in pursuit of stray cattle day after day, camping out beneath the glittering stars night after night, that I never thought of the change which was passing upon me. I now received your first letter. For a time it subdued me. I thought of your unwearied goodness to me. I thought of the grave out yonder, and the blessed mother who lies there; of her struggles for me while she lived, and her prayers for me when she was dying. I thought, too, of the night of my escape, and how I had clung to her grave, longing to lie by her side and cling to her cold heart even in death. I took out her Bible and her miniature from the bottom of my chest, where they had long lain forgotten. I wept and prayed over them. Had you been near me then, oh! what sad, wild, wasted years might I have been spared!

"I knew that some weeks must elapse before any ship would sail for England, and, as we were very busy, I put off writing to you till nearer the time. And, meanwhile, the influence of the wicked men around me began to undo the effect of your letter. Almost every person in my master's employ either was or had been a convict. A more hardened, desperate set of villains I have seldom known. I could now understand how he came to offer me such good wages. He had watched me on board ship, and seen that I was honest and truthful. It was of the utmost importance for him to have at least one servant about his place in whom he could put full trust, and as I continued to merit his confidence, he was glad to retain me in his service, and became truly attached to me. But he had no idea of religion as the basis of integrity. He set himself to laugh or reason me out of my belief in revelation, and to a certain extent he succeeded. My state of mind was a singular one. Perhaps not singular either. I am inclined to think that it is rather common among professed infidels. At the bottom I had a settled conviction, which was never disturbed, that the gospel was true, and that religion was the most real and important of all interests. But I contrived to keep this conviction out of sight, and resolved, as it were, that I would seem an infidel to myself and others. There were moments when this superficial crust of infidelity would break up and disappear by an upheaval from within, like the thick-ribbed ice in rivers swollen by a sudden flood. Yes! there were moments of frightful and terrific faith, when my insulted conscience asserted its rights, and, like 'the devils, I believed and trembled.' Though my grateful love to you never changed or faltered for a moment, yet it became painful to me to receive, and still more painful to answer, your letters. I could not, I dared not, tell you the change which had passed over me. To conceal it was to act the part of a hypocrite towards you. Often I delayed writing to you for months from the extreme difficulty I felt. To deceive or to undeceive you seemed equally painful.

"About this time my old master died. During the two or three years I was

in his service I had thriven wonderfully. My wages had been regularly invested in cattle, which, according to our agreement, had pastured with his own, and I was thus able to start for myself. I found no difficulty in procuring a grant of land in a distant part of the colony, and thither I drove my flocks and herds, like one of the old patriarchs. I wrote, informing you of my removal; but the letter seems never to have reached you, and I was rather glad of the excuse to break off a correspondence which had been so painful. I never meant to break it off altogether, but, having discontinued writing so long, I could not bring myself to resume it.

"For awhile I continued to prosper on my new location. But my last tie to religion seemed broken when I ceased to hear from you, and I lived most emphatically 'without God in the world.' If my temporal prosperity had received no check, I should, doubtless, have continued a practical atheist to this day. But the tide which hitherto flowed in my favour now began to turn against me. Some of my best bullocks were driven off by the natives, the wild dogs worried my flocks, a long drought set in, during which all the rain-holes on my station were dried up and my sheep died by hundreds; to save the remainder, I had to drive them a great distance to water. I was almost ruined. A little more and I should have been stripped of all my savings. It seemed as if this last blow was about to fall on me. Whether it was the result of over-exertion in the scorching sun day after day, or whether it arose from the pestilential fog of the swampy valley in which we found water, I cannot tell, but myself and the shepherd who was with me were both stricken down by fever. We lay for days, friendless and almost helpless. I could just contrive to drag myself from the rough hut we had constructed down to the rain-hole and replenish the water-can as often as we drained it in our feverish thirst. By God's great mercy my senses were preserved throughout this illness; but the man with me became delirious, and his ravings were frightful. I trembled at the oaths and blasphemies which poured from his lips. I was persuaded he would die, and so it proved. A few hours before his death reason returned. Feeling that life was drawing to a close, he implored me to kneel down by him and pray. What a request! How could I pray! I remembered my darling mother's death-bed, and shuddered at the contrast. But that contrast taught me the madness of my infidelity. What would I not have given to have been able to kneel by the dying man, and with true faith have prayed with him and for him! Whilst this struggle was going on in my breast his life was rapidly ebbing away. With a look of agony I shall never forget, he again implored me to pray with him. At length I did kneel down and began incoherently, but with passionate earnestness, to supplicate God's mercy for the dying man. How long I continued on my knees I cannot tell; but after some time the poor fellow's mind began to wander again. He imagined himself a child once more, and, in fancy, went back to his village home. He called for his mother, his brothers, and sisters; he excused himself to them, and asked for their forgiveness for giving them so much grief. Then all was still—I was alone with the corpse, myself half dead. I think I must have swooned, but cannot tell. My body and mind were so weak that I can scarcely remember what happened, nor what length of time had elapsed between the death of the shepherd and the arrival of my other man, whom I had left in charge of the station. He was surprised that we neither of us returned, and when one or two of the cattle found their way back without us, he became seriously alarmed, and set out in search of us. He proved a rough,

but kind and efficient nurse, and I soon began to recover strength. Having buried his comrade, he proceeded to get together as many of the cattle and sheep as he could. So many had wandered beyond the possibility of recovery, and so many had perished, that when the few remaining to me were driven up to the hut, I, weak as I was, could not refrain from tears. Some rain had fallen, and we resolved to return home. I could scarcely sit on my horse, but the man supported me during the first day's ride, and did wonders in the way of keeping the stock together, so as to relieve me of all anxiety and labour. He was an assigned convict, transported for poaching, and had given me great trouble in former days; but, like most backwoodsmen, he had a tender heart for any one, master or mate, in sickness, and I feel that I owe to him my life, and the preservation of any portion of my property.

"No sooner had I reached home than I at once ransacked my chest for the long-forgotten Bible. I had carefully wrapped it up with my mother's picture, and stowed it away out of sight. I fell on my knees, and with tears read the fifteenth chapter of the Gospel by Luke. The parable of the prodigal son cut me to the heart. I take it as a special mercy from God that he kept me from any perplexities as to the way of acceptance for the sinner. There was no one to consult. I had no religious book save the Bible, and no resource save prayer. But the way was made so clear and plain to me that I was able at once to say, '*I will arise and go unto my Father;*' and I seemed to hear the answer, '*This my son was dead, and is alive again; he was lost, and is found.*' From that night I have had 'peace in believing.'

"I had enjoyed uninterrupted prosperity up to the time of my reverses. Everything I touched seemed to turn to gold. Now I had to begin the world afresh, and found it uphill work. I could not bear to tell you that I was almost as poor as the day I left England; and though I longed to inform you of my faith in God, I procrastinated, partly because I yet distrusted myself, and partly in the hope that I might be able to tell you of my temporal prosperity as well as my spiritual blessings. So weeks and months passed away, and I remained as poor as ever. I worked hard, harder far than when everything had prospered with me, and yet all seemed in vain. Yet I was happy. I could thank God for everything, and rest satisfied that all was well.

"About a year ago I made the acquaintance of one of the wealthiest flock-masters in the colony. We often met; he invited me to his house; I went and received a hearty welcome. He had known my mother before her marriage, and this formed a bond of union between us. He pressed me much to repeat my visit, and I often rode over; for in Australia people at twenty miles distance are next-door neighbours. All at once I ceased to visit him altogether. He often expressed his regret that it was so long since I had been to his house, and at length insisted upon my telling him the reason. After much pressing, I confessed to him that I found the society of his only daughter had too powerful a charm for a poor man like myself, and that it was needful for my honour and peace of mind that I should at once remove myself from a temptation which might prove too strong if not at once shunned. He made no reply for a minute or two; then clasping my hand, said, 'You are an honest fellow!' and rode away. I had done what was right, and so far was satisfied with my course; yet it was with a rather heavy heart that I returned to my solitary home, feeling that I had finally and for ever cut myself off from the dearest earthly hope that remained to me. I now resolved to write to you at once. I yearned for affection and sympathy as I had never

done before. But before my letter was finished my excellent old friend surprised me by riding up to my door, and dismounting. I went out to meet him; the grasp of his hand was more cordial than ever. He said that he had told his wife what had passed between us, and that she, like himself, so highly approved of the honourable part I had acted, that, together with his knowledge of my skill, energy, and enterprise, he was quite willing to receive me as his son-in-law, if Marian had no objection; and he let me understand that her affections were as deeply engaged as my own. I rode back with him. Marian was more charming than ever. A child of nature, unspoiled by coquetry and affectation, our engagement was speedily formed. It was settled that I should return to England to buy horses, cattle, and sheep of the best breeds, so as to improve our stock—an enterprise upon which the heart of my future father-in-law had long been set, but he could not leave the colony himself, and he could find no one whom he could trust. Then the thought of taking you by surprise occurred to me, and here I am."

It would take up too much space to narrate the incidents of his stay with us. Let it suffice to say that I saw enough of his true and earnest piety to fill my heart with gratitude to the great Giver of all good. His uncles and cousins were awkward at meeting him, but he soon put them at ease by making them feel that they were forgiven. Only once did I see his fine manly face flush with indignation, and that was when his hard, cruel master attempted to make some excuse for his conduct. He silenced him in a moment by saying, "Enough, sir, no more of that!" Having despatched his business in England, he displayed a very pardonable haste in returning to Australia. His eldest boy is called after myself. His eldest girl he named Deborah.

THE UNCHANGEABLE GOD.

"I am Jehovah, I change not."—Malachi iii. 6.

THE immutable God! This is a subject which, while it attracts us by its consolations, awes us by its grandeur. While it lays bare the immovable foundations of the Divine throne, it supplies us with motives to look for sweet and perpetual repose under its solemn shade! Favour us with your kind and candid attention while we endeavour—

I. TO PROVE THE REALITY OF THE DIVINE UNCHANGEABLENESS.

1. *If Jehovah were not unchangeable, he could not be eternal.*

As God he has existed "*from* everlasting;" but if he is mutable—if he has changed, we cannot affirm he is "*to* everlasting God," that is, the same God. If a change has taken place, it must have issued in certain results. If on the one hand he now possesses, in consequence of the change, a certain ingredient of nature which did not formerly belong to him, that particular ingredient has not existed in him *from* eternity; or if, on the other hand, any one of his former characteristics has been lost, it is impossible that that can exist *to* eternity. But his name is Jehovah. Being self-existent, he is necessarily, and perpetually, the "I AM"—the same now that he was through those interminable ages whose depths we can never fathom, and the same then as he will be during that unending and infinite duration we designate eternity.

Being "from everlasting to everlasting God," he is "the same yesterday, to-day, and for ever;" and therefore he declares, "I am Jehovah, I change not."

2. *If Jehovah were not unchangeable, he could not be infinite in knowledge.*

Did man possess intuitively, and at once, all the intelligence he gradually acquires, he would be far less mutable than he is. How often do we find him regretting that he adopted one plan instead of another! His regret arises from his having pursued a scheme yesterday from which he would have started back, had yesterday brought him the knowledge of to-day. Had his intelligence been unbounded, as it is limited, he would have been as stable as now he is fickle. But God knows not only all things that do exist, but all events that ever will—that ever can transpire. Nothing takes place which he has not either appointed or permitted. "He sees the end from the beginning," and, therefore, everything like surprise or regret is, with him, impossible. His knowledge is perfect, not only in the comprehensiveness of its sweep, but also in the correctness of its details. He will not—with reverence be it spoken—think more properly, or judge more infallibly on any subject or event during the future than he does now. All things are "naked and open to his eye." "He sees things that are not as if they were." The infinity and infallibility of his knowledge, therefore, clearly preclude the very possibility of a change, and, consequently, establish the immutability of his nature. Therefore are we told, "I am Jehovah, I change not."

3. *If Jehovah were not unchangeable, he could not be infinitely perfect.*

When a person alters his conduct, the change is necessarily for the better or the worse. If for the better, it implies a defect in his principles or knowledge prior to the alteration; if for the worse, blame is attached to him for making the change. Any change in the Deity must operate either in his becoming more righteous than he was,—and this argues a defect in him during the past; or in his becoming less righteous than he was,—and this presents him as less worthy of the adoration of his creatures. But the conclusion is revolting on either supposition. Let the change issue in a smaller or greater degree of perfection than before, it equally militates against his character as a perfect Being; and if he is not always a perfect Being, he is not always the best of all beings; and if not always the best of all Beings, he is sometimes God, and sometimes not. But our "Father who is in heaven, is perfect," and therefore he says, "I am Jehovah, I change not."

4. *If Jehovah were not unchangeable, he could not be infinitely blessed.*

Man changes because he is perpetually in quest of happiness. Did the Deity change, we should infer he had not, prior to the change, been blessed—he had not been infinitely happy. The nearer man approaches perfection, the higher and the purer is his bliss; but since God is infinitely perfect, there can be no degree of blessedness he does not fully enjoy. Paul styles him emphatically "the happy God"—"God over all and blessed for ever." Being thus the perennial fount of all beatitude and bliss, change is as unnecessary as it is impossible. Therefore he declares, "I am Jehovah, I change not."

5. *If Jehovah were not unchangeable, there could be no fixed standard of rectitude for the universe.*

The great Creator presides over all the worlds he has made. His will, and not the forms of government these worlds may themselves propose, ought to be acknowledged and venerated as the grand regulator of all

conduct, human and angelic. That will is adored amidst "thrones, and principalities, and powers;" and it was a view of the desolation that revolt from it had introduced to this terrestrial region, that led the Saviour to pray "thy will be done on *earth* as it is done in heaven." Jehovah has proclaimed his mind "in all places of his dominion," and though the form of its publication may vary in different provinces of his empire, the principles proclaimed are unquestionably the same. The statute-book of the universe is written on the very face of the throne, and the Bible we possess assures us that obedience to its dictates is in every world rewarded, and that rebellion is as certainly chastised. But were the Divine standard to be perpetually changing, men and angels would be abroad on the ocean of existence without a polar star to steer their course aright. There would be a continual confounding of the evil with the good,—the loyal with the rebellious,—while the sudden and fickle transitions from principles of meridian glory to those of midnight darkness, would wrap up all worlds in one inextricable dilemma. At one moment "the seed of Jacob," and all the systems that people the universe, might be exulting, and in the next moment arbitrarily "consumed" to ashes. The annals, however, of every planet at last will show that where injury has been sustained, it was in consequence of change and rebellion in its inhabitants, and not because what was moral law in the universe one day, ceased to be moral law the next. If we ask why this acknowledgment will be made, the reply is ready—"I am Jehovah, I change not."

II. EXAMINE THE NATURE OF THE DIVINE UNCHANGEABLENESS. "I am Jehovah, I change not." And here we remark—

1. *He is unchangeable in his attributes.*

These are, and ever will be, invariably what they have been. Immutability sustains each and all of them in perpetual brightness, vigour, and glory. The goodness that travailed with the birth of rejoicing worlds still looks forth in unclouded and everlasting smiles. The power that created chaos out of nothing, and educed from its dire confusion worlds teeming with life, and wonders, and intelligence, yet throbs with the energy "that fainteth not, neither is weary." The wisdom that guided the movements of Omnipotence—placing in every system its appropriate furniture, fitting every inhabitant for his particular sphere, starting every planet in its peculiar orbit, surrounding every sun with his complement of worlds, guiding every law in its exactness of operation, giving order, and symmetry, and beauty, to the minutely simple and the overwhelmingly complex—this exquisite skill is so variously and sublimely exercised, that its high Possessor is still proclaimed "the only wise God." The "holiness" in which the Deity is "glorious," and which shines everywhere with enchanting loveliness, or with insufferable glare, is yet being celebrated by the angels of light, who incessantly sing, "Holy, holy, holy, is the Lord God Almighty;" and the universal acknowledgment still is heard, "there is none holy as the Lord." The justice that hurled the rebellious from their celestial thrones into "outer darkness"—the justice that "brought in the flood upon the world of the ungodly," that laid in ashes the cities of the plain, that scathed by the pestilence, that devoured by the famine, that depopulated by the earthquake, and whose fires burst in unparalleled majesty, and blazed in consuming ardour on the cross where "God spared not his own Son," yet glows with inextinguishable glory, and teaches us, when approaching the Deity, to say, "just and right art thou." The "truth that reacheth to the clouds" and speaketh as

authoritatively and loudly in every world as it does in this, yet holds on its unbending way, fulfilling every "jot and tittle" that has fallen from the lips of Him who "cannot lie;" and the mercy that proposed, that rejoices in, and that awaits to crown the amazing plan of human redemption, is yet tender mercy,—yet smites its breast, yet rends its garments, and yet implores the sinner in touching tones to "come to Jesus." "It is from everlasting to everlasting upon them that fear him." "The mountains may depart, and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." In all the perfections of his being the Most High sits enthroned, proclaiming, "I am Jehovah, I change not."

2. *He is unchangeable in his purposes.*

These are but the expressions of his infinitely perfect mind, and a deviation from these would be a libel on every attribute of His nature. But "He is of one mind, and who can turn Him." In answer to this question, we know it has been asked, where, then, the necessity,—where the value of prayer? If God, it is said, be unalterable in his counsels, it is vain to expect that the feeble cries of an individual, or the united petitions of a supplicating world, can effect a change. Be it remembered, however, it is one of the purposes of Jehovah that certain blessings shall be bestowed only in answer to prayer. The prayer of the suppliant, therefore, is as certainly a part of the Divine counsel, as is itself the determination to bless. He who sitteth upon that throne resolved from all eternity, that where there was no acceptable application for blessings, none should be realised; and that in every instance where there was, these should be enjoyed in all their plenitude and preciousness. Such being the case, the decree itself remains unchanged, whether the mercy-seat be repaired to or deserted; but by no means thus unaltered is the state of the individual whose safety or peril must necessarily be affected by his conduct towards Him who is "rich to all them that call upon him." If we open our eyes on the orb of day, we are delighted by his beams; if we refuse, we suffer a privation, but the sun retains his place in the heavens, whichever alternative we adopt.

The unchangeableness of Jehovah has, to some, presented another difficulty. In various passages of Holy Writ we read of his repenting; and does not this, it has been asked, imply change? Unquestionably, but the change is in the aspect of his providence, and not in his original purpose. "If that nation," he says, "against whom I have pronounced turn from their evil, I will repent of the evil I thought to do unto them." Take an illustration. Nineveh was a wicked city, and had it continued in its rebellion it would most probably have been overthrown at the end of forty days, as Jonah had proclaimed; but "God saw their work, that they turned from their evil way, and God repented of the evil he had said he would do unto them, and he did it not." His truth, as well as his holiness, was as conspicuous in sparing Nineveh on its contrition, as it would have been in the destruction of the city had it continued in wickedness. In the latter case, Providence would have frowned upon its inhabitants, in the former it smiled,—but the Divine counsel remained unchanged. It was not God, but the Ninevites who changed their purpose. In the same manner, we think, are those passages to be explained which represent Jehovah as at one time pleased, and at another angry with a people. It is not He who is mutable in his attachments, it is the conduct of the people that is fickle. When

their deportment is holy, he is pleased; when it is wicked, he is angry; but his love of rectitude is in either case the same. The brightness of his smile, and the darkness of his frown, alike proclaim him the "Holy Lord God."

Though we thus speak of the immutability of Jehovah's purposes, it must not be imagined that the attribute of liberty does not belong to him. He is not under the restraint that individual is who cannot do what he would—who cannot change if he wished. Being the absolutely perfect One, no desire of change can arise in his bosom; and surely a state of perfection implies a state of liberty, in widest and glorious latitude. He adheres to his purposes, because they were originally perfect. "His counsel, therefore, shall stand, and he will do all his pleasure." Instead of being "a man that he should lie, or the son of man that he should repent," he himself proclaims, "I am Jehovah, I change not."

3. *He is unchangeable in his promises and threatenings.*

In every age he has loved them that loved him, and in every age he has been displeased with those who questioned his authority. That which was becoming in piety once, is lovely still; and that which was odious in wickedness once, continues to be revolting. To the former, promises are affixed; to the latter, threatenings are appended. The promises are the same as they ever were. The blessings of support, and guidance, and protection, are as certainly vouchsafed to the godly now as they were to the Patriarchs, and Prophets, and Apostles. The visible and external channel through which they flow may not be exactly the same. In the early eras both of the Old and the New Testament economies, the church was comparatively in its infancy. More visible tokens of the Divine power, more palpable manifestations of the Divine favour were then afforded; but this no more implies a change in the Divine regards towards the pious in our day, than the absence in a parent, now that his child has advanced in years, of those fondlike attentions he showed him while yet an infant, argues a change in the affections of the father. He took different means then of evincing his love from those he now adopts, but the love that plied the means has not in one degree—has not a single whit—diminished. Thus the Divine promises may have been fulfilled during the first ages of the church in a manner different to that in which they are now accomplished, but the promises themselves have not changed with the manner of their realisation. In all their magnitude, variety, and sweetness, they are the same. Still are they "exceeding great and precious promises," and still are they "all yea and amen in Christ Jesus, to the glory of God the Father." The threatenings of the throne may have burst into realities in eras that are gone, in more terrific forms than they now assume, and on a more appalling scale than any we are familiar with, but the faithfulness that uttered these threatenings is inflexible as ever. The Most High is as angry with the wicked man to-day as he was with the rebel thousands of years ago. "Because sentence against an evil work is not speedily executed, the hearts of the children of men are fully set in them to do evil;" but the tardiness of such execution does not render it doubtful. Its time is approaching. "The judgment" of the careless "now of a long time lingereth not, and their damnation slumbereth not." The solemn announcement, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life," is made by Him who saith "I am Jehovah, I change not."

III. OBSERVE THE GLORY OF THE DIVINE UNCHANGEABLENESS.

This glory will be apparent—

1. *If we contrast it with the changes in the fabric of nature.*

It is true creation is still preserved by Jehovah's superintendence of those laws under which at first he placed it; and here we find an impress of his own immutability; but the aspect of the earth we inhabit is very different to that which it presented when Adam stepped upon it. The desolations of sin have been numerous and palpable, and before the eye of science proof is lying of the changes that have taken place in all the compartments of nature. That eye is now busily observant of those that are still going on. Every season leaves traces of its having been—every day makes an indelible impression; every hour, we may most truly say, "the grass withereth, the waters wear the stones, the floods dry up, the mountains crumble;" "the fashion of this" material "world passeth away;"—and not only of "*this* world," but, if pious astronomers are to be credited, the influence not alone of preserving, but of exhausting mutation has found its way to the starry firmament. Some orbs that once shown with surpassing brilliance and beauty, shine no longer. No more do their constellations exhibit them in the positions in which their glories had sparkled for ages. But amidst changes beneath, and changes on high, Jehovah is still the great "I am;" and we know full well, there is a period rapidly approaching when nature in all its mutations shall only show forth in bold and commanding relief his august immutability: "the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. The heavens are the works of thy hands; they shall perish, but thou remainest; they all shall wax old as doth a garment; as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Reverently, therefore, we listen to the text "I am Jehovah, I change not."

We may observe the glory of the Divine unchangeableness—

2. *If we contrast it with the vicissitudes of nations.*

Many tribes that once existed, we have reason to believe, exist no longer, while their places have been replenished by the tides of emigration. In some instances the kingdoms that successively shook and astonished, and disgraced the world, owe the preservation of their sites and their names to the pen of the historian, or the effusions of the poet. The Babylonish and the Persian, the Macedonian and the Roman empires have, with all their powers and all their influence, with all their armies and all their splendour, been swept away, while the modern disentombment of some of their most colossal monuments, and gorgeous distinctions, pours upon our ear the touching wail, "so passeth the glory of the world." Moreover, countries that were then considered puny, and kingdoms then viewed as paltry, and provinces then without a name, have been invested with an eminence that renders them at once the admiration of the globe. Some of the mightiest barricades to national intercourse have been removed; magnificent fortresses have been laid low; and channels of communication have been opened up so convenient and so rapid as almost to annihilate distance. Christianity leading in her imposing and majestic march the arts and sciences, literature, and philanthropy, has effected such revolutions at the centre extending to the circumference of the earth's population, that were the fathers of our race to step from their graves, they would start with astonishment at the strangeness of a once familiar world. Throughout the globe "one

generation cometh," with its respective novelties, and "another passeth away" with its state characteristics. Change succeeds to change, as wave follows wave, but he who changeth all things remaineth "without variableness or shadow of turning," and his language is, "I am Jehovah, I change not."

The glory of the Divine unchangeableness will be apparent—

3. *If we contrast it with the mutability of men and angels.*

Man was "in honour, but did not abide." "The gold has changed, the most fine gold has become dim." Darkness as much resembles light, as does man his former self; and even where his nature has been partially renewed, we find the elements of fickleness and change. At one time denouncing the idols of the heart, at another falling, with the profoundest homage, prostrate before them. At one season forming resolutions that ought to give perpetual energy to action,—at another snapping their mainspring, and casting it to the winds. On one day stimulated by motives of one description,—during another impelled by those of an opposite kind. At one hour with his "mountain standing strong,"—at another with himself nigh crushed beneath its weight. Physically, the spectacle is equally humiliating. Now in the bloom of health,—then emaciated with disease. Now vigorous, and in all the buoyancy of life,—then finding the "grasshopper a burden," and locked in the arms of death. Now a conspicuous actor on the stage of society,—then wrapped in the shroud, and silent in the grave. "He cometh forth as a flower, and is cut down."

But higher and nobler intelligences than man have "left their first estate," and exchanged their seats of light for cells of darkness; their character as "sons of God" for fiends of hell, and their anthems of gladness for the wails of despair. Even those who stand in all their original purity, do so because they are "the elect angels," and, through the mediation of Christ, are related more securely than ever to the throne of the Eternal; while, exalted though their position is, even they are changing from ignorance to knowledge—scaling heights of intelligence they never ascended—and exploring a fulness of joy, which continually, in their lofty progressions, thrills their adoring minds with newest rapture. Amidst all this scene of change, both among men and angels, One alone there is who can claim the high prerogative in the text, "I am Jehovah, I change not."

This subject is fraught—

1. *With instruction.*

Since "man at his best estate is vanity,"—since we are sensible of our constant liability to change, both in opinion and in circumstances, how humble we should be! Let the Divine unchangeableness "hide pride from men," while it stimulates the Christian to seek a hallowed equilibrium of soul which shall not give way amidst all the conflicting vicissitudes of life, and which shall prevent us being unduly elated by the smiles, or unduly depressed by the frowns of the world. As Jehovah is unchangeable in doing us good, let us aim—as successfully as our finite nature will admit—at something like immutability of purpose and effort in bringing glory to his name.

It is fraught—

2. *With consolation.*

The Divine unchangeableness sheds on the throne of grace a captivating charm. It assures us that on that throne Jehovah is always seated—that his ear is always open—that his hand is always full—that his heart

is always love. Our own fluctuations of feeling must not lead us to imagine that the Immutable is like ourselves; all such suspicions are unworthy of those whose God is Jehovah. "Hath he said it, and will he not do it; hath he spoken, and will he not make it good." His kindest, his richest, his sublimest purposes regarding his people—both as respect this world, and that which is to come—shall reach their grand consummation. With what ineffable propriety may he claim our confidence! Human friendship may promise, and at the time intend and desire to fulfil all it promises, but it may suddenly change, and mysteriously frown; or if it retain its smile, retain its voice of sympathy, retain its eye of compassion, retain its heart of warm and genial tenderness, its arm may be paralyzed; its power to do us good, and to lift us from trouble, may have vanished for ever. How delightful to know that when scathed by adversity's vertical sun we may flee for relief and reviving to the name of Jehovah, and find it as "the shadow of a great rock in a weary land,"—a "rock that is higher than we,"—"the rock of ages which never moves." O how soothing is the unchangeableness of God to the Christian who sometimes feels that he is detained on earth only to see his dearest friends expire, and to carry them to the tomb! How sweet when "going to the grave to weep there," to hear a voice from on high asking us, "Why weepest thou?" and to feel as if an invisible hand were on our cheeks, wiping away, as with a mother's tenderness, our flowing tears! How passing sweet to sing in this mutable and sepulchral world:—

"Midst changing scenes and dying friends
Be thou my all in all!"

It is fraught—

3. *With warning.*

My fellow sinner, most solemnly it speaks to you. It finds you unhappy and tells you happiness will continue to flee from you, until you are at peace with Jehovah. This peace cannot be realised without a change in Him or in you. No change can take place in Him. Since he "commandeth all men everywhere to repent,"—the change must be in you. Indeed it must. There is no alternative. I appeal to your judgment if there can be. Jehovah declares he is unchangeable, and you can no more change the Immutable than overpower the Omnipotent. Oh then accede to the terms on which he immutably receives all who return to Him. "Believe in the Lord Jesus Christ, and thou shalt be saved."

Great will then be your blessedness. It will be great here, but greater still when, having been cheered by his rich consolations below, you are summoned on high to join the myriads of the ransomed, who rejoice in Him whose "lovingkindness is better than life," and who in ceaseless songs praise Him who declares "I am Jehovah, I change not."

A. M. S.

THE SABBATH.

With silent awe I hail the sacred morn,
Which slowly wakes while all the fields are still;
A soothing calm on every breeze is borne,
A graver murmur gurgles from the rill.
And echo answers softer from the hill,
And softer sings the linnet from the thorn—
The skylark warbles in a tone less shrill,
Hail! light serene: hail! sacred Sabbath morn.
The rooks float silent by in airy droves;
The sun in placid yellow lustre shows;
The gales that lately sighed along the grove
Have hushed their downy wings in sweet repose;
The hovering rack of clouds forgets to move;
So smiled the day when the first morn arose.

THE SOLDIER'S POCKET BIBLE.

BEING A CONTRIBUTION TO THE PERSONAL AND RELIGIOUS BIOGRAPHY OF OLIVER CROMWELL.

AN account of the Pocket Bible printed by Cromwell's order for distribution among his men in 1643, was recently published by George Livermore, Esq., of Cambridge, Massachusetts, who possesses one of the only two copies known to exist, the other being in the British Museum Library. But as the work has been unnoticed either by Mr. Carlyle, or by Oliver's more recent biographer, Mr. Sanford, we conceive we shall be doing good service by just reprinting Oliver's Bible throughout. First, because it may with some probability be assumed to have been compiled under Oliver's own inspection; and, secondly, in order to multiply the copies of so rare a book. "English bibliographers," says Mr. Livermore, writing apparently in 1855, "have never been able till the past year to decide what edition of the Bible was furnished to Oliver's army; and the existence of the 'Soldier's Bible' was unknown till I sent a description of it to the Rev. Dr. Cotton, George Offer, Esq., Henry Stephens, Esq., and other eminent English bibliographers."—*Mrs. H. C. Conant's "English Bible,"* page 367.

An entire Bible, even in the most compact form then in use, would have been too bulky. Oliver's practical mind, therefore, suggested appropriate selections of texts suited for actual emergency, and grouped into chapters under such headings as the following:—A Soldier must cry unto God in his heart in the very instant of the battle. A Soldier must love his enemies as they are *his* enemies, and hate them as they are *God's*. A Soldier in victory must give all the glory to God, &c.

From the staple of the arguments thus evoked, we gather two suggestions especially. First, that Oliver and the men who wrought and thought with him thoroughly understood their cause to be that of light against darkness—the cause of the abused Reformation against Antichrist—the cause of God; and, secondly, that they never for a moment doubted the triumphant issue of that cause. It so happens that though there is no more specified date of issue on the title-page than just "1643," yet a contemporary hand has marked in MS. "August 3." All students of that part of English history are well aware that August, 1643, was the period of the struggle when the Parliament's cause had reached its lowest depression. The brilliant affair of "Roundway-Down," achieved by the Royalists in July, had enabled them immediately after to enter the city of Bristol by little more than mere menace, and the entire West of England was now lying prostrate at the King's feet. But listen to Oliver's peans of victory, by which he seems to overstep, in anticipation, the dark interval of another campaign. "This was the Lord's doing, and it is marvellous in our eyes." "For the Lord fought for Israel." "Now therefore our God we thank thee, and praise thy glorious name."

The book thus printed was comprised in a single sheet, folded in 16mo, and was generally buttoned between the buff coat and under-vest, next the heart.* From that time forward victory attended the steps of Capt. Cromwell's brigade. We must add one word as to the version adopted. It is generally that of the Geneva Bible, though some passages are from

* Richard Baxter records of one of the Parliamentary soldiers, that a musket-ball struck his breast, and lodged in the Bible which he carried there; he thus owing his life to it.

the Authorised, and some differ from all other versions. Call them Oliver's. The people of England, many of the Puritan party at least, were still in love with the Geneva Bible; not the less so because Archbishop Laud made it a High Commission crime to vend, bind, or import a copy. (*See Anderson's "History of the Bible,"* Vol. II., page 390.) We begin with a fac-simile of the title-page.

THE

SOULDIER'S

POCKET BIBLE:

Containing the most (if not all) those places contained in Holy Scripture which doe shew the qualifications of his inner man, that is a fit souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight;

Which Scriptures are reduced to severall heads and fitly applyed to the Souldiers severall occasions, and so may supply the want of the whole Bible, which a Souldier cannot conveniently carry about him:

And may bee also usefull for any Christian to meditate upon, now in this miserable time of Warre.

Imprimatur, *Edm. Calamy.*

Jos. 18.—Thia book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou maist observe to doe according to all that is written therein, for then thou shalt make thy way prosperous, and have good successe.

Printed at *London*, by *C. B.* and *R. W.* for *G. C.*

1643.

THE SOULDIERS' POCKET BIBLE.

A Souldier must not do wickedly.

Deut. xxiii. 9. When thou goest out with the Host against thine enemies, keep thee then from all wickedness.

Luke iii. 14. The souldiers likewise demanded of him, saying: And what shall we do? And he said unto them: Do violence to no man, neither accuse any falsely; and be content with your wages.

Levit. xxvi. 27, 37. And if you will not for this obey me, you shall not be able to stand before your enemies.

Deut. xxviii. 25. And the Lord shall cause thee to fall before thine enemies. Thou shalt come out one way against them, and fly seven ways before them.

A Souldier must be valiant for God's cause.

1 Sam. xviii. 17. Be valiant and fight the Lord's battles.

2 Sam. 10. Be strong, and let us be valiant for our people and for the cities of our God: and let the Lord do that which is good in his eyes.

1 Sam. xvii. 47. For the battle is the Lord's, and he will give you into our hands.

A Souldier must deny his own wisdom, his own strength, and all provision for war.

Prov. iii. 5. Lean not to thine own wisdom.

1 Sam. ii. 9. In his own might shall no man be strong.

Psal. xliv. 6. I do not trust in my bow, neither can my sword save me.

Psal. xxxiii. 16. A king is not saved by the multitude of an host, neither is the mighty man delivered by much strength.

Psal. xxxiii. 17. A horse is a vain help, and shall not deliver in the day of battle.

Eccle. viii. 8. Man hath not power over death, nor deliverance in battle.

2 Chro. xx. 12. There is no power in us to stand against this great multitude, neither do we know what to do; but our eyes are towards thee.

A Souldier must put his confidence in God's wisdom and strength.

Ephe. vi. 10. Be strong in the Lord and in the power of his might.

Job xii. 13. For with him is wisdom and strength: He hath council and understanding.

Psal. lxviii. 35. The God of Israel is He that giveth strength and power unto his people.

Psal. xlvi. 4. God is our hope and strength and help, in trouble ready to be found.

2 Chro. xxv. 8. God hath power to help and to cast down.

Psal. lxvii. 16. I will go forward in the strength of the Lord.

1 Sam. xvii. 45. Then David said unto the Philistine: Thou comest to me with a sword and with a spear and with a shield; but I come unto thee in the name of the Lord of Hosts, the God of Israel.

A Souldier must pray before he go to fight.

Neh. iv. 9. Then we prayed unto our God, and set watchmen by them day and night, because of them.

Judg. xvi. 28. Then Sampson called unto the Lord and said, O Lord God, I pray thee think upon me; O God, I beseech thee strengthen me at this time, &c.

2 Sam. xv. 31. And David said, O Lord, I pray thee, turn the council of Ahitophill into foolishness.

James i. 5. If any of you lack wisdom, let him ask it of God.

Psal. cxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Psal. lxxxvi. 12. Give strength unto thy servant and save the son of thine handmaid.

Psal. xxxv. 12. Plead thou my cause, O Lord, with them that strive with me: fight thou against them that fight against me.

Bring out the spear and stop the way against them. [*sic*]

Judg. x. 15. And the children of Israel said unto the Lord: We have sinned; do thou unto us whatsoever please thee: only we pray thee, deliver us this day.

A Souldier must consider and believe God's gracious promises.

2 Chro. xx. 20. And when they arose early in the morning they went forth to the wilderness of Tekoa; and as they departed, Jehoshaphat stood and said: Hear me, O Judah and ye inhabitants of Jerusalem: put your trust in the Lord your God, and ye shall be assured: Believe his prophets and ye shall prosper.

Deut. xx. 4. For the Lord your God

goeth with you to fight for you against your enemies, and to save you.

Exo. xiv. 14. The Lord shall fight for you.

2 Kin. xvii. 39. Fear the Lord your God, and he shall deliver you out of the hands of all your enemies.

Dan. iii. 17. Behold our God whom we serve is able to deliver us from the hot fiery furnace; and He will deliver us out of thine hand, O King.

1 Chro. xvii. 10. And I will subdue all thine enemies.

Isa. xli. 12. Thou shalt seek them and shalt not find them, to wit, the men of thy strife: for they shall be as nothing; and the men that war against thee, as a thing of naught.

Isa. liv. 17. No weapon made against thee shall prosper.

A Souldier must not fear his enemies.

Deut. xx. 1. When thou shalt go forth to war against thine enemies, and shalt see horses and chariots more than thou, be not afraid of them, for the Lord thy God is with thee.

Deut. iii. 32. Ye shall not fear them, for the Lord your God shall fight for you: fear them not, for I have given them into thine hand.

2 Chron. xxxii. 78. Be strong and courageous: fear not, neither be afraid for the King of Ashur, neither for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh, but with us is the Lord our God, for to help us and to fight our battles.

Isa. vii. 4. Fear not, neither be faint-hearted, for the two tails of the smoking fire-brands.

Mat. x. 28. And fear ye not them which kill the body.

A Souldier must love his enemies as they are his enemies, and hate them as they are God's enemies.

Mat. v. 44. But I say unto you, Love your enemies.

2 Chron. xix. 2. Wouldest thou help the wicked, and love them that hate the Lord?

Psa. cxxxix. 21, 22. Do not I hate them O Lord that hate thee, and do not I earnestly contend with them that rise up against thee? I hate them with an unfeigned hatred, as they are mine utter enemies.

A Souldier must cry unto God in his heart in the very instant of the battle.

2 Chron. xiii. 14. Then Judah looked and behold the battle was before and behind them, and they cryed unto the Lord.

2 Chron. xiv. 11. And Asa cryed unto the Lord his God, and said, Lord, it is nothing with thee to help with many or with no power.

2 Chron. xviii. 31. And when the captains of the chariots saw Jehoshaphat, they said, It is the King of Israel; and they compassed about him to fight; but Jehoshaphat cryed, and the Lord helped him and moved them to depart from him.

A Souldier must consider that sometimes God's people have the worst in battle as well as God's enemies.

1 Sam. xi. 25. The sword devoureth one as well as another.

Eccles. ix. 2. All things come alike to all. There is one event to the righteous and to the wicked, to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not. As is the good, so is the sinner; and he that sweareth as he that feareth an oath.

Jos. vii. 4. So there went up thither of the people about three thousand men and they fled before the men of Ai.

Judg. vi. 2. And the hand of Midian prevailed against Israel.

1 Sam. iv. 10. And the Philistines fought and Israel was smitten down and fled every man into his tent, and there was an exceeding great slaughter, for there fell of Israel thirty thousand footmen.

Exo. xvii. 11. But when Moses let his hand go down, Amalek prevailed.

Sam. i. 16. My children are desolate because the enemy prevailed.

Souldiers and all of us must consider that though God's people have the worst, yet it cometh of the Lord.

Esa. xlii. 24. Who gave Jacob to the spoil and Israel to the robbers? Did not I the Lord?

Amos iii. 6. Shall there be evil in a city, and the Lord hath not done it?

Judg. xlii. And the Lord sold them into the hands of Jabin King of Canaan.

Sam. i. 14. The Lord hath delivered me into their hands, neither am I able to rise up.

Sam. ii. 7. The Lord hath forsaken his altar. He hath abhorred his sanc-

tuary: He hath given it into the hand of the enemy.

For the iniquities of God's people [they] are delivered into the hands of their enemies.

Deut. xxix. 24, 25. Then shall all nations say: Wherefore hath the Lord done this unto this land: how fierce is his great wrath. And they shall answer: Because they have forsaken the Covenant of the Lord God of their fathers.

Jos. vii. 10, 11. And the Lord said unto Joshua: Get thee up; wherefore liest thou thus upon thy face: Israel hath sinned, and they have transgressed my covenant which I commanded them.

Jer. xl. 2, 3. The Lord thy God hath pronounced this plague upon this place: now the Lord hath brought it and done according as he hath said, because ye have sinned against the Lord.

Jer. l. 6, 7. My people have been as lost sheep: all that found them have devoured them: and their enemies said, We offend not, because they have sinned against the Lord.

Sam. iii. 39. Wherefore then is the living man sorrowful? Man suffereth for his sin.

Therefore both Souldiers and all God's people upon such occasions must search out their sins.

Sam. iii. 40. Let us search and try our ways, and turn again unto the Lord.

Jos. vii. 13. Up therefore, sanctify yourselves against to-morrow, for thus saith the Lord God of Israel, There is an execrable thing amongst you, therefore you cannot stand against your enemies until ye have put the execrable thing from among you.

Especially let Souldiers and all of us upon such occasions search whether we have not put too little confidence in the arm of the Lord, and too much in the arm of flesh.

Jer. ii. 13. For my people have committed two evils: they have forsaken me, the fountain of living waters, to dig them pits, even broken pits that will hold no water.

Jer. ii. 37. Therefore saith the Lord, they shall go forth from thence with their hands upon their heads, because the Lord hath rejected their confidence: they shall not prosper thereby.

Jer. xvii. 5. Therefore thus saith the Lord: cursed be the man that trusteth in man and maketh flesh his arm, and withdraweth his heart from the Lord.

And let Souldiers and all of us consider that to prevent this sin and for the committing of this sin, the Lord hath ever been accustomed to give the victory to a few.

Jud. vii. 2. And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel make their vaunt against me and say, mine hand hath saved me.

Jud. vii. 7. Then the Lord said unto Gideon: By these three hundred men that lapped will I save you, and deliver the Midianites into thine hands.

Jud. xx. 15. And the children of Benjamin were numbered at that time out of the cities, six and twenty thousand men that drew sword.

Jud. xx. 17. Also the men of Israel besides Benjamin were numbered four hundred thousand men that drew sword.

Jud. xx. 21. And the children of Benjamin came out of Gibeah, and slew down to the ground of the Israelites that day two and twenty thousand men.

Jud. xx. 25. And the second day Benjamin came forth to meet them out of Gibeah, and slew down to the ground of the children of Israel again eighteen thousand men.

Jud. xx. 30. And the children of Israel went up against the children of Benjamin the third day.

Jud. xx. 43. And compassed the Benjamites about, and chased them at ease, and overran them; and there were slain of Benjamines eighteen thousand men.

Jud. xx. 44. And the Israelites gleaned of them by the way five thousand men, and pursued after them into Gidon, and slew two thousand men of them.

Jud. xx. 45. So that all that were slain that day of Benjamin were five and twenty thousand men that drew sword.

2 Chron. xiii. 3. And Abijah set the battle in array with the army of valiant men of war, even four hundred thousand chosen men. Jeroboam also set the battle in array against him with eight hundred thousand chosen men, which were strong and valiant.

2 Chron. xiii. 4. And Abijah stood upon the mount Zemeraim and said, O Jeroboam and all Israel, hear ye me.

2 Chron. xiii. 8. Ye think that ye be able to resist against the kingdom of the Lord which is in the hands of the sons of David; and ye see a great multitude, and the golden calves are with you which Jeroboam hath made you for gods.

2 Chron. xiii. 10. But we belong to the Lord our God, and have not forsaken him.

2 Chron. xiii. 12. And behold this God is with us as a captain: O ye children of Israel, fight not against the Lord God of your fathers, for ye shall not prosper.

2 Chron. xiii. 13. But Jeroboam caused an ambushment to compass and come behind them.

2 Chron. xiii. 14. Then Judah looked and beheld the battle was before and behind them, and they cried unto the Lord.

2 Chron. xiii. 15. And the men of Judah gave a shout; and as the men of Judah shouted, God smote Jeroboam and also Israel before Abijah and Judah.

2 Chron. xiii. 17. And Abijah and his people slew a great slaughter of them, so that there fell of them down wounded five hundred thousand chosen men.

2 Chron. xiv. 8. And Asa had an army of Judah that bare shields and spears three hundred thousand; and of Benjamin that bare shields and drew bows four hundred and foursoore thousand: all these were valiant men of war.

2 Chron. xiv. 9. And there came out against them Zerah of Ethiopia, with an host of ten hundred thousand and three hundred chariots.

2 Chron. xiv. 17. Then Asa went out before him, and they set the battle in array in the valley of Zephathah beside Mareshah.

2 Chron. xiv. 11. And Asa cried unto the Lord his God, and said, Lord it is nothing with thee to help with many or with no power: help us O Lord our God, for we rest on thee, and in thy name are we come against this multitude. O Lord thou art our God, let not man prevail against thee.

And let Souldiers and all of us know that the very nick of time that God hath promised us help is when we see no help in man.

Gen. xxii. 14. In the mount will the Lord be seen.

Exo. xiv. 13. Then Moses said unto the people: Fear ye not, stand still and behold the salvation of the Lord which he will shew to you; this day the Lord shall fight for you, therefore hold you your peace.

2 Chron. xx. 11. O our God, wilt thou not judge them; for there is no strength in us to stand against this great multitude, neither do we know what to do, but our eyes are towards thee.

2 Chron. xx. 17. Ye shall not need to fight in this battle; stand still, move not, and behold the salvation of the Lord towards you.

Deut. xxxii. 35, 36. Vengeance and recompence are mine; their feet shall slide in due time, for the day of their calamities is at hand, and all things that shall come upon you make haste. For the Lord shall judge his people and repent towards his servants, when he seeth that their power is gone and none shut up in hold or left abroad.

2 Cor. xii. 11. For my power is made perfect through weakness.

Zach. iv. 6. For neither by an army nor strength, but by my Spirit, saith the Lord of Hosts.

Psal. xii. 5. Now for the oppression of the needy and for the sighs of the poor, I will up, saith the Lord. I will set him in safety from him that puffeth at him.

Esa. xxxiii. 10. Now will I arise, saith the Lord, now will I be exalted, now will I lift up myself.

Wherefore if our forces be weakened and the enemy strengthened, then let Souldiers and all of us know that now we have a promise of God's help which we had not when we were stronger; and therefore let us pray more confidently.

Esa. xxxiii. 2. O Lord, have mercy on us, we have waited for thee; be thou which wast their arm in the morning our help also in time of trouble.

Deut. xxxiii. 7. Hear, O Lord, the voice of Judah, and bring him unto his people: his hands shall be sufficient for him if thou help him against his enemies.

Psal. cxlii. 45. I looked upon my

right hand and beheld, but there was none that would know me: all refuge failed me, and none cared for my soul. Then cried I unto the Lord, and said, Thou art my hope.

Psal. xxii. 11. Be not far from me, because trouble is near, and there is none to help.

Psal. xcvii. 8. Remember not against us our former iniquities; but make haste and let thy tender mercies prevent us, for we are brought very low.

Psal. xxxv. 2. Lay hand upon the sword and buckler, and stand up for my help.

Psal. lxxix. 9. Help us, O God of our salvation, for the glory of thy name.

And let Souldiers and all of us know that if we obtain any victory over our enemies, it is our duty to give all the glory to the Lord, and say—

Exo. xv. 3. The Lord is a man of war, his name is Jehovah.

Exo. xv. 6. Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemies.

Exo. xv. 7. And in thy great glory thou hast overthrown them that rose up against thee.

Psal. cxviii. 23. This was the Lord's doing, and it is marvellous in our eyes.

Josh. x. 14. For the Lord fought for Israel.

Mic, vii. 7. Therefore will we look unto the Lord.

2 Cor. i. 10. Who delivered us from so great a death.

I Cor. xxix. 15. Now, therefore, our God, we thank thee and praise thy glorious name.

Ezra ix. 13, 14. And seeing that thou, our God, hast staid us from being beneath for our iniquities, and hast given us such a deliverance, should we return to break thy commandments?

Psal. cxvi. 9. I will walk before the Lord in the land of the living.

Psal. cxix. 109. I have vowed, and I will perform it, that I will keep thy righteous judgments.

This is licensed according to order.

FINIS.

THE AMERICAN REVIVAL.*

THE interest which this movement has excited in England, induces me to offer to your readers a few remarks upon an agency in it which appears to have been hitherto almost unnoticed, and a recognition of which will, I think, tend to place the Revival in a new and deeply interesting light. This oversight seems to have produced a most untoward result in England; it has caused the Revival to be so misconceived as in some measure to bias the English mind against it, and to call nto question the full value of the movement. And this unfortunate misapprehension has resulted still further in the fact that all attempts to follow the example of the Americans, and to win the same golden harvests, have come short of success. The accounts that have reached England have given the impression that the Revival took its rise from the prayer-meetings: now without at all wishing to disparage the value and benefit of these meetings, I have to say that the *origination* of the movement is attributable to a different agency; and that the attempts made here to produce similar results by meetings for prayer could not be expected to succeed; this was putting the effect for the cause, a course at once as unnatural as unsuccessful.

The secret of the American revival is this: Christians have begun to act upon the principle that "whoever apprehends the gospel for himself should preach it to his fellow." Their motto is, "Every man a missionary." It is true that this has

* The following communication is from the son of one of the most esteemed ministers in our body, now on a visit in England. The view taken is strikingly corroborative of that maintained in the letter from Dr. Wayland, which appeared in the magazine some months ago.

led to meetings for Christian intercourse and prayer, but it is *religious conversation* that has been the small but almost magical instrumentality which has produced such glorious results. Now if Christians in England, in a spirit of humble reliance on Divine aid, and of loving self-sacrifice and consecration to their Master's service, would, as well as organising prayer-meetings, speak on the grand doctrines of their faith *to every man they meet*, they would be just treading in the steps of their American brethren, and I believe that the results would be incalculable: there would be an awakening that would shake this city of London to its foundations.

We all know that to agitate a measure is the way to carry it—to introduce it continually to the notice of those around us; to talk, to reason about it, to interest others, and to get them to take up the matter too,—in short, to compel everybody to think about the question in hand. Almost every advance of importance has been effected in this manner. Is it unreasonable to suppose that a religious movement should take a similar law? True, it is the work of the Holy Spirit, but the Spirit works by natural laws: it is the culminating point of his glory that he can effect his ends without suspending or interrupting the order of nature.

We have been too much led to satisfy ourselves with paying delegates to preach the gospel for us instead of doing it ourselves. May not this arise from a practical disbelief of the doctrines we profess to hold? Are we not like men, who, having been enlisted in an army, think "to buy ourselves off," or at any rate, "for a consideration," to find a proxy to fill our place? From all experience, it appears certain that pulpit preaching will never win the world; there seems to be an entire inadequacy in this instrumentality to effect such a result. Now here, in religious conversation, is a small instrument, one of the weak and despised things of the world. Does it commend itself to us? Or are we still too much in love with the armour of Saul to accept this pebble from the brook? But, preaching or no preaching, if we realised that these thousands around us were perishing, we could not keep silence as we do; the truth is, we have so long stifled conviction on this point, that the fact has come at last to be practically ignored by us. We are not unfeeling, our natures are not cruel, inhumanity fills us with indignation; we cannot look upon suffering unmoved; if my friend have but a headache, I express concern for him; and yet, though he is perishing eternally, and I have in my mouth the word that can save him, I am dumb. Oh strange—oh fatal inconsistency!

In urging my fellow Christians in England to give themselves to this work, "to speak to every man they meet," I have been met with three objections; they say,

First, "I am not good enough."

Second, "I have not the ability."

Third, "I lack courage."

There is something so weak and ungenerous in the last of these excuses that one hardly cares to reply it. And is it indeed so, that if it were proved to you that you had every other qualification you would hold back with so cold and craven an excuse as this? Courage? For what? To speak for him for whom you are ready to die? To seek their salvation whose welfare is the dearest thought of your heart? Courage to be kind, tender, generous, devoted, self-sacrificing? I thought you had learnt all this at the cross long ago. But it is not too late, go and learn it there now? There is, notwithstanding, a natural shrinking from a new and untried course; but let me say that a little self-forgetfulness and simple-hearted thoughtfulness of the end to be attained will make the effort easy, and a few repetitions will make it delightful.

But for the ability. Now here again we have to get rid of all thought of ourselves; the truth is not ours, and it has a way of acting upon the mind altogether independent of us. All our business is to bring into contact these two things,

"the truth and the mind of man;" then, believing in the Divine adaptation of the truth, feeling that under the Spirit's guidance it is irresistible, we talk no more of weakness or inability.

It has been well said, that the secret of speaking is having something to say: nothing certainly is more distressing than to be compelled to speak when you have nothing to speak about, and possibly it will be felt by my readers that in this respect they are scarcely equal to the task sought to be imposed upon them: but in truth this difficulty is rather apparent than real. No man can converse so readily on any subject as on that which is a matter of personal experience: nothing is easier than to instruct another in what one knows so well himself. Or if, indeed, with the opportunity before you, you lack wisdom, and scarcely know how to begin, lift up a prayer to Him you seek to honour, and while the supplication is yet on your lips they shall be touched with sacred fire, and find full and happy utterance.

There is something more to be said, however, even here, and it is that we shall improve by practice; the oftener we speak the better we shall do so, especially if our heart be in the work, for a full heart makes an effective discourse. There will, indeed, be a powerful reaction here; the demand made upon us will create a supply; we shall think better, reason better, see more clearly, feel more deeply, the more we work. Our Bible will become dearer to us; we shall read it, not for ourselves merely, but for others; we shall get from it a double supply of the living waters, for we shall draw for those around us. Such a course will tend to make our lives a bright and joyous counterpart of his who came, not to be ministered unto, but to minister.

I cannot pass over this part of my subject without urging my readers to keep a common-place book in which to secure those precious germs of thought which are otherwise so fleeting and evanescent; such an economy would quickly become a granary of golden thoughts, from whence you might constantly furnish yourselves with material for this noble enterprise.

When first urged to take this action, the reply may immediately spring to your lips, "Oh, *I* am so weak, I can scarcely maintain the Christian warfare myself; how can I be expected to win others? At any rate I will wait till I am stronger." Now this is just the sick man refusing the medicine because he is unwell, and waiting till he is better before he takes it. I am convinced that one great element of our moral treatment and cure is placing us in the midst of unregenerate souls to win and save them. Nothing, indeed, is more rational than this conclusion. The arguments and motives we are continually urging upon others return with double force upon ourselves. Every word we speak for Christ is just pouring oil on the fires of grace in our own heart, and makes them burn with an ardour otherwise unknown. The truth seems to be this: Christ is so kind and unexacting a master that he will not let his servants fight two battles at once,—if they will take the sword and go into the enemy's camp he will keep the citadel for them; if they will be about his business he will set their hearts entirely at rest.

"But," it is often urged, "there is an impropriety in introducing religious topics in ordinary conversation; and to those who do not care about them, it is an impertinence and an intrusion." This is a specious lie; one of those subtle but deadly opiates with which Satan has sealed the eyes and closed the lips of God's children. The indifference of men is only assumed. They are perishing, and they know it; their whole life is a feverish and unresting struggle to drown the anguish of their souls. Deep down in the heart of every man there is an agonising cry for the bread of life; all we need is an ear unstunned by the din of the world to hear it, and a heart at leisure from its selfishness to respond to it. B. H.

SLAVERY TO PUBLIC OPINION.*

It may perhaps surprise us to observe how universal and all-pervading is this soul-destructive tendency. It meets us everywhere, and meets us at all times during our progress through life. It spreads its snare for us as we leave the cradle, and follows closely on our track until we step into the grave.

The little child is no sooner capable of holding intercourse with the intelligent beings around him, than he finds himself enveloped in this unhealthy moral atmosphere. He hears, in the nursery, as the justification for wrong-doing, that some one else did it also. He quickly learns the lesson, and when conscious of fault, enters the same plea in exculpation. When convicted of misconduct, he has only to show that brothers and sisters have been equally guilty, and it seems as though his innocence were established, and that the parents whose precepts he has violated can accuse him of no wrong. Thus was it at the beginning. "The Lord God said, Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest me to be with me, gave me of the tree, and I did eat."

The instructions of parents may in some measure have corrected these evil tendencies, and the young immortal may have learned to make some accurate moral distinctions, when a new world opens upon him, the world of the school-room. He soon finds that the children around him have very different notions of right and wrong from those which he learned at home. Words reach his ear which he has been taught to consider wicked and degrading. In the sports in which he engages, treachery and deceit may form a part of the amusement. Tyranny over the weak and defenceless is the rule rather than the exception. All this, however, must be kept secret from parents and instructors, and if this can be done only by prevarication and falsehood, it matters not; every scholar is bound, right or wrong, to shield the rest from punishment. If the boy questions the right of all this, he is told that the rules of the family and the rules of the school are very different things; that there is no wrong in the acts which he has considered wicked, for all the boys do them; and, in a word, unless he conform to the manners of the society in which he lives, he will be treated as a traitor, fit only to be the butt of boyish ridicule, and the object of daily annoyance. The young immortal hesitates. There is placed before him, on the one hand, the teaching of parents and the sanctions of the Bible, and on the other, the maxims of Satan enforced by all the power of boyish public opinion. This is a critical moment in the history of a child. He may with noble heroism stand firmly for truth, and honesty, and God, and thus from the first build up his character in righteousness. Too frequently, association with wickedness inflicts a stain hardly ever erased. His mind is divided in its affection between truth and error. He is capable of being moved in either direction by the force of the public opinion around him. His character at home and at school are strangely at variance. His future, henceforth, depends not on himself, but upon the accidental associations into which he may be thrown. This is almost the best that can be hoped for. It is well if he has not by degrees become partaker in every form of evil, ready to inculcate defiance of principles upon the innocent stranger, and proud of being a ring-leader in every form of boyish depravity. Thus is it, that so early in life the love and companionship and fear of public opinion have planted within his soul the seeds of treachery, violence, selfishness, and thorough dissoluteness of principle.

[The same powerful influences are then portrayed as they affect the young man in his college life.]

IN THE MARTS OF TRADE.

If leaving the snares which beset the path of the young, we observe the pursuits of maturer life, we may not unlikely fall upon similar experiences. Were we invisibly to pass through the marts of trade, we might probably meet with much that would deeply interest a thoughtful mind. We might, perhaps,

* Extracts from a discourse by Dr. Wayland on 2 Cor. x. 12.—"*But they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*"—See review of the volume in the December number.

learn that light weight and short measure were, in many cases, indispensable to profitable business; that to tell a lie to a customer is no untruth, for he need not believe it unless he chooses; that selling a vicious adulteration at the price and in the place of a genuine article is not dishonest if people are willing to buy it; that to defraud the revenue is no wrong, if it be not discovered; that a false oath at the custom-house involves us in no guilt, if a clerk is willing to perjure himself for us; that to monopolise the necessaries of life in order to fleece the community and double the price of the poor man's loaf is one of the legitimate uses of capital; and that to dupe the unfledged in the stock-market, is nothing more than a pleasing divertisement. We might wonder at all this, and be surprised to behold engaged in it men who would grieve to be suspected of dishonour. Were we, however, in a moment of calm reflection, to ask them whether such things are right, the answer would probably be, Why, not exactly right, but what is the use of talking, for everybody does it? Thus men seem to think that what every one would acknowledge to be wrong if it were done by a single individual, every one believes to be innocent if it only be done by the multitude.

IN PUBLIC LIFE.

Should we turn now to public life, one might possibly there also find some rare examples of this power of sin. Could we listen to the private discourse, or the more private thoughts of the men who devote themselves to the service of their country, we might possibly learn that discourse about political principles was designed only for the unimitiated; that patriotism was a word useful only for a political canvass; that a man liable to be troubled with conscientious scruples, was a very useless, or, as it is said, a very impracticable member of a party; that on questions involving the dearest interests of humanity, a man may, without the least offence, take any side that promises him a majority; that he may change his opinions as often as necessity requires, provided always that it is not done clumsily; that he can never expect to rise to power unless he loves party better than principle, or even personal honour; and in a word, that religion, truth, morality, are one thing, and politics quite another. We should thus learn that there is a large class of actions—actions affecting the highest interests not only of ourselves, our children, our fellow-citizens, but the interests, social, moral and religious, of the whole human race, in which it is innocent for us to ignore every principle derived either from the love of God or the love of our neighbour. If we press this consideration upon men, what reply shall we probably elicit? They will tell us, not that it is right, but that it has been so always and everywhere, and that now, especially, such is the universal practice. It would not be surprising if they should turn upon us and ask, Who would be such a fool as to be in a minority for the sake of an idea, or sacrifice his political prospects for a barren adherence to impracticable rectitude?

IN THE CHURCH.

But if, leaving the men of the world, we turn to the church of Christ, shall we find that even here the fear of God has triumphed over the fear of man? By observing the communicants at the sacramental table, we find those who profess the name of Jesus intermingled with other men in all the departments of active life. They are to be seen among students, professional men, merchants, mechanics, manufacturers, brokers, and politicians of every grade and every political party. Should we ask them whether, in their several relations, they make it their first concern to obey the Master, they would probably inquire, with some astonishment, whether we suppose that the precepts of Jesus Christ are to be understood literally. Should we modestly intimate that Christ spoke very plainly, they would inform us that to obey the law of Christ strictly would separate them from all men; that the course which they pursue cannot be wrong, for everybody pursues it; and that, upon the whole, it is certainly better to do a little wrong, than, by shutting ourselves out from the world, lose all our influence over it.

REAL MORAL RELATIONS.

But amidst all this flimsy folly and audacious wickedness, God has not left

himself without a witness. He has taken special means to caution us against this wide-spreading delusion. If there be a single child of Adam beguiled by this miserable sophistry, it will not be on account of ignorance that could not be dispelled, but because he has loved darkness rather than light, because his deeds are evil.

In the first place, reason and conscience abundantly teach us that no relation whatever exists between many and few, and innocence and guilt. Right and wrong, innocence and guilt, depend on the moral relations of the parties, and not upon the number of the actors. If ten men lie, each one of them is an individual liar; nor is the matter altered if they agree to the same lie, and all unite in affirming it to be the truth. If twenty men agree together to do a mean thing, every one of them is individually despicable. If a hundred men are false to their country, every one of them is a traitor, and as an individual must he answer for it. I do not deny that companionship and concert may, in some respects, modify the character of a moral action. If a man act alone, he may act thoughtlessly, and from sudden and ungovernable impulses; but if a number of men agree together to do an act, they must do it deliberately. If they organise themselves into an association to do it, they manifest a still more settled determination. Thus piracy is always held to be more atrocious than murder; and an organised banditti deserves more condign punishment than an individual thief.

But lest this should not be enough, God, in the revelation which he has given us, has made known his moral attributes, and the relations which we sustain to him. He is the Creator and Preserver of all, the Legislator, and rightful Governor, and Proprietor of the universe. He justly claims of all his intelligent creatures universal obedience, the obedience which springs from boundless gratitude and illimitable love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." All other things are created, God alone is the Creator, holy, just, true, all-compassionate and all-merciful. The greatest crime of which it is possible for us to conceive, is for a creature on any account, or for any reason, or under any inducement, to disobey God. What then must be the guilt of setting aside the authority of God by deliberate consent, and installing in its place the opinions and examples of men,—nay, of men even weaker and more wicked than ourselves. It is exchanging the true God for a lie, and worshipping and serving the creature rather than the Creator who is blessed for evermore.

SOLITUDE.

THE moon is bright, but very lonely,
Wondrously fair, yet who would be
Happy to be alone, and only
So very beautiful as she?
Around her is a waste of splendour,
On heaven's verge shake dim spheres of gold,
And stars and planets that attend her,
At dreary distances are rolled.

O who would ask to have a spirit
As pure as hers, as saintly good,
If we this penalty inherit,
This pain, to shine in solitude?
Surely amidst a kindred cluster,
To gleam an undistinguished star,
Than in a loneliness of lustre
To queen the night, were better far!

Nay, a sublimest life repelleth
All lesser natures from its zone,
E'en as "the glory that excelleth"
Dwells in a radiance of its own;
And, though apart, its very essence
Is to itself a fuller bliss,
Than could be any sister-presence,
Were it less glorious than it is.

"The brightness of the Father's glory,"
When whilom veiled in mortal mould—
The grandest name in the earth's story—
Endured a loneliness untold;
Yet, in that solitude uncheery,
Hear him! "I share a sympathy
Ye know not of; I am not dreary,
The Father still abides with me."

And so yon desolate moon is lightened
By fire flashed from an unseen sun—
O were my heart divinely brightened
By the indwelling, distant One!
What though sweet faces be averted,
Lover far off, and friendship null,
If like the moon that seems deserted,
I may in Him be beautiful!

X?

Reviews.

The Book of Canticles. The Song of Songs Unveiled. A New Translation and Exposition of the Song of Solomon. By the Rev. B. Weiss. Oliphant and Co.; Hamilton & Co.

The Book of Canticles. Revised and Explained from the Original Hebrew. Rivingtons. Price 1s.

In the chamber of the great temple at Karnac, which is devoted to the achievements of Sheshonk (the Shishak of Scripture), is a portrait which, with a fair measure of probability, has been identified as that of the princess his daughter. Champollion, its discoverer, speaks of himself as fairly startled by its dazzling beauty (beauté éclatante). But the daughter of Shishak was "the spouse" of Solomon.* There are allusions in the hieroglyphics around the portrait which help to identify it with that "daughter of Pharoah whom Solomon took to wife." (1 Kings iii. 1, vii. 8, ix. 24.) If this identification be accepted as complete, may we go farther and say that we have here depicted "the spouse" of the Canticles? Those who take the affirmative — and they are many — point to the prevailing Egyptian character of her language. "I am dark but comely." "I am dark, because the sun hath looked on me," would, it is urged, be appropriate language from one of the tawny beauties of Egypt. Again, it is said that the comparison of her royal husband to "a company of horses in Pharoah's chariots" would scarcely suggest itself to a Jewish maiden, or indeed to a Hebrew at all; but would be most natural and appropriate to one who was accustomed to see the stud, unsurpassed in beauty, as the monuments still show, which Pharoah was accustomed to drive. Notwithstanding these and many other plausible arguments, and in spite of the high names, from Origen downwards, which may be quoted in support of the theory, it seems to us to be untenable, and to merit summary rejection.

Rejecting this view, which unquestionably has the majority of suffrages in its favour, both in weight and number, what shall we substitute in its place? Shall we say, with some, that it records the affection of Solomon for a Jewish wife, loved more than all the daughters of the royal families of "the Moabites, Ammonites, Edomites, Sidonians, and Hittites," with whom, from motives of state policy, he had made affinity? Shall we accept the eloquent and brilliant exposition of Mr. Kingsley, who regards it as an eulogium on monogamy, in opposition to the polygamy of the heathen king and of Solomon himself? Or shall we adopt the theory so ably expounded and argued by Mr. Ginsburg in a volume reviewed in a recent number of this magazine, to the effect that "the Spouse," or "the Betrothed," as he would regard her, is affianced to a shepherd of Lebanon, and that King Solomon, fascinated by her beauty, endeavours in vain to shake her fidelity; so that we have here a story to illustrate and commend immutable constancy, in contrast with the history of Bathsheba? These alternatives form but a very small proportion of those offered for our

* The Shishak who came up against Rehoboam (2 Chron. xii.) was Shishak the younger, brother to the wife of Solomon. It has been conjectured, with great probability, that the attack on Rehoboam was occasioned by the preference given to him, the son of an Ammonite princess, over the family of the daughter of Pharaoh. Those who regard the Spouse of the Canticles as the Egyptian princess, will explain the strife with her brothers, there alluded to, in the same way. We hope to return to the subject.

acceptance. Indeed, except the Apocalypse, no book in the Bible has so much exercised the ingenuity of expositors or given rise to such a variety of suggestions as to its meaning.

The majority of commentators agree in regarding the book as more or less allegorical. Even those who assign to it a historical basis, do for the most part admit that it has a deeper and spiritual meaning. But when we ask what that esoteric meaning is, we are perplexed by finding a diversity and even contradiction of interpretation to the full as great as that which exists as to its historical basis. That where Solomon is spoken of we are to understand that "a greater than Solomon is here," seems to be generally admitted; and an immense preponderance of commentators support the view that the King is none other than the "King Messiah." But the Spouse has been regarded variously as the Jewish, the Catholic, and the Protestant Church, as the Virgin Mary, or the believing soul. The call of the Gentiles, the extension of Christianity, or the final glory when "the marriage of the Lamb has come, and the bride hath made herself ready," has each been regarded as the event typified by the marriage of Solomon.

The two writers whose expositions we have named above, would reject any historical reference altogether. They regard the book as a pure allegory, constructed for the inculcation of spiritual truth. In this we are convinced that they are in error. We may be unable to decide upon the specific occasion to which the Song refers, but we are disposed to take it for granted that it had some basis of fact, some nucleus of historical reality. To think otherwise, and to maintain that every allusion has an exclusively spiritual meaning, is to surround the interpretation with enormous difficulties. The analogies of Ps. xlv., lxxii., strongly favour the supposition that some actual event is here commemorated; whilst, following the example of Oriental poets, of which abundant examples may be found in Tholuck, Lane's Modern Egyptians, and similar works, an esoteric spiritual meaning is conveyed. The fact that so many different meanings have been discovered, or imagined, in the text, seems to us rather a confirmation of this view; for we have seen Persian poems precisely analogous in form to the Song of Solomon, in which seven or eight meanings were intended. A yet more familiar instance is that of the great Dante. The commentaries upon his great poem form a library of themselves, and his commentators have engaged in hot and bitter dispute as to the purpose of the poet. He himself, however, distinctly says that he intended several meanings, and that his writings may be read in various senses.* Whilst, then, we entirely agree with the writers before us, that the Book of Canticles has a mystical and spiritual meaning, we cannot but think them in error when they would restrict it to this. We suspect that Mr. Weiss would be loud in his outcry of heresy against any one who should deal thus with the Book of Job, and reduce it from the poetical and dramatic description of an actual fact, to a mere ideal allegory.

We have met with the statement that, reckoning all the modifications of exposition which have been offered, there have appeared no fewer than 1,400 different interpretations of this difficult part of Scripture. So far as our knowledge of them extends, however, that proposed by Mr. Weiss has the merit, such as it is, of entire novelty. He divides the book into three portions, of which the first relates to the manifestations of the Divine glory to the Jewish people at

* We cannot at this moment lay our hand upon the passage, but we believe that it is in the *Convito*, or the *Vita Nuova*. He enumerates and illustrates the meanings and senses in which he may be understood.

the dedication of the Tabernacle in the wilderness; the second, to the similar manifestation at the dedication of the Temple by Solomon; the third, to the coming of the Christ, the heavenly Bridegroom, the prosperity of the Church, her fall, captivity, repentance, and restoration. We cannot imagine that such a theory will commend itself to the sober judgment of our readers. Many of the details of his interpretation are equally fantastic and arbitrary. Thus, the flock of sheep to which the Bride's teeth are compared, are the priest's chambers round about the temple; and "the spiritual teeth of the Church are faith, hope, obedience, charity, patience, prayer, &c.," "the instruments with which she eats the spiritual food, the bread of heaven and of life." Opening again almost at random, we come to Cap. vii. 2, where the "projections or protuberances of the thigh bones," as he translates the words rendered in our version "the joints of the thigh," are gravely said to refer to "the prominence of the thigh bone occasioned by the girdle with which the Bride, as a missionary church, has girded her loins, in order to go forth with her blessed message to call the Gentiles and lead them to the Beloved. Those projecting thigh bones, or haunches, thus pressed forward by the tightness of the girdle, are described by the daughters of Jerusalem to look like ornaments." Such interpretations as these turn the Bible into a book of riddles and conundrums, which may mean anything or nothing, according to the caprice of the reader. We are constrained to add, that Mr. Weiss, by his dogmatism and his denunciation of those who differ from him, does not conciliate prejudice or diminish opposition. Whilst we have no alternative but to pronounce the new interpretation a total failure, we have pleasure in attesting the sound doctrine and deep spirituality which pervade the copious notes; and the discussions as to the exact force and import of certain Hebrew phrases are often interesting and valuable.

The other is a work of far less pretentious character. In a pamphlet of about twenty pages the author, after a brief introductory note, gives the Authorised version, revised and emended, with a running commentary pointing out the spiritual meaning of the allegory, which is taken to describe the communion of the Church or the believer with Christ. The division is somewhat arbitrary, and might have been advantageously simplified; but the arrangement of the text is often very beautiful, the emendations on the Authorised version are amendments, and the exposition is commonly sensible and always spiritual. The passage on the Bride's teeth, in chapter vi., which is a sort of *pons asinorum* for commentators, forms an exception. The writer thus comments on it. "*Tooth* is from the root 'two,' they come *twice*, as the Lord's people, born again, and coming the second time in resurrection. None of God's elect shall be missing." From some of the allusions we conjecture that the writer is a Baptist, and the ordinance is supposed to be referred to in several passages. The competent scholarship, the fine taste, and the spiritual feeling of this little monogram, deserve great praise.

Samuel Rutherford, M'Cheyne, and others among the most spiritual and devout of men, have found in this book refreshment, strength, and consolation in copious abundance. Of Rutherford and M'Cheyne it is reported that they had preached from every verse in it, and from many of the verses over and over again. Does it result from a lower standard of spirituality, or from a higher standard of biblical criticism, that this book is now almost banished from the pulpit, and that a text selected from it would be greeted with a stare of wonder or a smile of ridicule. We are hardly prepared with an answer.

The Christology of the Old Testament, and a Commentary on the Messianic Predictions. By E. W. HENGSTENBERG. Translated from the German by JAMES MARTIN, B.A. Vols. III., IV. Clark's Foreign Theological Library.

To speak in praise of Hengstenberg as a theologian, or of his *chef-d'œuvre*, "The Christology of the Old Testament," would be a work of supererogation. The haughty and overbearing spirit he has manifested toward our brethren of the Evangelical Alliance, and the bigotry which prompts him to unchurch, if not to unchristianise, all bodies of Christians save his own, deserve the reprobation they have received, and have deservedly alienated from him many who used to regard him with reverence. These unamiable qualities, to a certain extent, appear in his writings, and so far diminish their value. But his varied and accurate learning, his sound vigorous sense, his reverence for the letter of Scripture, and his thorough searching method of investigation, which spares no pains in order fairly *to bottom* the text, render his expositions of great value. His somewhat overweening self-confidence, and contempt for the opinions of others, whilst they render him less attractive as a man, sometimes stand him in good stead as an expositor. He comes to each passage perfectly unfettered. He looks at it out of his own eyes, and with as much independence of judgment as though no one had read it before him. It is, however, only fair to add that he is, though "proud to all creatures, humble to his God." Whilst with a single contemptuous epithet he dismisses interpretations sanctioned by almost unanimous acceptance, or supported by some of the greatest names in the Church, he displays unwearied assiduity to discover "the mind of the spirit" conveyed in some particle or phrase, or grammatical inflection, which had escaped the notice of previous inquirers; and having, as he believes, discovered it, he unhesitatingly receives it as the absolute verity. Whilst his lack of devotional fervour, of sympathy, and of imagination, greatly deteriorate from the excellence of his commentary on the Psalms, often rendering him insensible to internal harmonies and beauties, for which he is prone to substitute a dry arithmetical mechanism, they leave almost unimpaired his great powers for the discussions contained in these volumes. He has placed upon an immovable basis that fundamental article of our common faith, that "to HIM give all the prophets witness," and that "the testimony of Jesus is the spirit of prophecy."

To enter upon a review of these four volumes, which expound and discuss every passage in the Old Testament which either has, or is supposed to have, a reference to the person and work of the Messiah, would be clearly incompatible with our limits. It would be needless, too. The general reputation of Hengstenberg is deservedly high, and these volumes are so widely known, that commendation from us could add little to their acceptance. We may, however, be allowed to call attention to the appendices, which make up about half the last volume. That entitled "The New Testament and the Prophet Malachi," is very valuable and suggestive. Its object is "to adduce facts to prove that the connection between the Old and New Testaments is much closer than is commonly supposed, and that it is impossible to arrive at an acquaintance with the latter without the closest and most careful study of the former." This is done by a careful and minute investigation of many passages in the New Testament which manifestly rest upon and are suggested by the writings of Malachi. The connection is obvious enough when it is pointed out, but very many of the instances adduced are new. The other appendices are—"The Importance of

the Messianic Prophecies;" "Messianic Expectations among the Heathen;" "The Divinity of the Messiah in the Old Testament;" "The Suffering and Atoning Christ in the Old Testament;" "History of the Interpretation of Messianic Prophecies;" and "The Nature of Prophecy." We have already remarked upon the clear and lucid style of Mr. Martin, the translator, and the very efficient manner in which he has discharged his task. To the *students* of Scripture the volumes before us are among the most valuable portions of Messrs. Clark's Foreign Theological Library. The superficial, the indolent, and the frivolous, however, had better eschew them. They contain very little "milk for babes," but are made up of hard bones and "strong meat for them that are of full age, who have their senses exercised by reason of use."

Brief Notices.

PERIODICALS.

1. *Bibliotheca Sacra and Biblical Repository.* January, 1859. Trübner. — 2. *The Protestant Theological and Ecclesiastical Encyclopædia; being a condensed translation of Herzog's Real Encyclopædia. Part VIII.* T. & T. Clark.—3. *The Family Treasury of Sabbath Reading.* Nelson & Sons.

THE last number of the American "Bibliotheca Sacra" (1) is fully up to the average. The first article is a *résumé* of Outram's learned book on Jewish Sacrifices, which is a store-house of erudition on the subject. The second paper will be interesting to those curious in the history of our English Scriptures, discussing as it does the question whether there were one or two editions of the Authorised version published in 1611. The next article brings to a triumphant conclusion the argument in disproof of the Papal assumption that Peter was Bishop of Rome, and shows the extreme improbability that he ever visited the Imperial City at all. The life of the Rev. D. T. Stoddart is an exquisite piece of missionary biography. An article on Hymnology is written with great taste, spiritual feeling, and ample learning. There are, likewise, well-written essays on the Demonology of the New Testament, and Latin Lexicography, with the usual notices of new publications.—In a recent number we reviewed at some length the "Encyclopædia" (2), which comes next on our list. The part which has just appeared concludes the article on "Dogmatics," and commences that on "Ezra." The articles it contains are replete with information as full and various as those of any former number. The price is moderate, and the "Encyclopædia," when completed, will cover the whole range of biblical, doctrinal, and ecclesiastical literature. In the present number, the articles by Dr. Ebrard on "The Evangelical Alliance," by Schöll on "The English Reformation, the English Church, and the English Bible," and on "Egypt, Ancient and Modern," by Lepsius and Hoffman, will be read with interest. The only fault we have observed is the defect previously noted, of a disproportion between the length of the article and the importance of its theme. The very important and difficult subject of "The Ebionites," for instance, has three columns devoted to it, whilst "The Life of Eck," which follows, spreads over six. There is the same disproportion between the article on "Edom and the Edomites," and the next one, on "President Edwards," the latter being twice the length of the former. —"The Family Treasury," (3) edited by the Rev. A. Cameron, consists of judiciously selected passages from our best religious writers, together with a few well-written original articles. It is admirably adapted for family reading on the Sabbath day. It is full of anecdotes and extracts, which the mother, as she gathers her children about her, the visitor of the sick, or the Sunday school teacher, will be grateful for. If "The Family Treasury" continue as it begins, we cannot doubt that it will achieve success, for it well deserves it.

TALES.

1. *The Verneys; or, Chaos Dispelled. A Tale of Genius and Religion.* By C. M. Smith. Hall, Virtue, & Co.—2. *Palissy, the Huguenot Potter.* A true Tale. By Miss Brightwell. Religious Tract Society. — 3. *The Two Lights; or, Reason and Revelation.* By the Rev. W. Leask, D.D. The Book Society.—4. *The Prince of the House of David.* By the Rev. Professor J. H. Ingraham.

Illustrated with engravings. Hall, Virtue, & Co.

THE title of "The Verneys" (1) is likely to raise a prejudice against it. But we can assure our readers that, with manifold faults, it has compensating excellences. The plot is crude and clumsy, but the descriptions of scenery and the delineations of character evince great talent—we are almost ready to say true genius. We infer from the dedication that the authoress enjoys the friendship of James Hamilton, and that this tale is brought out under his auspices. As a first attempt, which we suppose it to be, it is full of promise. We shall be glad to meet Miss Smith again as an authoress.—Miss Brightwell is already an established favourite. Her life of Mrs. Opie, especially, will not soon be forgotten. The charming little book before us (2) will but add to her reputation. It is a graceful narrative of a very noble and beautiful life. The fiction only furnishes a slender thread upon which the ascertained facts of his life may be strung. The Tract Society have published few more acceptable volumes than this.—The name of Dr. Leask is sufficient guarantee that "The Two Lights" (3) shall be at once clever, spirited, and edifying; and so we find it to be. There are touches of humour and of pathos in it which are of themselves sufficient to account for a new edition being demanded. The relationships of reason and revelation are well indicated in the course of the narrative. We must, however, express our regret that the tale is defaced by a grossly caricatured description of a church-meeting, at which all decency and order are set at defiance. We the more regret this since it is not essential to the narrative, and seems lugged in by *malice prepense*.—In "The Prince of the House of David" Professor Ingraham has attempted a task which demands the highest genius for its accomplishment, and which nothing but absolute success could justify. It is to weave the events of our Lord's life into a tale. We regret to say that Mr. Ingraham has failed. With the best intention, and a fair measure of scholarship, he has not been able to reproduce the life of the period without such obvious anachronisms as constantly to shock and offend. The letters of the Jewish maiden to her father—the form into which the book is thrown—are constructed not upon the antique model, but upon that of a Modern Complete Letter-writer; such phrases as "Adina *reined up her camel*" approach the ludicrous; and "the book-cover of silk and velvet, with the letters I. N. embroidered" on it by Mary of Bethany for Jesus of Nazareth, shocks our sense of reverence and decency. Notwithstanding these great and fatal faults, the volume contains much information as to Jewish manners and customs.

LECTURES TO THE WORKING CLASSES. By—1. Rev. H. S. Brown. 2. Rev. J. Hanson. 3. Rev. W. Walters. 4. Rev. John Stock. Heaton & Son.

WE believe that it was by our own religious denomination that the example of lectures to the working classes was first set, and it is by our own ministers that they are still most vigorously and successfully sustained. The four whose names we have indicated above are by no means the only labourers in this field. They are simply those whose addresses have been printed and forwarded to us for notice. If any of our readers should feel surprise at the great popularity achieved by the lecturers, and fail to find a sufficient explanation of it in these published reports, we would remind them of the essential and fundamental difference between an oration as delivered *viva voce* and as read in cold blood. We are inclined to think that the things are incompatible with each other. What would be successful for the one purpose would almost inevitably fail if transferred to the other. Hugh Stowell Brown comes first on our list, as having been first in the field. In his own peculiar style he is still *facile princeps*. His nervous, vigorous English, his direct attacks upon folly and vice in their protean forms, his genial nature, his manifest love for humanity, even whilst dealing sledge-hammer blows against its foibles and its faults, raise him to almost the ideal of a lecturer for working men. The recent volume of lectures indicate no diminution of power, but are equal to anything he has produced.—Mr. Hanson may lead what the *Standard* a few weeks ago aptly styled "the funny pulpit." The school, we must confess, is not at all to our taste. A comic Blackstone was bad enough; a comic gospel is immeasurably worse. It appears, however, that these lectures are not only well attended, but are productive of good results. A class of persons are reached and religiously impressed by them who have resisted all other agencies. "Herein we do rejoice, yea, and will rejoice."—The lectures by Mr. Walters, though not quite free from the comic element, combine more beauty and artistic polish with more evangelical fervour than any others we have seen. Many of them contain passages of great graphic power and of touching pathos. All of them are pervaded by deep, religious earnestness. We do not wonder at one of his Halifax admirers crying out, after hearing a very popular preacher, "Walters can beat that chap ony day."—It is rather from considerations of convenience than of fitness that we class Mr. Stock's lectures

with the foregoing. They are closely and carefully argued theological dissertations on the fundamental questions of revealed religion. We unhesitatingly prefer them to Dwight's "Theological Lectures," though the mode of treatment is similar. A correspondent writes to us respecting them:—

"The lectures were delivered in the chapel on eight successive Lord's-day evenings, and were all attended by large audiences. Most of the leading sceptics of the town heard the entire course, and some have become regular hearers of the gospel in consequence. In some instances, there is reason to believe, deep and hopeful impressions have been produced. By request, the whole course has been published. The greater part of the congregation on every occasion consisted of working men, thus proving that it is not necessary to resort to slang titles and outlandish places in order to secure the attendance and awaken the interest of our operatives."

MISCELLANEOUS.

1. *Scripture Portions: with Prayers for Invalids.* By Mr. J. Bowen Thompson. Second Edition, Enlarged. Wertheim.—2. *Plain Words for the Sick and Aged.* Being Numbers 25 to 48 of Plain Tracts in Large Type. Second Series. Wertheim.—3. *Lessons of Life for Female Domestics.* By Grandfather Gray. Wertheim.—4. *The New Testament, Translated from Griesbach's Text.* By Samuel Sharpe. The Fourth Edition. 2s. 6d. Hall, Virtue, & Co.—5. *Spurgeon's Gems.* Being Brilliant Passages from the Discourses of the Rev. C. H. Spurgeon. Alabaster & Passmore.—6. *The Excellency of the Bible.* Seven Lectures by the Rev. R. Morris. Judd & Glass.—7. *Mathew Henry: his Life and Times.* By C. Chapman, M.A. Hall, Virtue, & Co.

"SCRIPTURE Portions" (1) and "Plain Words for the Sick and Aged" (2) are invaluable aids to those whose work it is to visit the sick and poor. A clear large type, a book easily held in the hand, containing truths of vital importance, expressed in the simplest words, and broken up into small portions, are essential for usefulness in loans to the sick and aged poor. Often the offer of a book has been declined by the confession, "I am but a poor scholar at the best of times, and now my eyes are very dim." Often when one of these volumes has been left on the sick bed has the loan been acknowledged with tearful gratitude, when the visitor has called again. We are sure that we are rendering a service to the sick visitors of our churches by naming these volumes to them.—"Lessons for Life" (3) consists of a series of articles reprinted from the "Servants' Magazine," which are collected into a volume admirably adapted for usefulness among the class for whom it is designed. The spiritual interests of domestic servants are too often overlooked and forgotten. One mode in which it may be promoted, is by providing suitable reading for them during the few hours of leisure which fall to their lot. Nothing could be better as a commencement for a servants' library than this book. The lessons are sound, sensible, and appropriate, and are conveyed in a remarkably interesting manner. —We are not surprised that Mr. Sharpe's New Testament (4) has reached a fourth edition. Apart from the text and version, its arrangement in paragraphs, the marking of poetical passages and quotations, and its very convenient size and shape, are sufficient to secure for it a sale. The Authorised version is retained, save in passages where it is confessedly faulty, or where the *textus receptus* differs from Griesbach's. Those who fear the result of textual criticism, could scarcely do better than compare this with the authorised version, and their dread will be at an end.—The volume just published by Messrs. Alabaster and Passmore (5) is decidedly the best selection from the writings of Mr. Spurgeon we have yet seen. The extracts vary in length from two or three lines to as many pages, and of course are equally various in excellence. Many passages which were impressive and beautiful when read in their connection lose much of both when isolated. But there is sufficient value in all to make them worth reprinting. The selection here given first appeared in America, and has had an immense circulation. Its influence has been to extend more widely than before the fame of Mr. Spurgeon. On both sides the Atlantic it will furnish an answer to those who still speak of him as a mere charlatan. It is impossible to read these passages without recognising the presence of power of no common order.—We owe an apology to Mr. Morris for the oversight which has occasioned so long a delay in noticing these excellent lectures (6). A very modest preface apologises for their appearance in print. It was needless. The volume is its own justification. The "Excellency of the Bible" is clearly and pleasingly illustrated. The pious reader will rise from the perusal of the volume with a deeper sense than ever of the inestimable blessing conveyed by that volume which is given to be a light to his feet.—Mr. Chapman has produced in his "Memoir of Mat thew Henry" (7) one of the most gracefu pieces of biography which has appeared for some time. There is, perhaps, a little too much moralising—a little too much space occupied by the mere circumstances and environments of the good man's life—but that life is told clearly and well. The writer has entered into the spirit of his theme, and written of Matthew Henry in just that temper which the good man himself would wish to be written of. This memoir of the prince of devotional commentators will be read with interest and profit.

Intelligence.

THE accompanying sketch presents a front view of the College now in course of erection near Bradford, Yorkshire; and connected with it is an outline of the ground-plan. The following table of references to this latter will render it sufficiently intelligible:—

A Dining Hall.
B Lecture Room.
C C Class Rooms.
D Professors' Room.
2 D Entrance Hall.
E Tutors' and Carriage Entrance.
F F Students' Entrances.
G Principal Staircase.
H H Students' Staircases.
I Studies.
J Kitchen.
K Scullery.
L Wash-house,
M Laundry.
N Stable Yard and Kitchen Court.
O O W.C.
P P Lavatories.

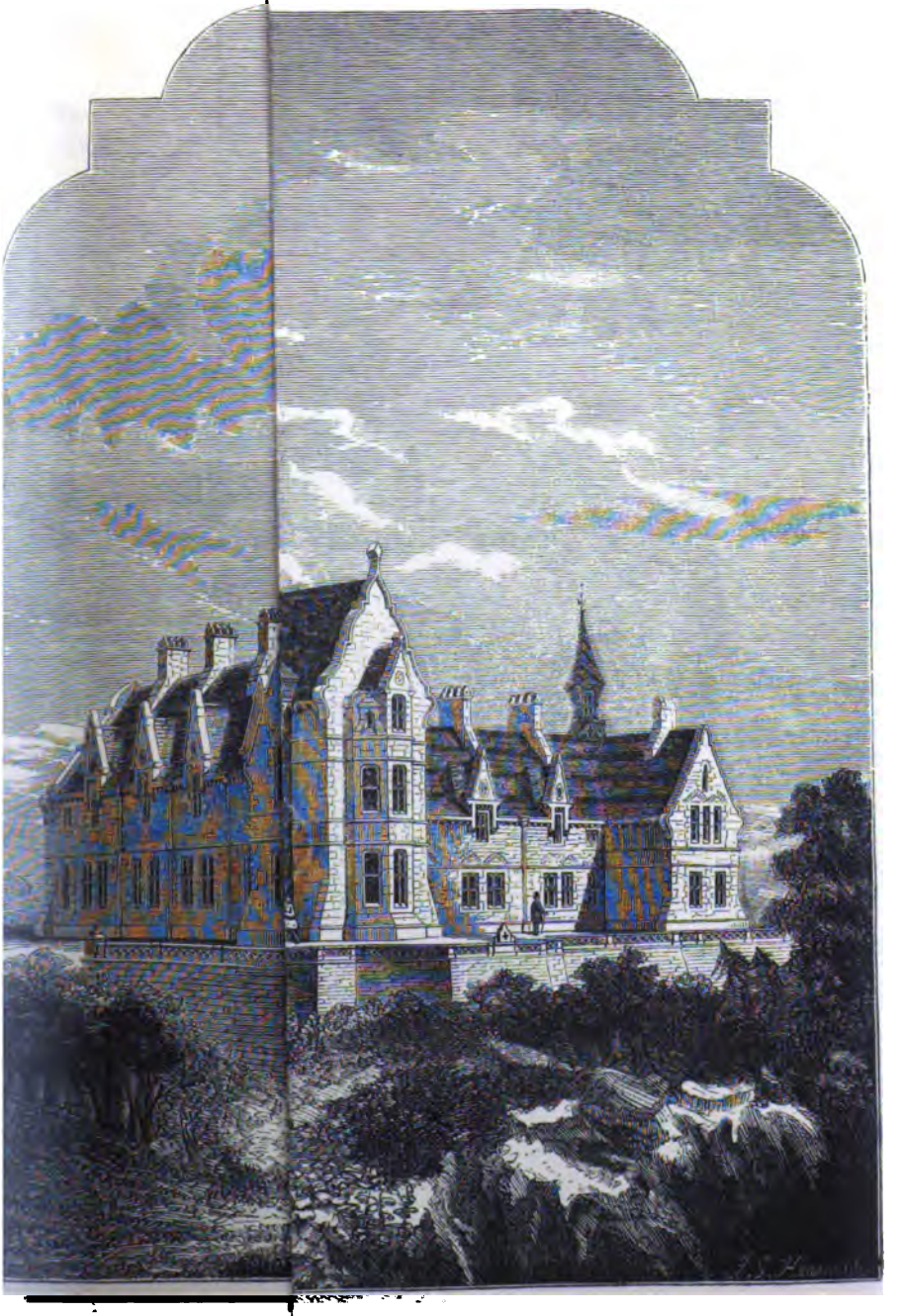
The Terrace in front is 60 feet wide. Over the Entrance Hall and Class Rooms is the Library, a noble apartment, 39 by 26 feet, and 20 feet high; while over it, and consequently detached from every other part, are the Sick Rooms. For convenience and comfort, as well as economy of every kind, the internal arrangements cannot, it is believed, be excelled. The exterior, with its ample Terrace, has a most commanding appearance, especially as seen from the valley beneath; and so judiciously placed is the building itself—on the edge of an eminence nearly 200 feet high—that from every Study, and every Dormitory, there is a full unobstructed outlook, not only on a large portion of the undulating sweep below, embracing rail, river, and canal, but also on the exquisitely beautiful scenery around.

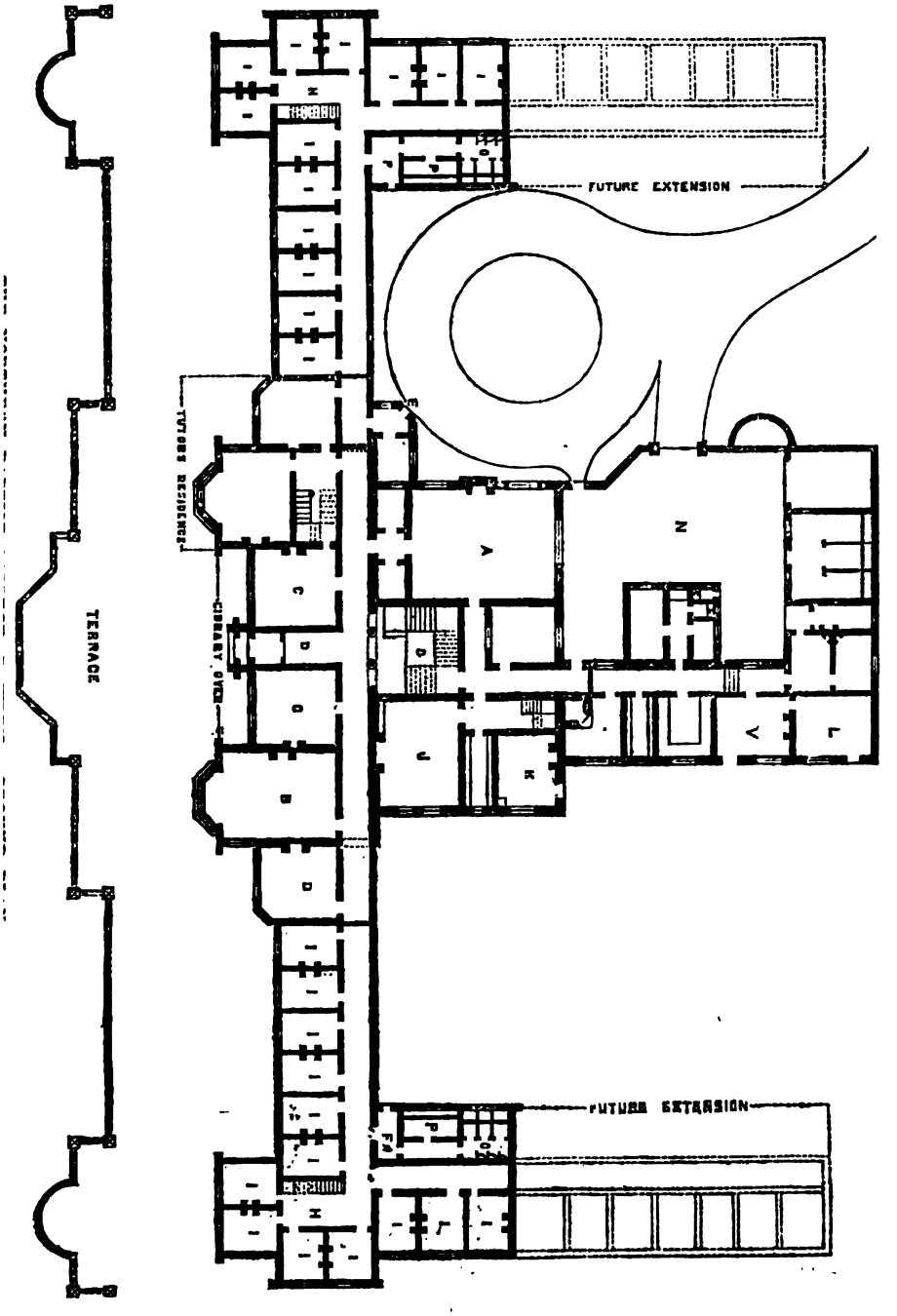
Owing mainly to a want of adequate means, the Students' apartments will not be carried out to the contemplated extent at present; but the enlargement, whenever required, can be made, as will be apparent from an inspection of the ground-plan, with the utmost ease, and without enhancing the expense beyond what would be incurred in effecting it now.

The cost of the whole undertaking, inclusive of the land—which is *freehold*, and measures rather more than seven acres, surrounded by plantations and boundary walls—will not, it is confidently expected, exceed £10,000. Hitherto the contracts have been most punctually observed on both sides; and hence the estimate specified may be fairly relied on. Already £7,000 have been either contributed, or promised, and mainly by kind friends in the Northern Counties. To meet the remainder of the outlay, there are the existing premises (however, of comparatively very little value, and, in view of possibly unforeseen and unavoidable contingencies, better not taken into account), and the support of those other numerous kind friends in different parts of the kingdom, not yet solicited, but willing it is earnestly hoped to co-operate in a movement absolutely necessary, and promising, under the blessing of the Almighty Redeemer, to yield the richest fruit to the Denomination, and through it to the Church and to the world at large. To these friends accordingly an urgent appeal is now made. Especially are they requested to bear in mind, that the College has nothing beyond its annual income—never more than sufficient with the most rigid economy to meet its ordinary expenditure; that it is therefore indispensable to its thorough efficiency, if not its very existence, it should enter its new home free from pecuniary incumbrance; and such being the case, that intended assistance rendered promptly will become proportionately valuable. More particularly are those beloved and honoured brethren, heretofore enjoying the advantages of the College, entreated to use on its behalf whatever measure of influence they possess within their respective spheres, and thus obtain for their Alma Mater in moving to her new locality and abode the assistance she so greatly requires.

Contributions will be gratefully received at Messrs. GLYN & Co.'s, Lombard Street, London, in connection with the COMMERCIAL BANKING COMPANY, Market Street, Bradford; by the latter Bankers; by the Treasurers to the Building Fund, Dr. ACWORTH, THOMAS AKED, and WILLIAM STEAD, Esqs., Bradford; or by the Rev. HENRY DOWSON, Hon. Secretary, Bradford.

It is fully expected the premises will be ready for occupancy the latter end of August, or the beginning of September next.




FUTURE EXTENSION
TERRACE
FUTURE EXTENSION

RECOGNITION AND ORDINATION SERVICES.

LLANGWM, NEAR USK.—The Rev. D. V. Phillips, late of Pontypool College, was recognised as pastor of the church here on Monday, February 14th. The Revs. Dr. Thomas, G. Thomas, R. Griffiths, T. R. Evans, Reeves, and Preece, took part in the very interesting services.

HITCHIN, HERTS.—A meeting, to welcome the Rev. G. Short, B.A., as pastor of the church at Salem Chapel, was held on Wednesday, February 8th. Mr. Hainworth occupied the chair; addresses were delivered by the Rev. Messrs. Cornford, Hands, Jukes, Spencer, Gould, Griffiths, and G. Short; by the deacons of the church, by Blyth Foster, Esq., and by D. Lloyd, Esq., of Hitchin. Letters of apology for absence were presented from several ministers. Mr. Short enters upon his new sphere of labour with encouraging indications of comfort and success.

STOURBRIDGE.—The Rev. W. Varley, late of South Africa, has been recognised as the pastor of the church here. The Revs. S. Packer, J. Richards, D. Jeavons, and J. Bailey, addressed the meeting, which was large, influential, and enthusiastic.

PRESENTATIONS AND TESTIMONIALS.

BOXMOOR.—On Friday, March 11th, a meeting was held here in order to take leave of the Rev. B. Pratten. Several ministers took part in the service, and a valuable microscope was presented to Mr. Pratten as a token of affection and gratitude.

CHESHAM.—A meeting, to celebrate the 25th anniversary of the Rev. W. Payne, was held in this place. Great cordiality and affectionate feeling were expressed, and a purse containing £25 was presented to the pastor.

BEWDLEY.—On the 7th inst. a meeting was held in this place to express the affection and regard felt by the people for their pastor, and a handsome purse of money was presented to him.

WOTTON-UNDER-EDGE.—The Rev. J. Watts, for thirty years the esteemed pastor of this church, being about to remove to Ashdon, Essex, was, on the 14th inst., invited to a tea-meeting, called to express the respect felt for him and gratitude for his faithful labours. Many persons were present from the surrounding districts. After tea a purse of money and a very splendid silver inkstand were presented to him. Ministers from Bristol, Cheltenham, and Stroud, besides those from the more immediate neighbourhood, were present, and took part in the meeting, which was composed of members of all religious denominations, including the Established Church.

ANNIVERSARY AND OPENING SERVICES.

REGENT STREET, LAMBETH.—A meeting has been held in this place, at which, after tea, the Rev. R. B. Lancaster, the pastor, gave a very interesting lecture on the Venerable Bede. In the course of the meeting it was resolved to make an effort to liquidate a debt of about £50, which yet remains on the chapel.

CANTERBURY.—On Wednesday, March 2nd, a meeting was held with a view of helping the cause of chapel and church extension in connection with the Baptist denomination in this city. It was urged in favour of a new chapel and school-room, that the present building was too small, that there was no possibility of enlargement on the same site, that there was no accommodation for the Sunday school, and that the ecclesiastical position of the city demanded a more appropriate chapel. It is proposed to raise one million pence, one-fourth of which the church and congregation will raise among themselves.

FALMOUTH.—On the 9th inst. the annual meeting of the congregation was held in the school-room; J. Freeman, Esq., presided. P. Gutheridge, Esq., made a very satisfactory financial statement, reporting the progress made during the year in clearing off the debt. The Rev. J. Walcot, the pastor, suggested that slips of paper be handed round the room, which, when returned, contained promises sufficient to clear off the debt within the ensuing twelvemonth. Several ministers of the town and neighbourhood spoke.

WELLINGTON STREET, LUTON.—The anniversary services of this place were held on March 13th. The collections were liberal and the congregation large. On the following day a public meeting was held, at which between 400 and 500 persons were present. The reports were of a most encouraging character, and the meeting, which was addressed by many ministers and gentlemen, was marked by great cordiality.

MINISTERIAL CHANGES.

The Rev. S. Borton Brown, B.A., of Redruth, Cornwall, has informed the Baptist church in that town that he will resign the pastorate in the course of this month. —The Rev. W. H. Bonner has accepted an invitation to the pastorate of the church meeting in Trinity Chapel, Trinity Street, Southwark.—The Rev. Alfred Ibberson,

Husband's Bosworth, Leicestershire, has intimated his intention of resigning in May next.—Mr. E. H. Davies has resigned the pastorate of the church in Broad Street, Ross. His future address will be Claremont House, Abergavenny.—The Rev. W. D. Elliston has resigned the pastorate of the church at Blakeney, and has accepted the cordial invitation of the church at Kimbolton. He hopes to begin his work there on the first Sabbath in April.—The Rev. G. Allen's pastorate of the Baptist church, Crendon, Bucks, will terminate on the first Lord's day in April. An invitation to a small church would be pleasing to him.—The Rev. J. Burroughs, late of Masham, has accepted a unanimous invitation to the pastorate of the Baptist church in Market Drayton, Salop, and has entered on his stated labours.

EDINBURGH.—We are happy to learn that a reunion has been effected between the Baptist churches meeting in Charlotte Chapel and in Queen Street Hall, their first meeting together having taken place on the 17th of February.

RECENT DEATH.

REV. OWEN CLARKE.

THE Rev. Owen Clarke was born on the 31st of December, 1791. In very early life he was brought to a knowledge of the Lord Jesus Christ, under the ministry of the Rev. A. Austin, of Elim Chapel, Fetter Lane. At fifteen or sixteen years of age he became a teacher in the Sabbath school, and when about seventeen years of age he went out as an itinerant preacher, in which he was much blessed. In 1812 he entered the Bank of England. He was baptized by Mr. Austin in the year 1814. About 1817 he was called and set apart to the ministry at Paradise Chapel, Chelsea, where, under God's blessing, he was made very useful. A large congregation having been gathered, it was necessary to enlarge the chapel. His health failing, in the year 1824, he was compelled to retire from the Bank of England, and the Directors, in consideration of his faithful services, voted him a pension for life. His health however continuing to fail, he left Chelsea for the West of England, where he received a call from the church in Silver-street, Taunton. He laboured some years with eminent success; the church was greatly increased, and the congregation was so large, that galleries had to be erected. He also preached in the villages about Taunton, and was the means of forming three or four churches, and placing pastors over them. In the year 1828 he received a unanimous invitation to the church meeting in Somerset-street, Bath; but after labouring there a short time with success, some differences arose, and he removed to Corn-street Chapel, Bath, where he continued to preach with much acceptance, so that the chapel was full to overflowing. While at Bath he gave assistance to the British and Foreign Temperance Society, and became their agent in the West of England. In 1841, his labours were so much esteemed by that Society, that he was induced to become their secretary and travelling agent. As Mr. Clarke was often in town, the very ancient church with which he was so early identified, meeting in Elim Chapel, Fetter Lane, applied to him to become their pastor. Mr. Clarke eventually acceded to the request, entering upon his work September 11, 1842. He felt deeply interested in the welfare of the church though the prospect was most discouraging. The state of the congregation was very depressed; out of the fifty-four persons whose names appeared upon the church-books, only a small number resided in the neighbourhood and were able to attend. Soon after Mr. Clarke's settlement, the proprietors of Elim Chapel advertised it for sale by public auction, and it became needful either to purchase Elim Chapel, or provide another place for worship. The church and its pastor, under these circumstances, were encouraged to approach the Throne of Grace, and to wait the direction of the Head of the Church. It was not until after a close and prayerful consideration of all the leadings of Divine Providence, that they came to the conclusion to build a new chapel. After much consideration, the site of Vernon Chapel was chosen, and the foundation-stone laid, September 11th, 1843. The chapel was opened May 14th, 1844. Mr. Clarke laboured with much acceptance and success during the early part of his ministry; and numbers have to testify that they were brought to believe in Christ through his instrumentality.

Mr. Clarke continued to give his assistance to the Temperance Society till the year 1848; then finding his sight failing, and the duties connected with the church pressing upon him, he intimated his desire to retire. The Committee desiring to testify their appreciation of his services, presented him with a very handsome testimonial.

In 1849, Mr. Clarke passed through great affliction in the removal of a beloved and cherished wife. He continued to preach with acceptance till it pleased his heavenly Father to remove his sight, and shortly after, some beloved daughters passed to eternal glory. He, however, laboured still on the Master's service, till he and the church, in 1856, finding that there was not progressive pros-

perity, laid the matter before the Lord in prayer, and after much deliberation Mr. Clarke retired from the active duties of the pastorate, and Dr. S. Wills became his co-pastor. In a short time he went to Gold Hill for the benefit of his health, and preached there gratuitously with much acceptance during his stay. He was anxious to return to town, and being desirous of still doing something in the Master's service, and his help being solicited for the Working Men's Church, Kensington, he went there, and laboured gratuitously till the first Sabbath in January; on that day he was more than usually earnest in his appeal to the congregation, telling them that probably it might be the last time they would hear his voice. At the close of the evening service he administered the Lord's Supper. On Thursday, in the ensuing week, he underwent a painful but necessary operation, by the advice of his medical attendant. On the Sabbath he had a chapter read and expounded it with much clearness. He seemed to be improving in health, till the Thursday, when fever came on; but no danger was apprehended till Saturday morning, when his speech faltered. His family were apprised of the fact, and immediately hastened to him. He was perfectly conscious, and very calm—no doubt or fear once clouded his mental vision. His breathing was very difficult, but he suffered no pain. He expressed to his sons his firm reliance on the Rock of Ages, but his speech was so indistinct, that it was with great difficulty he could be understood. He was asked whether he felt happy in the prospect of death. He said, "Oh, yes, I know in whom I have believed; I have loved him my life long, and he has not left me now." He asked his son to pray twice; it was a most solemn season and will never be forgotten. He did not, however, appear to feel that he was so soon to enter his heavenly rest; he kissed his son as he left him, and said, "Come to me to-morrow, about seven o'clock." He asked for the 27th Psalm, and the 5th Chapter of the 2nd Book of Corinthians to be read, and appeared to meditate deeply upon the solemn words. He entered his heavenly mansion prepared by his loved Lord and Master early on the Sabbath morning. He appeared conscious to the last, and passed, without a sigh or struggle, calmly to rest.

London. E. W. C.

Correspondence.

THE LATE REV. JOHN MACKAY.

To the Editor of The Baptist Magazine.

DEAR SIR,—Will you allow me a few lines for a brief announcement relating to our dear lamented missionary, Brother Mackay, massacred in the mutiny at Delhi?

He was trained for ministerial work at Horton College, which institution he entered in 1851. Some of his old fellow-students, aided by others, have resolved to perpetuate the remembrance of his worth by some simple memorial, to be placed in the new college. For this purpose a small sum has been already contributed—about £30—which it is very desirable to increase. The Rev. H. Kitching has undertaken the work of secretary to the fund, and I am acting as treasurer. Either of us would gladly receive contributions from any who may feel disposed to unite with us in paying this mournful tribute to our departed friend's simplicity and nobleness of character, as well as to the devotedness of his missionary zeal.

Besides some memorial inscription, we are anxious to collect a number of books, on topics connected with the missionary enterprise. Such a method of commemorating his brief career would be not only appropriate in itself, but calculated to stimulate and assist others who might be led to consecrate themselves to the task of the world's evangelisation. We hope in this way to do much towards the establishment in the college of a complete MISSIONARY LIBRARY.

Will our friends help us in this? Many of them possess volumes, now, perhaps, out of print, which would be invaluable if transferred to our shelves. Others might kindly assist us by purchasing and presenting such works as, I fear, neither the college finances nor the extent of the Mackay Memorial Fund would allow us to procure.

Parcels through the book-post may be addressed to me at Horton College, Bradford. Each volume should be inscribed on the blank leaf, "For the Mackay Memorial," with the giver's name. Such gifts, or donations for the object in money, I shall very gratefully receive.

On behalf of the originators of the memorial,

I am, dear Sir,
Faithfully yours,
SAMUEL G. GREEN.

P.S.—A subscription list will shortly be published. I may take this opportunity of announcing that a brief memoir of our brother's life is in preparation.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1859.

THURSDAY, APRIL 21ST.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. E. Steane, D.D., of Camberwell, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the Evening, at Kingsgate Chapel, Holborn, at seven o'clock. Sir S. M. Peto, Bart., is expected to take the Chair.

LORD'S DAY, APRIL 24TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 24th.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ...	Rev. W. Young
Battersea	Rev. J. Drew	Rev. I. M. Soule*	Rev. G. M'Michael
Blackheath, Dacre Park.....	Rev. J. E. Cracknell	... ...	Rev. J. E. Cracknell
Blandford Street.....	Rev. W. Walker...	... ...	Rev. W. Walker
Bloomsbury.....	Rev. W. Brock ...	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Bloomsbury Mission Hall ...	... ...	... ...	
Bow	Rev. W. P. Balfern	... ...	Rev. W. P. Balfern
Brentford Park Chapel	Rev. J. W. Lance	... ...	Rev. T. Smith
Brixton Hill	Rev. N. Haycroft, M.A.	... ...	Rev. N. Haycroft, M.A.
Brompton, Onslow Chapel .	Rev. J. V. Whitehouse	... ...	Rev. S. Manning
Camberwell.....	Rev. C. Stanford...	Rev. C. Vince*...	Rev. W. Chalmers
Chelsea, Paradise Chapel ...	Rev. W. E. Archer	... ...	Rev. W. E. Archer
Church Street, Blackfriars...	Rev. E. Edwards .	... ...	Rev. W. Barker
Commercial St., Whitechapel	Rev. C. Stovel.....	Rev. C. Stovel* ...	Rev. T. Horton
Crayford	Rev. E. T. Gibson	... ...	Rev. E. T. Gibson
Dalston, Queen's Road	Rev. T. E. Fuller .	... ...	Rev. J. Acworth, LL.D.
Deptford, Lower Road	Rev. D. Jennings .	Rev. J. W. Munns*	Rev. J. Stock
Devonshire Square	Rev. C. Bailhache	... ...	Rev. J. H. Hinton, M.A.
Drayton, West	Rev. A. G. Fuller .	... ...	Rev. J. W. Lance
Edmonton, Lower	Rev. T. A. Binns .	... ...	Rev. W. Robinson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eldon Street (Welsh).....	Rev. J. Prichard...	... ...	Rev J. Prichard
Greenwich, Lewisham Road	Rev. J. E. Dovey.	Rev. J. Russell*...	Rev. D. Jones
Hackney	Rev. T. F. Newman	... ...	Rev. W. G. Lewis, jun.
Do., Hampton Street.....	Rev. W. Barker ...	... ...	Rev. F. Wills
Hammersmith.....	Rev. A. A. Rees ...	Rev. J. Leechman, LL.D.*	Rev. A. A. Rees
Hampstead, Holybush Hill .	Rev. W. Radburn	... ...	Rev. D. Jennings
Harlington	Rev. J. Cubitt.....	... ...	Rev. J. Cubitt
Harrow-on-the-Hill	Rev. D. Wallace...	... ...	Rev. D. Wallace
Hawley Road	Rev. B. C. Young	... ...	Rev. J. J. Brown
Henrietta Street	Mr. W. R. Vines .	... ...	Mr. W. R. Vines
Highgate	Rev. A. Wayland .	... ...	Rev. A. Wayland
Islington, Cross Street	Rev. A. Rayleigh .	... ...	Rev. W. Walters
John Street, Bedford Row...	Hon. and Rev. B. W. Noel, M.A.	... ...	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street .	Rev. T. Attwood...	... ...	Rev. T. Attwood
Kensington, Hornton Street	Rev. S. Bird	... ...	Rev. I. Birt, B.A.
Keppel Street	Rev. S. Milner, April 17th	... ...	Rev. S. Milner, April 17th
Kingsgate Street.....	Rev. T. Lomas ...	... ...	Rev. J. Mursell
Lee	Rev. C. M. Birrell	Rev. R. H. Marten, B.A.*	Rev. T. Pottenger
Maze Pond	Rev. C. Vince.....	... ...	Rev. C. Bailhache
New Park Street.....	Rev. J. Webb	... ...	Rev. C. H. Spurgeon
Norwood, Upper.....	Rev. D. Jones.....	... ...	Rev. J. Drew
Peckham, Hill Street	Rev. A. M. Stalker	... ...	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. G. M'Michael	... ...	Rev. E. Edwards
Providence Chapel, Shoreditch	Rev. W. F. Burchell	... ...	Rev. J. Russell
Regent Street, Lambeth.....	Rev. T. Pottenger.	... ...	Rev. F. Bugby
Regent's Park (Diorama) ...	Rev. J. J. Brown .	... ...	Rev. C. Vince
Romford	Rev. J. Price	... ...	Rev. J. Price
Salter's Hall	Rev. F. Bugby ...	... ...	Rev. C. Stovel
Shacklewell.....	Rev. W. Walters .	Rev. J. S. Stanion*	Rev. B. C. Young
Shepherd's Bush, Oaklands Chapel	Rev. T. Burditt ...	... ...	Rev. J. Stoughton
Shouldham Street	Rev. J. Mursell ...	Rev. J. H. Blake*	Rev. T. Lomas
Spencer Place	Rev. I. Birt, B.A.	... ...	Rev. A. M. Stalker
Stratford Grove	Rev. S. Manning...	... ...	Rev. T. Morgan
SURREY MUSIC HALL	Rev. C. H. Spurgeon		
Tottenham	Rev. W. Robinson	Rev. R. Wallace*	Rev. T. A. Binns
Trinity Street	Rev. W. H. Bonner	... ...	Rev. W. H. Bonner
Twickenham	Rev. C. W. Skemp	... ...	Rev. C. W. Skemp
Vernon Chapel	Rev. T. Horton ...	... ...	Rev. T. Burditt
Waltham Abbey.....	Rev. S. Murch ...	Rev. S. Murch* ...	Rev. S. Murch

PLACES.	MORNING.	AFTERNOON.	EVENING.
Walworth, Arthur Street ...	Rev. J. George ...	Rev. W. Collings*	Rev. W. Collings
Do., Lion Street	Rev. B. Evans, D.D.	Rev. J. Thompson*	Rev. T. E. Fuller
Westbourne Grove	Rev. W. G. Lewis, jun.	Rev. W. G. Lewis*	Rev. D. Katterns
Wild Street, Little	Rev. J. Stock	... ...	Rev. C. Woollacott
Woolwich, Queen Street ...	Rev. C. Hawson ...	Rev. J. E. Dovey*	Rev. C. Hawson
Do., Parson's Hill	Rev. W. Best, B.A.	... ...	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 24TH.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. W. Collings .		
Battersea	Rev. I. M. Soule...		
Bloomsbury	Rev. S. G. Green, B.A.		
Borough Road	Rev. J. Harcourt .	Mr. J. Sears	Rev. T. J. Cole
Commercial Street	Rev. C. Stovel.....	Mr. Denby	Mr. F. Brown
Cottage Green, Camberwell .	Mr. J. Boyes	Mr. F. Coleman ...	Mr. H. Ellis
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. H. Bayley ...	Mr. G. Head
Cross Street, Islington	Rev. A. C. Thomas	Mr. Meen	Mr. G. Rabbeth
Denmark Place, Camberwell	Rev. C. Vince.....		
Hammersmith.....	Rev. J. Leechman, LL.D.		
Hampden Chapel	Rev. R. R. Finch .	Mr. H. Harden ...	Mr. R. Davis
Highgate	Mr. J. Webb		
High Road, Lee	Rev. R. H. Marten, B.A.		
Kingsgate Street, Holborn...	Rev. F. Wills.....	Mr. J. Allen	Mr. H. Keen
Lewisham Road	Rev. J. Russell ...		
Lion Street, Walworth	Rev. J. Thompson		
Mare Street, Hackney	Rev. D. Katterns .	Mr. F. Smith	Mr. M. B. Sutton
Maze Pond	Rev. J. H. Millard, B.A.	Mr. W. Dickes ...	Mr. G. Robertson
Midway Place, Deptford ...	Rev. J. W. Munns	Mr. J. Hawkes ...	Mr. S. Jennings
New Park Street.....	... ...	Mr. J. Templeton	Mr. J. Eastty
Regent Street, Lambeth.....	Rev. R. B. Lancaster	Mr. J. Tillotson ...	Mr. H. J. Tresidder
Salem Chapel, Brixton	... ...	E. Corderoy, Esq.	Mr. B. L. Green
Shacklewell.....	Rev. J. S. Stanion		
Tottenham	Rev. R. Wallace...		
Vernon Square, Pentonville	Rev. Dr. Wills ...	Mr. J. W. Gouchee	Mr. Carpenter
Westbourne Grove	Rev. G. W. Lewis	Mr. O'Maul	Rev. I. Birt, B.A.
Woolwich, Queen Street ...	Rev. J. E. Dovey .		

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. Houlston and Wright, 65, Paternoster Row, at 3s. per 100.

TUESDAY, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 27TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. J. H. HINTON, M.A., of London, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel.

Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. J. P. Chown, of Bradford, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 28TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which the Right Hon. the Earl of Carlisle has kindly consented to preside.

The Rev. C. Stovel, of London; the Rev. W. M. Punshon, of London; the Rev. J. Mullens, of Calcutta; and the Rev. Thomas Morgan, of Howrah, East Indies, have consented to speak.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day, the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Lord Mayor is expected to preside. Addresses will be delivered by the Revs. H. Allon, N. Haycroft, E. P. Hood, C. Stanford, A. C. Thomas, and C. Vince.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

HENRY JAMES TRESIDDER, *Secretary.*

MEETING OF CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Tuesday afternoon, the 26th inst., at half-past four o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

RELIGIOUS LIBERTY IN FRANCE.

THE correspondence of Mr. Jenkins, which we have inserted from time to time, will have apprised our friends of the great difficulties he has had to contend with in carrying on his work. With him, and the teachers, and the few pious people to whom they minister, the public authorities are perpetually interfering. The late prosecution of some of the teachers will not soon be forgotten.

The same sort of interference is going on in other parts of France; and a proposal for a law, which has received the sanction of the Conseil d'Etat, may soon become actual law, and, if so, religious liberty will be, in France, only a name.

Before we proceed to state more particularly the nature and object of this measure, we call attention to the following facts, mainly taken from the *Nonconformist* and *Patriot*. A man named Bessner, who appears to be an inmate of an almshouse, a Protestant of good character, accidentally meets an old acquaintance named Corneille, a Romanist, in the public cemetery of Colmar, a small town in Alsatia, on the borders of Switzerland. Corneille introduces the subject of prayers for the dead, which leads to an animated discussion of the grand questions of dispute between the two churches. They parted, as such controversialists usually do, each confirmed in his own theological view. Some months afterwards, Bessner meets Corneille's daughter, and having a tract on the dogma of the Immaculate Conception, he sends it by the girl to her father, with a request that he will read it. The girl, however, gives the tract to her *mother*, who, being indignant at this attempt on the faith of her husband, denounces the publication to the police, who hand it over to the public prosecutor. He sees, in the fact of one man lending another a controversial tract, a violation of the law which prohibits hawking works not authorised by a Government stamp, and summons Bessner before the Correctional Tribunal, and gets him sentenced to a fine of fifteen francs.

The condemnation of this poor man has excited not a little interest; for if this conviction be maintained, Protestantism in France would not have a legal right worth preserving. Protestants in France and Germany have taken up the case; and on the 15th ult. it was brought before the Court of Appeal at Colmar. The conduct of the judge is described as most disgraceful, and he badgered poor Bessner much in the style of the notorious Jeffries. He was accused, in the roughest terms, of pasting up little prints in his room in the almshouse, and of reading little books in the garden, which, because Romanist priests chose to denounce as controversial, was regarded as a violation of law; and he was told that "a spirit of fanaticism and propagandism such as yours is very likely to trouble the public peace." M. Ives, the defendant's counsel, most eloquently pointed out the facts of the case, the consequences which must be involved in the confirmation of so monstrous a decision; and showed that the doctrine of law, if impartially applied, would hit none harder than the priests. But in vain; the Court ruled that the authorised judges, if they think fit, are at liberty to hold that the mere fact of passing a single book from one private individual to another, is a misdemeanour! The sentence of the Court below was confirmed; but as the decision affects the liberty of all the Protestants in France, the case will be brought before the Supreme Court of Jurisdiction.

These facts plainly show the temper of the Romanist authorities; and

that now, as through all previous time, wherever they have the opportunity, they will adopt any means to extinguish civil and religious liberty. Our readers will, therefore, be scarcely surprised to learn that, emboldened by success, the dominant church in France is proceeding to greater lengths.

The project of law to which we have adverted aims to extinguish Protestant societies in France. In many of the rural districts and small towns of the provinces, the Préfets and Maires have, at the instigation of the Romanist priests, shut up some Protestant places of worship, interposed obstacles to the opening of others, and in various ways harassed the members of the Reformed communions. These matters have been carried, by appeal, before the Conseil d'Etat, who say that no new Protestant places of worship, whether belonging to the Protestant National Church, specially if to Dissenters, shall be opened, except by a direct authorisation granted by themselves. This measure goes on to declare that *no foreigner* shall be permitted to preach in France, and that no church in France shall receive *foreign aid!* Very many of the Protestant societies of France receive considerable aid from England, without which they could not carry on their evangelising labours. It is very difficult to understand *how* such aid can be stopped; but that a deadly blow is hereby aimed at religious liberty, and its ultimate extinction desired, no one can doubt. The law against foreigners is not *retrospective*, so that it will not interfere with those who are at present labouring in France. Mr. Jenkins will, therefore, be untouched by it, if it should ultimately become law. But in that case no addition can be made to the agency from England, and when he is removed, the mission at Morlaix dies. France has little enough of the true light already. All history proves that where Christianity does not affect the masses of the people in any nation, liberty does not flourish. The policy indicated in these measures is retrograde, and its tendency is to circumscribe liberty still more. For the sake of all that is dear to us as Christians, and for the sake of France, we trust these dark designs will be frustrated. How is it that we never hear English Romanists lifting up their voice against these proceedings? They are loud enough in their outcry even when they only imagine their co-religionists are at all assailed. Persecution is to them a matter of profound indifference, or else a lawful means of spreading their faith, except when directed against themselves. Surely a day of retribution is in store for Rome!

EMPLOYMENT OF NATIVE CHRISTIANS.

[We extract the following paper from *The Dacca News* on a subject which has afforded no little comment and discussion during the recent disturbances. It is written by a gentleman born in India, well acquainted with the people, their language, and modes of thought. It will be remembered by our readers that there is no *law* in Bengal to exclude native Christians from public employment; the Charter Act of the East India Company, in 1833, absolutely forbade any distinctions to be made in selecting public servants. The discussion is therefore one simply of fact.]

Some months ago, Mr. Halliday issued a circular to the commissioners and judges in his jurisdiction, requesting to know the number of native Christians in Government employ, and asking whether it was true that they, as a rule, were excluded from such service. Summaries of the replies elicited by the circular have been published, and may be viewed as embodying all that the authorities have to say in answer to the charges brought against them. The

reports, though they show a few curious differences of opinion, have on the whole a striking similarity. One and all deny that native Christians as such are excluded from the public service. A Hindoo Principal Sudder Ameen, who appears to be singularly liberal-minded, would positively "prefer employing Christians if he could get them;" and the magistrate of Mymensing actually "has a native employed under him as a watchman of the church!" Syud Ahmud Buksh is of opinion that the Government may safely enact that "religion should form no criterion in giving preference to candidates for public appointments;" and Mr. Grey, with an enlightened solicitude for indigenous Christianity and a singularly sensitive regard to logical sequences, objects to help native Christians in getting their bread, because missionary enterprise in Bengal dates only from 1812! The officiating magistrate of Pooree has some now employed under him, but thinks the circumstance is "merely accidental," for the lucid reason that, "the few he has met with elsewhere were comparatively first-rate men." The commissioner of Nuddeah affirms his belief that the Christians are "generally supported by those who have been the instruments of converting them, not by the exertions of their own heads and hands, and that this is the reason why they do not seek Government situations." Captain Holroyd thinks that "there is so strong a feeling against them by Government employés (he means the native officials) that they would lead a life of misery, and from the constant intrigues he almost doubts their being able to hold their offices." But these are not the prevailing opinions recorded in the reports. The reasons given by the generality of the commissioners and judges are four. First, the small proportion borne by the native Christian community to the Hindoos and Mohammedans. Secondly, the want of education. Thirdly, a preference, on the part of the educated, to employment under missionaries rather than the public service. Fourthly, the missionaries themselves, who advise their converts against taking Government situations.

Not only do the civilians deny that native Christians as such are refused employment, but some say they would prefer them, and others are surprised to hear that there is any prejudice against them. What shall we say to this? How is it that these servants of the Government have alone remained ignorant of the treatment Christianity has been receiving, when all the rest of the country, whether European or native, have been perfectly well aware of it? How do they account for the belief prevalent among both Hindoos and Mussulmans in Government employ that they dare not profess Christianity for fear of dismissal? How do they account for the fact that one of the gentlemen quoted by the judge of Midnapore has ever since his arrival in India, eighteen years ago, been "under the impression that native Christians as such (whatever their qualifications might be) would not be employed by the Government except in very subordinate positions, and that any Hindoo or Mohammedan holding a good appointment under Government would be obliged, in case of his conversion to Christianity, to vacate that appointment?" How is it that the same belief prevails among the native Christians themselves, and deters many from seeking service? Here is an idea that has been received by all classes and communities alike for years, and our commissioners and judges are entirely ignorant of all knowledge of the matter.

We are told that "so few native Christians are in the public service because they are generally uneducated, and those who have received an education prefer to be employed as teachers under missionaries to accepting Government employment." We have quoted the Dacca Commissioner's words. We wish to ask him when he ever had occasion to reject Christian candidates because they are uneducated; and how he came to know that the educated ones preferred to labour under missionaries? We happen to know that as far as the Dacca Baptist Mission is concerned, no uneducated man ever applied for a situation above that of a common policeman; and that the educated have desired nothing so much as Government employ, though, with one exception, none have succeeded in obtaining it. Educated Christians are not less fit, intellectually, for the duties they seek to perform, whilst in point of moral principle, there is a wide difference between them and heathen employés. But who are the persons appointed by our civilians to the situations which cannot be held by native

Christians? We have seen an *abdar* (water-cooler) of Mr. Dampier's a police officer, a cook, a court writer, a horse-keeper, a constable; and it is only the other day that Mr. Dodgson was threatened with condign punishment for appointing the whole of his domestic establishment, from the cook down to the torch-bearer, to situations in the police, on his departure to Europe. And, then, who believes that missionaries can find support for all their educated converts? Have they the right, or would they if they could, waste the money entrusted to them by their subscribers in giving support to an unlimited number of educated Christians? We know that men of this class do come to the missionary to help them in getting something to do; but that is because the Christian functionaries of the land stand aloof and agree with the heathen to view and treat them as outcasts. It is false to say that the Christians fail to secure situations under Government because they are generally uneducated, and that the few educated among them do not seek the public service. As a rule, the uneducated do not pretend to seek situations which require any amount of education: and the educated would be glad of many places under Government which they might fill honestly, but they cannot get them.

But why this wriggling and evasion of the truth? After all, is not many a Christian who might have got work kept out of a livelihood *because he is a Christian?* Who does not know that it is the religion of the Christian which would prevent him from sharing with the heathen officials in their deeds of darkness? Who pretends to be ignorant of the sly and systematic persecution which the appointment of a Christian immediately puts in motion? the conspiracies to get him into trouble? the morning whisper? the confidential opinion, very reluctantly given, by the Hindoo or Mohammedan official who is pained to be obliged to say anything bad of the man, seeing he is a "Christian"? Why was not this given as a reason? Are not many appointments unavoidably left at the disposal of some subordinate who enjoys all the patronage and may or may not serve a Christian? Why were the Christians that applied to be taken as policemen, when Mr. Carnac was gathering his army of Blues, refused? Why was not this system of patronage given as a reason? Do we not know that all the court officials of Eastern Bengal come from a single pergunnah, Bickrampore, and that no civilian influence, though more than once applied, has been able to break the monopoly? Who that knows anything of our courts is not aware of this system of monopoly? Then why, out of forty-one civilians, have only two, the commissioner of Rajshaye and the judge of Bhaghulpore, ever alluded to it? Why was not this distinctly given as a reason?

It is also said that the missionaries themselves advise their converts against taking Government employ. This is true, but only to a certain extent. There are situations which may be held consistently with Christian principle; there are others which none but a Hindoo or Mohammedan is qualified to hold. It is the latter that the missionaries object to. If it is a disqualification to be upright, honest, and truthful, native Christians certainly are disqualified. No missionary would advise a convert to take work as a coustable on the Barisaul salt superintendent's establishment, where he must out of a salary of 4 rupees a month keep a boat which alone costs 9 rupees. No Christian can do the business of an official in any of our courts if he is not prepared to make bribery and falsehood his daily trade. The civilians know all this perfectly well.

But we feel compelled to notice one more point. The Commissioner of Rajshaye attributes the non-employment of native Christians "in some degree to a prejudice which has been entertained against them in consequence of a prevalent opinion that they are *socially* and educationally unfitted for any but the lowest offices." It is then his deliberate opinion that his "brother civilians" (for who else has the power to receive or reject?) are prejudiced against native Christians on account of their social position. A Hindoo, because he is a Brahmin, is deserving of more regard than a Christian who happens in the days of heathenism to have been a Sudra or even a Chandal; so then, even after they have become Christians, we must keep the people in the dust by retaining the distinctions of caste and studiously repress the self-respect and manly feeling which Christianity inspires. These low caste Christians must not be allowed to pollute the Brahmin officials or Mussulman policemen by

their presence. And yet the civilians see no reason why native Christians should not be employed, and some would actually prefer them to Hindoos and Mohammedans; and Mr. Halliday looks upon all this and pronounces it "satisfactory!"

FOREIGN INTELLIGENCE.

THE EAST.

DELHI.—Mr. George Pearce, with a view to reinvigorating his health, took a journey up the Ganges Valley, as far as Delhi, visiting the principal cities lying along his route. He returned to Calcutta in January, both he and Mrs. Pearce the better for their journey. The letter which contains the account of this excursion is deeply interesting. We have not room for all—indeed can only extract the portion which relates to Delhi—the more particularly as it gives some *authentic* particulars of the death of Mr. Mackay, and of Mrs. Thompson and her daughters. The recital will be read with tender, painful interest. It is satisfactory, however, to have some reliable testimony respecting the last moments of these beloved friends:—

"But I must hasten on to Delhi. What I have to say here of this place is confined to some particulars which I there learned concerning the last days of our dear brother Mackay. They are of so much importance that I am sure you will be glad to have them.

"During my short stay in Delhi it was my melancholy pleasure to meet with a Mr. Aldwell, the proprietor of the house in which our brother, Mr. Mackay, and others, took refuge on the morning of the fearful outbreak in that city. Mr. Aldwell was also, we find, one of the party. His statement was to the following effect:—On Monday morning, the 11th of May, 1857, information reached Delhi of the revolt at Meerut, and of the approach to the city of the mutineers, and at about nine or ten o'clock the cavalry entered by the Water-gate, which is on the south side of the palace, and not far from my house. In the meantime, my neighbours, bringing with them what arms and ammunition they could collect, assembled at my house, in all thirty-two persons—men, women, and children. Mr. Mackay was one of the party. Finding matters grow very dark, my wife refused to remain in the house any longer, disguised herself like a native, took with her our two youngest children, and set out in a dooly to go and implore the protection of one of the king's sons, with whom she had some acquaintance. She and they, by God's mercy, escaped the massacre, but owed the king's son nothing for her deliverance. We that remained at the house were soon besieged by a fearful mob of the city people and soldiers, who assailed us with fire-arms, both muskets and, afterwards, with a cannon, but we kept them at bay with our rifles, and to the last none of them ventured into the compound. On arranging for our defence—we were but eight men in all, the rest being women and children—we placed Mr. Mackay in the back room of the house to take care of and comfort the women, while the remainder handled the arms. It seems that Mr. Mackay consented to this duty, and took no part in the defence. Among those who bore arms was a turbulent, blustering, and drunken individual, who squandered the ammunition, and would heed no counsel. I saw then, said Mr. A., that if help did not come soon from Meerut, we could not hold out much longer, and, therefore, after persuading my elder son in vain to accompany me, I, and my second son, on Tuesday night, left the house, and made our escape by jumping down upon the sands, outside of the city wall. (Mr. Aldwell's house, I should have said before, stands against the city wall.) We then crossed the river, which at this season was fordable, and at a distance of half-a-mile took up our station under a tree, where we remained till Wednesday evening, in hopes that my elder son would follow and join us. As he did not come, we then pursued our way to Meerut, where we arrived safely.

"The following particulars of the sequel of the party left in the house he learnt after his return to Delhi, from his servants and others who remained on the spot:—On Monday morning the assailants finding they did not succeed in destroying the

English party or compelling them to surrender by force of arms, had recourse to treachery, as at Cawnpore. A jemadar, or captain of the king's guard, presented himself with a message from the king, promising them their lives and his protection if they would surrender without more fighting. This officer, whose name was Azis Ollah, was known to most of them, and as they had no more ammunition, and no food or water for the children, who were crying for thirst, they were induced to leave the house, and give themselves up; but the perfidious man, as indeed might have been expected from a Mohammedan, instead of taking them to the palace, conducted them a short distance, in another direction, to the sheds where the artillery bullocks were kept, and then placing them all in a row, had them shot down without sparing a soul. Dear brother Mackay was one of these massacred victims. Justice afterwards overtook this vile jemadar; after the recovery of Delhi by the English, this man was apprehended and hung. I visited both Mr. Aldwell's house and the bullock sheds where our brother fell. The house is small and low, with a single upper room. In front of the house is a long narrow compound with a cross stone wall, and gate at the extremity. Outside of the gate is a large open space, where at least a thousand persons might congregate; it is said that the assailants were so numerous as to fill it. In the midst of this space is a peepul tree—a religious object, the stem of which is surrounded by a stone platform. Near this spot the sepoys stood and fired at the besieged party. Most remarkable, this tree, from some cause or other, since the attack and murder has withered away; it has not even a leaf, nor a particle of bark upon it! On seeing the spot I could but wonder why all did not follow the example of Mr. Aldwell, and make their escape by the wall. At this part of it, and for a long distance, it is skirted by the sands of the river, upon which neither houses nor people are to be seen. Up to Wednesday evening the enemy do not seem to have kept watch on that side; near the inner side a hand may reach the top of the wall, and on the outer, the depth to the sand can not be more than fifteen or eighteen feet. Once over, there was nothing to hinder their escaping for miles without being seen. Mr. Aldwell's only explanation of their remaining was—that from the first the approach of the English troops in pursuit of the mutineers was expected. In the circumstance of the defence of this house for three days by seven men against a thousand or more, is seen also, as was exhibited at Lucknow, Cawnpore, and Arrah, the contemptible cowardice of the mob and native soldiery. It is indeed utterly incomprehensible, except in the light of Scripture, that God had put upon them our fear; otherwise we must have been swallowed up. I had almost omitted to say that the marks of numerous grape-shot are still plainly visible on the walls of Mr. Aldwell's house.

"From Mr. A. I received also some particulars of the death of Mrs. Thompson and her daughters. It would appear that they were almost the first to fall on the soldiers entering the city, their house being close to the Water-gate. Elizabeth Thompson was shot dead instantly, but the mother and Grace survived till Monday, when they sent a message by a servant to Mr. A. for help, but he could afford none.

"I saw two of their servants who told me that on their return to the house, three or four days after, and finding them dead, they dug a hole in the compound, and buried the bodies. Mr. Gregson, however, does not credit their statement. Poor Mr. Mackay's house is still standing, but in ruins. It is the same in which Mr. and Mrs. Underhill put up with the Parrys, when they visited Delhi. Looking thence Mr. Aldwell's house is a little to the right, against the city wall. I had hoped to have sent with this a photograph of the same."

THE WEST.

TRINIDAD.—It is not very often—by no means so often as we could wish—that Mr. Laws writes at much length. By a recent mail, however, we have received the following interesting communication. As the history of one week's work, it gives a fair view of a missionary's life in Trinidad; and though the incidents may vary, yet a similar account might be rendered of each succeeding week in each succeeding year.

Missionary's Week's Work in Trinidad.

"At the close of this laborious and delightful week, I sit down to take a review of its labours, trials, and joys. Well then, I shall begin with the first day of the week. The blessed Sabbath was one of peculiar interest and delight. In the forenoon, the subject of discourse was 'the necessity of God's blessing, not only to make us happy, but also to make us useful, as well as to enable us to realise our new and bright hopes in entering upon a new year.' The text was these words—'The blessing of the Lord maketh rich.' Preached to the

English congregation from eleven A.M. to half-past twelve o'clock. Immediately after, preached to the Portuguese congregation till ten minutes to two. At both these meetings a solemn sense of the Divine presence and blessing seemed to fill every heart. O that the blessing of the Lord may rest more abundantly upon each and all of us.

"At two o'clock the Sunday school commenced; in consequence of a greater attendance than usual, besides superintending the school, had to teach one of the classes. The school is in a very encouraging condition. The attendance good—fifty-five—and all the teachers zealous and active. A good number of the scholars are African men. In the evening had a good meeting; spoke on the principles which ought to influence those who take up the cross of Jesus. I felt upheld by Divine strength, and cheered by the smiles of Heaven, and also much encouraged by knowing that my labours were not in vain in the Lord. After all these labours, had a right to be tired and exhausted both in body and mind.

"Monday, felt still a little tired; rested (not in bed) till after mid-day, then set out about my Master's business. First of all visited the Colonial Hospital. Did what I could to break the bread of life to the poor sufferer. There are about eighty-six patients, consisting of Europeans, Africans, Coolies, Chinese, and Creoles. After this, visited a number of families in the valley of La Vantille—preached the gospel of Christ from house to house. In the evening, went to Dry River Chapel; had a good attendance. The Divine Spirit rested on both the preacher and the hearers. Felt this night that I was not living in vain, for God was blessing me, and making me a blessing.

"Tuesday, left home very early to visit Cocorite, a small village about three miles from town. Met with a most hearty reception from the people. While here, visited the 'Leper Asylum,' in which there are about sixty poor miserable lepers. Such objects of loathsomeness completely harrow up one's feelings, some being without hands, others without feet, some crawling about the floor, while their miserable bodies seemed to be falling to pieces. None ever leave this place alive. Left some gospel tracts for those who could read. The labour and excitement of this morning's work made me somewhat excited, and then exhausted. In the evening, attended the weekly meeting for the Portuguese connected with us. Had much liberty in speaking on the Christian's being a "*living sacrifice.*" Immediately after this meeting, attended a *soirés* in connection with the Presbyterian church; had to speak, almost on entering, on 'fervour in religion.' I always feel happy in attending any of the services of other denominations of Christians. We are all one in Christ Jesus.

"Wednesday, beside pastoral visitation, paid a special visit to the barracks of the African soldiers; gave away a number of tracts, and made arrangements to have a weekly meeting among them. They are generally persons who have been delivered from the slave vessels by our cruisers. A number of them attend our Sabbath school, of whom a number can read their Bibles very well.

"Thursday, devoted to rest and study. In the evening, had the usual weekly meeting. The subject of meditation, 'The Church the Garden of the Lord.'

"Friday, visited a few familes, but most of the day devoted to rest and study. In the evening, had an excellent meeting in the house of our brother Cornfoo; after which I had another meeting in Portuguese, in the French part of the town. At both meetings felt much of the presence and blessing of God.

"Saturday, before breakfast, visited a number of Spaniards, and put into circulation twenty-five copies of the Spanish New Testament, as also about fifty Spanish tracts. In the afternoon visited the European soldiers who are at present encamped in the Savanna, in consequence of some disease among them. In going among their tents I intended to give personally a tract to each soldier; instead of this, I went directly to the chief officer on duty and told him my errand, intimating at the same time, that I would be glad if any of the men would distribute the tracts among the soldiers. He waited a little time for some of them to offer, and then, in a most kind and gentlemanly manner, said, "I will give them to the men myself." I was much pleased to see the soldiers hastening to receive these little messengers of mercy. May the Divine seed thus sown take deep root, through the Holy Spirit! May many souls be saved, and the Saviour glorified! Thus ended the blessed labours of the week. I do feel happy in the work of the Lord.

"O Lord! grant that while I labour to do good to others, that my own soul may be quickened, sanctified, and be made more and more fit, not only for heaven, but for the Master's use and glory on earth!"

MADEIRA.—Mr. and Mrs. Innes, who so recently sailed for the west coast of Africa, have had a prosperous voyage up to the time of writing, March 3rd, having an opportunity of sending a few lines from Funchal. Those who know

them personally will gladly peruse the following lines, and those who do not, will be glad, for the sake of the mission, that they are pursuing their voyage safely :—

"You will no doubt feel interested in our progress, and I write you these few lines to let you know that we arrived here all well this morning, for which we feel thankful to our heavenly Father for his protecting care over us. Upon the whole, we have had fine weather. On Saturday last we had a strong gale while crossing the Bay of Biscay. The old bay fully maintained its character for rough weather. All the passengers were sick, but since then the weather has been fine, and they are now all recruited.

"We have twenty-five passengers on board. I held a service on the poop-deck on Sunday morning, and was forward with the sailors and firemen in the afternoon. And now, dear brethren, farewell; may the God of love and peace be with you, is the prayer of your brother in Jesus."

JAMAICA, KINGSTON.—Mr. Oughton has been able to continue his work, his health being uninterrupted; Mrs. Oughton, we regret to hear, is far from well. On the first Lord's Day in January, twelve persons were baptized, and all but one, young persons, interesting, intelligent, and whose union to the church inspires much hope for their future usefulness. Bible classes are well attended, as well as a singing class every Thursday; so that with the Monday evening service the whole week is pretty well filled up. A missionary meeting had been fixed, perhaps passed over by this time, which is to be repeated every year, in order to raise something to help the society in its work of evangelising India and Africa. The missionary prayer meetings are well attended, and the spirit and fervour which are manifested plainly show the sympathy of the people with the object, of which they will give practical proof by-and-bye.

THE GANGES.—Mr. Smith, in a note, dated January 10, 1859, off the Sand Heads, mouth of the Hooghley, writes as follows :—

"As there is a chance of catching the mail at Kedgeree this morning, I just drop you a line as to our whereabouts. We have had a tedious voyage of eight weeks, and are worn out with it. Indeed I have been feeling anything but well for some time, but I hope it is only for want of my usual exercise, and will not trouble me on landing. I have not had a line from any one since leaving England. I may have letters waiting in Calcutta, where we shall probably arrive to-morrow morning, as we are in tow of a good steamer off the Saugor Lighthouse. We shall not stay many days in Calcutta, unless something new transpires. I feel deeply the loss of brother Thomas on going to Calcutta; he was always ready to help in any way he could. I will write before leaving Calcutta for Agra. The weather is delicious, and we are already feeling at home, having got a lot of natives on board, and begun to eat plantains."

NOTES AND INCIDENTS.

GENERAL BAPTIST MISSION, ORISSA.—The Orissa Missionary Conference was held on the 21st October, and the following days. All the missionaries were present, with two American brethren from the nighbouring district of Balasore. Mr. Stubbins preached the Oriya sermon, and also presided at the native missionary meeting. The native brethren spoke: Gunga Dhor dwelt on the compassion and love of Christ, with noble, tender, and thrilling thoughts. Damudar contrasted the feelings of the idolater and the Christian in the hour of death. Kumbhóo dwelt on the necessity of the work of the Holy Spirit, and Shyam urged the duty of seeking the salvation of their countrymen. On Monday, the 1st November, three native evangelists were ordained During the interval of the services the Royal Proclamation was read, amid the parade

of troops and the boom of cannon. In the evening the newly-ordained brethren were addressed by Mr. Stubbins. Jugoo Roul is one of the ablest of their young ministers, and assistant teacher in the academy. Paul is one of the lads rescued from the Khonds, by whom he had been destined for a sacrifice. Juggernath, the third, is also a man of good abilities, and likely to be very useful. At the Conference two young men were admitted as students in the academy. Forty thousand tracts were ordered to be printed. One was a selection of hymns on the love of Christ, by Makunda Das, a greatly gifted native poet. The completion of the psalms in Sanscrit and Oriya was announced; but it was found that the last edition of the New Testament was completely exhausted. There is, however, a good supply of the Gospels and Acts, as revised ready for distribution.

ENGLISH TOLERATION.—*The Bengal Hurkaru* points out a characteristic instance of English toleration. The highest post held by any native in India is occupied by a Hindu, who disinherited his son for becoming a Christian. He was, moreover, if we recollect rightly, appointed to this post after the matter became public.

CAUSES OF THE MUTINY.—It is not true, we conceive, that missionary effort—if by that be meant the mission of light against darkness, and truth against error, and justice against blackguardism—has had nothing to do with the present rebellion. Both Hindu and Mohammedan alike hate Christianity, not for itself, but because it is the religion of the European race. Such is the fact, and now for the philosophy of it. Our codes of justice, our law, our bearing physically and morally, our tone and spirit, are the cumulated embodiment of the progress of 1800 years. During that long period, we have been progressing, it may be slowly, but still progress has been the watchword of England. During the same period Asia has been retrograding, and both the results of the one and of the other have gradually been coming into direct and hostile contact with one another, from the period of our settlement in India. Our persecutions in Britain took place on the ground of creeds and formal truth. Papists were sincere, so were Protestants. Both parties alike believed in a common Divine revelation. Now, of course, a state of things of this kind cannot and does not exist in India. Our creeds are not admitted to be divine by one in ten thousand of the people. Not on the ground of creeds, but on the *result* of creeds, a faith penetrating the living man,—on such have we, as a governing power in the East, come into collision with a living faith, or, if you prefer it, the living superstitions, of the people of the East. The natives are found to be opposed to Christianity as the religion of the European race—a religion embodied in manners, customs, and laws;—manners, customs, and laws opposed to, and subversive of, all the cherished notions, and stereotyped customs, and emasculating superstitions of two thousand years. About these acted manners, customs, and laws, they find it impossible to speculate, as they do about our creeds, and a collision assuming the shape of hatred to all white men, women, and children, is the fatal result.—*Calcutta Review.*

A PRIEST'S TESTIMONY.—The testimony of those opposed to you, especially when it proclaims your success, is doubly valuable and gratifying. The following remarks are by a Romish priest at Lucknow, and are extracted from *The Tablet*:—"But in comparison to the efforts made by the Protestants ours are as nothing; for, besides military and civil Government chaplains, there are also three emissaries of the 'Church Missionary Society,' and a *convent* of brethren of the 'Methodist Episcopal Church.' All these men are strong in the native language, and can speak it as well as Hindustanees, and read and write it much better. Then they have a regular staff of catechists, schoolmasters, Bible-readers, and so forth, who go amongst the people, and try to gain them to their persuasion. And, besides all this, they have several schools for both sexes, in a very efficient state of operation. If the grace of God were only with them, they would soon convert the whole city, for

their apparatus is as complete as zeal and money can make it; and all this, mind, is done, not by Government, but by the efforts of societies, at home and in America. The rich natives also help them, and a Mohammedan banker of note has just given them a splendid site for a school. These are the works of heretics; and, to vie with them, the Holy Church of God has got one priest, whose duties lie chiefly with English soldiers, and who is unacquainted with the language of the people. It is grievous to see these things, but still more grievous to write about them."—*Freeman.*

MOHAMMEDANISM AND CHRISTIANITY COMPARED BY A CONVERT.—This individual, a moulvie (or teacher), and part proprietor of one of the Calcutta mosques, is deeply versed in Mohammedan literature, and is well acquainted with Persian and Arabic. After spending some time in receiving instruction from a native preacher, of the name of Behouri Lall Sing, he at length resolved on the confession of Christ. A few days before his baptism, says Dr. Duff, I asked him what was the vital point in which he found Mohammedanism most deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was: Mohammedanism is full of the *mercy* of God; while I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of his law, I felt also that it was not with God's mercy, but God's justice, I had to do. How to meet the claims of God's justice Mahommedanism had made no provision; but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me a guilty sinner.

RELIGIOUS CONDITIONS ATTACHED TO GRANTS IN AID IN CEYLON.—The following rules have been adopted by the Government of Ceylon:—"1. In every school aided by a grant, the first hour of tuition in each day shall be devoted to religious instruction, which shall be confined to that hour. 2. If any parent or guardian object to the attendance of a child during that hour, he shall intimate such objection to the teacher, and the attendance of the child shall not be insisted upon. 3. The religious instruction shall be confined to the truths received by Christians of every denomination, and shall comprise the Lord's Prayer, Ten Commandments, and Apostles' Creed, together with the daily reading of the Bible."—*Friend of India.*

NATIVE CONVERTS IN THE INDIAN ARMY.—The *Punjabee* reports the baptism of two men of the 24th Punjabee Native Infantry. A number of other men in the regiment have expressed their desire to be instructed in the truths of Christianity, and a very general feeling of respect for the faith appears to pervade the corps. The men are stationed in Oude, and they will not therefore be dismissed the service for becoming Christians, as they probably would be in the North-west.—*Friend of India.*

BUDDHISM IN BURMAH.—Buddhist worship and the monastic discipline are preserved in Burmah with greater purity than in any other country, the former less mixed with the service of intruding divinities, and the latter less stained with the habitual breach of obligations either of poverty or continence. The ethics of their Buddhism, with many puerilities, free as they are from the warp of caste, appear to be much purer than those of Brahminism, and here and there among them maxims are seen of a startling thoroughness that remind one of the penetrating precepts of Holy Writ. The monastic state is carried here to a greater extent than in any Asiatic country perhaps, and is considered indispensable to the attainment of perfection and bliss. The reputation of the monks in Burmah, too, maintains, I believe, a respectable level. Yet the moral system has had little effect on the character of the people. No point is more prominent in that system than tenderness of life. Yet in no country probably (unless in semi-Buddhist China) has human life been more recklessly and cruelly sacrificed, whether in punishment of crime, or in judicial and private murder."

GOVERNMENT PATRONAGE OF IDOLATRY.—The Rev. George Bowen, missionary in Bombay, thus writes:—"I have felt it my duty to write strongly and copiously in *The Guardian*, on the subject of Government connection with idolatry,—a connection that exists in all its vitality. The home public have been completely hoodwinked, with regard to this. All the reforms have simply aimed to appease the home spirit, by the removal of certain conspicuous abuses, leaving the essential facts unaltered. The Petition of the Bombay Missionary Conference has been grossly misrepresented. They simply ask, that the allowance of public money to the temples should be discontinued. They make no reference to private bequests and endowments, and have not the slightest objection that idolatry should enjoy the patronage of idolaters; but they affirm that it is altogether an indefensible position for Government to occupy, that of upholding all the abominations of Hindu idolatry, by allowances to 26,000 temples, in sums varying from one rupee to several thousand rupees monthly.

HOME PROCEEDINGS.

THE meetings of the past month have been very numerous. Mr. Underhill and Mr. Pottenger have finished the Scottish journey; and from some of the Churches the contributions have been larger than they were last year. Mr. Morgan has been engaged the whole month;—with Mr. Trestrail, at Tottenham and Hammersmith, Mr. Crowe at Newbury and Wokingham; besides which he has been to Biggleswade, Hitchin, Gamlingay, Shefford, Bushey Heath, Luton, and Brenchwood Green. It is worthy of note, that at this latter place, a small village, an out-station of Luton, the meeting was most animated, and the result a contribution of over thirteen pounds! Rev. W. Crowe has visited Ramsgate, Margate, and other places in the vicinity; Rev. Thomas Smith, Bushey Heath and Harlow; Rev. W. Landells, Colchester; Dr. Hoby and Rev. D. Day, High Wycombe; and Messrs. Millard and Trestrail, Loughton.

SERAMPORE COLLEGE.

The death of our late beloved brother Denham left the President's place vacant. The Committee have recently, by resolution, placed the Rev. J. Trafford in that post, while the Rev. W. Sampson takes his; and J. C. Marshman, Esq., as Master of the College, has nominated the following gentlemen as the future Council—Revs. J. Trafford and J. Sale, Macleod Wylie and Meredith White Townsend, Esqs. We trust these arrangements will greatly tend to the prosperity of this important institution.

ANNUAL SERVICES.

We direct the attention of our London friends especially to the arrangements for the annual services. We hope they will do all they can to facilitate them, as well as receive the brethren from the country to their Christian hospitalities. We beg particularly to remind London pastors, deacons, and members of Churches, of the *introductory prayer meeting*, to be held in the Library of the Mission House, on Thursday morning, the 21st instant. We have often observed that the subsequent meetings take much of their tone from that meeting. Come, then, dear friends, and unite heart and soul in devout supplication to the God of all grace. The Mission needs your prayers—just now most especially—and the poor perishing heathen do too; and we ourselves want a gracious outpouring of the Holy Spirit to soften our hearts, to make us more tenderly alive to the sad and fearful condition of the vast multitudes in heathendom who are perishing for the bread of life. May God in mercy visit us in our assemblies, and fill us all with a spirit of earnestness and zeal that shall mark, as it were, the beginning of a new era in the history of our beloved Mission.

INDIAN SPECIAL FUND.

It gives us sincere pleasure to announce that, by the donation of £500 from "A Friend," this fund has very nearly reached the five thousand pounds which were asked for at the meeting held in the Library of the Mission House some twelve months ago. Of the sum received £687 3s. 11d. were paid in last year; and this year, up to the 16th March, we have received £4,043 3s., making up to that time £4,730 6s. 11d. We trust, ere the financial year closes, that the whole sum will be in our hands.

Let all treasurers and secretaries of auxiliaries kindly note that the accounts close on the 31st March; but as all places are not equally distant from London, to oblige distant friends we shall keep them open till the evening of the 4th April. All contributions which are to appear in the Report must be in hand by that time.

NEW MISSIONARIES.

It will widely diffuse a feeling of pleasure when we state that the Committee have accepted offers of mission service from Revs. J. Williams, Llangendeyrn, in Carmarthenshire, and W. A. Claxton, of West Row, Suffolk. The latter will proceed to Madras, to supply the place of the Rev. T. C. Page, who is compelled to relinquish that post in consequence of Mrs. Page's health obliging her to reside in England. We have now *five* of the ten proposed to be sent out accepted; one of whom, Rev. J. G. Gregson, is in India, and at Monghyr, the station assigned to him. Another offer of service has just reached us, which we doubt not will be accepted, as the testimonials which accompany it are of a very high order. We have now only to wait for *four* more. May the Great Head of the Church, in answer to the prayers of His people, thrust these out; and then, in August, a band of *nine* will go out together! The appeal for India has not then, so far, been in vain. May it soon be crowned with complete success!

But while we have a fair prospect of the £5,000, yet it must be borne in mind this sum is only for *outfit and passage* to their destination of the ten new missionaries. We shall want £3,000 a-year more of *income* to support these brethren in their varied operations when in the field. Dear friends, we beseech you to stir yourselves. Only a little more *frequent* giving, and a little more organisation in the Churches, and the thing is done.

REV. THOMAS MORGAN.

We rejoice to state that our brother's health is so far restored that he will, God willing, leave this country for India in August. Lately he has been much engaged in deputation work, and those churches that have been favoured with his visits will know how great has been the mercy vouchsafed in the restoration, to his usual vigour, of one who had been brought very near to death. Should the number for India be completed, Mr. Morgan will land on that distant shore, at the head of a band of missionaries which has only once been exceeded in number since the Society first sprang into being.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

APRIL, 1859.

THE ANNUAL MEETINGS.

THE Committee have much pleasure in announcing that the following arrangements have been made for the Annual Meetings of the Baptist Irish Society.

THE SERMON

will be preached in the POULTRY CHAPEL, on FRIDAY EVENING, April 22nd, by the Rev. CHARLES STANFORD, of Camberwell. The Service to commence at seven o'clock.

THE ANNUAL MEETING OF MEMBERS OF THE SOCIETY

will be held in the LIBRARY OF THE MISSION HOUSE, 33, Moorgate Street, on Monday, April 25th. The Chair to be taken at eleven o'clock.

The following persons are entitled to attend and vote at this Meeting; viz., subscribers of 10*s.* 6*d.* a year or upwards, donors of 10 Guineas or upwards at one time, and every Baptist minister who makes an annual collection in behalf of the Society.

THE PUBLIC MEETING

will be held in KINGSGATE CHAPEL, HOLBORN, on TUESDAY EVENING, April 26th. The Chair to be taken at half-past six o'clock, by SAMUEL M'CURDY GREER, Esq., M.P. for Londonderry County.

EDWARD CORDEROY, Esq., of London; the Rev. C. M. BIRRELL, of Liverpool; the Rev. D. KATTERNS, of Hackney; and the Rev. W. WALTERS, of Halifax, have kindly promised to take part in the Meeting.

The Committee earnestly request the attendance of persons interested in the spread of evangelical truth in Ireland. The prospects of the Mission are increasingly hopeful. If thoroughly sustained by the liberality, and faith, and prayers of Christians at home, the Society has before it the promise of greater success in its operations than it has had for a considerable time past.

A YEARLY REVIEW.

THE following Report of the proceedings of the last year in relation to the Church at TUBBERMORE, will be read with much interest. Mr. CARSON, who has laboured there for a considerable time with much devotedness and self-denying zeal, has thus furnished a statement well fitted to encourage the friends of Evangelical truth in their efforts to maintain the Gospel ministry in Ireland.

"*Tubbermore, Ireland.*
"*March*, 1859.

"MY DEAR BROTHER,—From our church-book I gather the following, as our statistics for the past year:—

Admitted by Profession	14
„ by Letter	2
Restored	1
Dismissed	3
Excluded	1
Died	3
Present number of Members	186

"From these figures, as compared with those of the preceding year, you will see that we have a clear increase of *ten* members, a circumstance of no little consequence, and one, too, for which we cannot be sufficiently thankful. For some months after making my last annual return, we had no additions to our number. Indeed, matters seemed to have come to a stand-still. The church was peaceful, but was not enlarged; the Sabbath-school was steady, but yielded no converts; the con-

gregation was attentive, but there were no inquirers. Just at this time we began to hear of the glorious revival in America; and suddenly, as by a touch of the Divine hand, we found ourselves earnestly desiring something of the kind at Tubbermore. In consequence of this feeling I brought the matter before the church and congregation, and concluded by inviting such as felt its importance to remain for prayer and consultation. A few did remain; and in deep humiliation before God, and with many tears, we talked together, and poured out our souls at the throne of grace. The result was, a prayer-meeting was appointed for the following Friday night; and it was agreed that if the Lord seemed to favour the movement, it should be continued throughout the season. It was favoured; and to this day our meeting lives to bless the Lord. *Within a fortnight after we commenced our meeting, I had two earnest inquirers after Christ; and ere many weeks had passed, not fewer than six souls professed themselves fruits of the blessed movement.* We have received to communion altogether during the season *fourteen* disciples. Never since settling here did I witness the like before. Not that I have not seen as many added in the same time in former seasons; but of the additions actually made, I never saw so large a proportion the *immediate and acknowledged* fruits of prayer. It seemed as if God intended we should never cease to feel the value of the holy exercise, and as if he desired this to be a perpetual demonstration of its resistless power. What cannot God do! nay, what is he not *willing* to do! Shall we ever now turn away fearing from the throne? Shall we not rather come with increased and increasing boldness, and more earnestly still seek the dew of heaven? O that the spirit—the spirit of earnest wrestling—may be daily given us, constraining to continued supplication, yea, filling our hearts 'with groanings which cannot be uttered.'

"Though for some months past we have experienced an intermission—we hope it is but an intermission—in the work of conversion, the interest in our revival prayer-meeting is not in the least abated. On the contrary, it is very much increased. The attendance on these occasions might pass to the eye of a stranger for a congregation met for public worship; while the gathering consists of persons from all the surrounding districts, and from all denominations. Besides, we have frequently brethren of other communions uniting with us as the *organs* of prayer. At our last meeting a Covenanter and an Independent, among others, led us at the throne, and a sweet season we all felt it to be. I trust good may result. I was told many were then present who were never seen within our walls before, and some of whom, I believe, attend no place of worship whatever.

"I am not sure that I have anything new to record in regard to our Sabbath-school or the station at Luny. Both continue to do well. May we only have faith to prosecute our labours, and ultimately we shall see their fruit. O may the spirit of God come down and work mightily among us in the conversion of souls, and ingathering of saints.

"Yours, my dear brother,

"Most affectionately in the Lord,

R. H. Carson."

CONTRIBUTIONS,

Received on behalf of the Baptist Irish Society, from Feb. 11, *to March* 20, 1859.

London—	£	s.	d.	£	s.	d.
Angus, Rev. J., D.D.	0	10	6			
Benham, J. L., Esq.	1	1	0			
Blackmore, Rev. S.	1	1	0			
Bligh, J. S., Esq.	1	1	0			
Brown, Mr. J., Royal Mint Street	1	1	0			
Burgess, Mr.	0	10	6			
Butterworth, Mrs., & Family	1	10	0			
Cartwright, R., Esq.	1	1	0			
Dewar, Miss	1	0	0			
Eames, Miss	0	10	6			
Edwards, Mr. E. (*don.*)	1	1	0			
Freeman, Miss	1	0	0			
Gray, Miss	1	0	0			
Gurney, J., Esq.	2	2	0			
Gurney, T., Esq.	1	1	0			
Hassall, Mrs.	1	1	0			
Heriot, J. J., Esq.	1	1	0			
Hiett, Mr. W.	0	10	0			
Hoby, Rev. J., D.D.	1	1	0			
Kelsey, G., Esq.	1	1	0			
Kitson, Mrs.	0	10	0			
Lowe, G., Esq., F.R.S.	1	1	0			
McKay, Mrs.	1	0	0			
Maliphant, G., Esq.	0	10	6			
Middleditch, Rev. C. J.	1	1	0			
Moore, G., Esq.	0	10	6			
Nicholson, Mr.	0	2	6			
Oliver, E. J., Esq.	1	1	0			
Peto, Sir S. Morton, Bart.	20	0	0			
Pewtress, T., Esq.	1	1	0			
Pillow, Mr. T., jun.	1	1	0			
Rawlings, D., Esq.	1	1	0			
Rippon, Mrs.	1	1	0			
Trestrail, Rev. F.	1	1	0			
	51	6	0			
Previously acknowledged	6	5	6			
				57	11	6

	£	s.	d.	£	s.	d.
Battersea, by Rev. I. M. Soule—						
Cadby, Philip, Esq.	2	2	0			
Clapton (Upper)—						
Goodings, W., jun., Esq.	1	1	0			
Norwood—						
Trestrail, Rev. F., Lord's Day Missionary Box, one fourth	0	16	3			
Vernon Chapel, by Rev. S. Wills, D.D.—Collection	4	7	6			
Wills, Rev. S., D.D.	1	1	0			
				9	7	9
Aston Clinton—						
Allen, J. H., Esq.				1	1	0
Ballina, by Rev. W. Hamilton—						
Atkinson, Miss	0	2	6			
Boyd, Mrs.	0	2	0			
Brodin, Mrs.	0	1	0			
Gallagher, M., Esq.	1	0	0			
Graham, Mr. Peter	0	2	6			
Hamilton, Rev. W.	1	0	0			
Hamilton, Mrs.	0	6	0			
Hamilton, Mr. H. J.	1	0	0			
Hamilton, Mr. W. J.	2	0	0			
Hamilton, Mrs. E.	0	2	0			
Jones, Miss	0	2	0			
Joynt, Mr. A.	0	2	6			
Joynt, Mr. Henry	0	2	6			
Malley, Miss	0	5	0			
Malley, Miss A.	0	5	0			
Mathews, Miss	0	1	0			
McCulloch, Mrs.	0	2	0			
McDonnell, Mr. E.	0	10	0			
Pavey, Mr. Thomas	0	10	0			
Pettigrew & Co., Messrs.	1	0	0			
Sharp, John	0	2	6			
Symes, Wm., Esq., J.P.	0	10	0			
Urquhart, J. C. O., Esq.	0	2	6			
Williamson, Mr. R.	0	2	6			
Whittaker, Mrs.	0	2	0			
				9	15	6
Banbury, by Mr. W. Cubitt—						
Contributions				1	10	0
Bath—						
Graves, Miss				2	0	0
Beckington—						
Collection				2	5	0
Berwick-on-Tweed—						
A Friend to the Baptist Irish Society, who is his own Executor				30	0	0
Bradford-on-Avon—						
Collection	2	0	0			
Collected by Miss Hawkins and Master England	1	8	0			
				3	8	0
Calne—						
Chappell, Mr. J.	0	2	6			
Chappell, Mrs.	0	2	6			
Chappell, Miss	0	1	0			
Harris, Henry, Esq.	1	1	0			
"Kate"	0	0	6			
Perry, Mr.	0	5	0			
Stephens, Mrs.	0	2	0			
Weston, Mr. J.	0	2	6			
				1	17	0
Corsham—						
Collection	0	11	3			
Goold, Mr.	0	10	0			
Marler, Mr.	0	2	6			
Spackman, Mr. Henry	0	10	0			
				1	13	9
Devizes—						
Collection	7	7	10			
Collected by Misses M. Overbury and A. Anstie—						
Abraham, Mr. Joseph	0	6	0			
Anstie, Mr. P.	1	0	0			
Anstie, Mr. G. W.	1	0	0			
Anstie, Mr. E. B.	1	0	0			
Biggs, Mr.	1	0	0			
Biggs, Dr.	1	0	0			
Fox, Mr.	0	10	0			
Hart, Miss	0	5	0			
Randle, Mr. N. B.	0	5	0			
Sedgfield, Mr. J.	0	5	0			
Smallbones, Mrs.	0	5	0			
Stewart, Mr.	0	5	0			
Smaller Sums	1	11	2			
				16	0	0
Devonport, by Rev. J. Stock—						
Collection	3	0	0			
Stock, Rev. J.	0	10	6			
				3	10	6
Dundee—						
Low, Mrs., Nethergate				1	0	0
Falmouth, by Rev. J. Walcot—						
Collection	2	1	9			
Collected by Miss Osler—						
Ford, Miss	0	4	4			
Friend, A	0	10	0			
Friend, A	0	0	6			
Goach, Mrs.	0	2	6			
				2	19	1
Frome—						
Collected by Mrs. James Porter—						
Allen, Miss	0	5	0			
Ames, Mrs.	0	1	0			
Biggs, Miss	0	10	0			
Biggs, Miss A.	0	10	0			
Channing, Mrs.	0	4	0			
Coombs, Mr.	0	10	0			
Coombs, Mr. H. P.	0	2	6			
Coombs, Mr. A.	0	1	0			
Eyles, Mrs.	0	2	6			
Hurd, Miss	0	2	6			
Moon, Mrs.	0	5	0			
Porter, Mrs. J.	0	5	0			
Rawlings, Mrs.	0	5	0			
Sage, Mr.	0	2	6			
Samways, Miss	0	7	0			
Samways, Miss C.	0	7	0			
Stone, Miss	0	2	6			
Swaine, Miss	0	2	6			
Spencer, Mrs.	0	1	0			
Tudgay, Mrs.	0	1	0			
Vaters, Miss	0	2	6			
Collected by C. Brownjohn	0	6	0			
Collected by Miss Houston—						
Bunn, Mrs.	0	10	0			
Houston, Mr.	0	10	6			
Thorne, Mr.	0	5	0			
Thompson, Mr.	2	2	0			
Do. for New Chapel at Rathmines, Dublin	5	0	0			
Wood, Mr.	0	10	6			
Collections—						
Sheppard's Barton	6	5	0			
Badcox Lane	3	14	6			
Naish's Street	1	10	0			
Public Meeting	2	12	4			
				27	15	4
Glasgow, by the Rev. J. Paterson, D.D.—						
Contribution from Hope Street Baptist Church				13	0	0
Hawick—						
Turnbull, Mrs.				3	0	0
Leeds, by H. Gresham, Esq.—						
Collected by Mrs. Gresham—						
Bailhache, Rev. C.	0	5	0			
Barran, Mr.	0	10	0			
Bilbrough, Mr.	0	10	0			
Bingley, Mr.	0	5	0			
Brewer, Rev. Dr.	0	5	0			
Dean, Mr.	0	5	0			
Dennison, Mrs.	0	2	6			
Executors of J. Brown, Esq.	1	0	0			
Gresham, Mr.	0	10	0			
Illingworth, Mr.	0	10	6			
Lister, Miss	0	5	0			
Parkin, Mr.	0	5	0			
Richardson, James, Esq.	1	0	0			
Tilsey, Mr.	0	5	0			
Town, Joseph, Esq.	1	1	0			
Wadsworth, Mr.	0	5	0			

	£	s.	d.	£	s.	d.
Wales, Mr.	0	2	6			
Webster, Mrs.	0	5	0			
Willis, Mr.	0	5	0			
A Friend	0	1	0			
				7	17	6
Liverpool, by John Coward, Esq.—						
Half-yearly Vote from Weekly Contributions, Pembroke Chapel				30	0	0
Luton—						
How, Mr. Robert	1	0	0			
Friends, A few	0	11	4			
				1	11	4
Markyate Street, by Rev. T. W. Wake—						
Collection				0	18	4
Milton—						
Dent, Mrs., for Rathmines Chapel				1	0	0
Pershore, by Mrs. Risdon, *for Scripture Readers and Schools*—						
Andrews, Mr.	0	10	0			
Andrews, Mr. Edmond	0	5	0			
Bushell, Mr.	0	5	0			
Culkwell, Miss (*don.*)	0	5	0			
Fletcher, Mrs.	0	5	0			
Grove, Miss	0	10	0			
Hudson, Mrs.	1	0	0			
Hudson, Mrs. Henry	1	0	0			
Overbury, Rev. F.	0	10	0			
Page, Miss (Malvern)	2	0	0			
Perkins, Mrs.	0	10	0			
Risdon, Mrs.	1	0	0			
Robarts, Mrs.	0	2	6			
Salisbury, Mrs.	0	1	0			
Wagstaff, Mrs.	0	5	0			
Warner, Mrs.	0	2	6			
White, Mr.	0	5	0			
				8	16	0
Perth, by Lawrence Pullar, Esq.—						
Collection				4	7	5
Plymouth—						
Morgan, Dr.				1	1	0
Ripon—						
Earle, Mrs. (A.S.)	1	0	0			
Ditto, (*don.*)	0	10	0			
				1	10	0
Shortwood, by Mr. Flint—						
Collection				4	2	9
Southampton—						
D'Elboux, M. L., Esq.				0	10	0
St. Austle, by Rev. J. Walcot—						
Collection				0	14	10
Trowbridge, by Rev. W. Barnes, *Back Street*—						
Barnes, Rev. W.	0	5	0			
Beaven, Mr.	0	5	6			
Blake, Miss	0	1	0			
Clift, S. B., Esq.	1	1	0			
Chapman, Mr. J.	0	5	0			
Diplock, Mr.	0	2	6			
Drinkwater, Mr.	0	1	0			
Edminson, Mr. (2 years)	0	10	0			
Evans, Mr. J. E.	0	2	6			
Fowler, W., Esq.	1	1	0			
Francis, Mr.	0	5	0			
Fryer, Mr. E.	0	5	0			
Foreman, Mrs.	0	2	6			
Friend	0	1	0			
Gouldsmith, J., Esq.	1	1	0			
Harvey, Mr.	0	1	0			
Hayward, Mr. John	0	5	0			
Hayward, Mr. J. E.	0	10	0			
Hendy, Mr. Jas.	0	2	6			
Keevil, Mr. Job	0	5	0			
Keevil, Mr. Richard	0	10	0			
Knee, Mrs.	0	2	6			
Miner, Mr. J.	0	2	6			
Mizen, Miss	0	5	0			
Moore, Mr. John	0	2	6			
Parsons, Mr. Jas	0	2	6			
Pocock, Mr. Isaac	0	5	0			
Ponton, Mr.	0	1	0			
Rimer, Miss	0	2	6			
Rees, Mrs.	5	0	0			
Self, Mr. W.	0	2	6			
Smith, J. G., Esq.	1	1	0			
Smith, Mr. John	0	2	6			
Stancomb, Mrs.	1	1	0			
Stancomb, J. P., Esq.	1	0	0			
Collection	6	2	9			
Missionary Boxes—						
Chapman, Mrs.	4	9	0			
Chapman, Miss	0	1	2			
Stowe, Mr. M.	0	5	2			
				23	6	10
Warminster—						
Carpenter, Miss	0	2	6			
Farmer, Mr.	0	5	0			
Hardick, Mr. W.	0	5	0			
Reynolds, Mr.	0	5	0			
Targett, Mr.	0	5	0			
Toone, Mr. Jos. V.	0	5	0			
Collection	2	1	0			
				3	8	6
Waterford, by Rev. T. Wilshere—						
Murphy, Miss	1	0	0			
Wilson, Thomas, Esq.	1	0	0			
				2	0	0
Westbury—						
Collection				1	5	6
Windsor, by Rev. S. Lillycrop—						
Lillycrop, Rev. S.	0	10	0			
Lillycrop, Mrs.	0	10	0			
Mr. Reynolds's Box	0	7	6			
Friend	0	2	6			
				1	10	0
Wotton-under-Edge, by Rev. J. Watts—						
Collection				1	7	0
INDIA.						
Mr. and Mrs. E.				50	0	0
LEGACY.						
By the late Mrs. Jay, of Bath, by E. E. Whitaker, Esq., for the Executors (less Legacy duty)				45	0	0

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special effort for Rathmines, Dublin, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1859.

The Annual Meeting will be held at **Finsbury Chapel, on Monday Evening, April 25th** (Easter Monday).. The Chair to be taken at Half-past Six precisely, by GEORGE LOWE, Esq., F.R.S., Treasurer.

Tea will be provided for Ministers and other friends (including ladies) at the Mission House, 33, Moorgate Street, at Half-past Five.

From G. Rouse Lowden, Uxbridge, Middlesex.

I am bid by your letter to review the year of life and trial that has passed away, and my heart is overwhelmed with gratitude to Him whose prerogative it is to convert a sinner from the error of his ways, and who can make use of the weakest instrument to further His own purposes of love and mercy. About twenty have been added to the church chiefly out of the world, and through the preaching of the Word in the chapel: about half a dozen are inquiring the way to Zion. We have a staff of thirteen teachers for the Sabbath-school; they are efficient, and evince much energy, tact, and warmheartedness: the average attendance of scholars is sixty. During the past year the interest in our day-school has not diminished. We have about sixteen persons engaged in tract distribution and visiting the sick. It is our intention next Sunday afternoon to commence a Bible class for females. Several have promised to attend; but this matter is too much in embryo to write further upon it. The young men are engaged of a Tuesday evening after service in studying the Scriptures: I trust this class will be productive of much good. I engaged not systematically, but occasionally, in open-air preaching last summer; and hope the words proved "a savour of life unto life" to many. I could give detailed accounts of conversions, but I forbear, and trust the above will be deemed sufficient.

From John Rees, Blaenavon.

In consequence of continual disputes between the shareholders and directors, the Iron and Coal Works in this neighbourhood have been carried on for the last few years in a very unsatisfactory manner. Recently, however, matters have been amicably arranged; fresh capital has been raised, and extensive additions have been made to the Works. This improved state of things has considerably brightened our prospects. Many of our old friends have returned, and we again rejoice together. The congregation of late has been as large as we could well accommodate. Many of the new comers as well as the old hearers have given themselves to the Lord. Deep attention has been awakened to the claims of religion, and we have not now to deplore that callous indifference which is sometimes manifested by the hearers of the gospel. This change is not of so sudden and violent a character as to lead one to suspect that the chaff is gathered with the wheat: on the contrary, it is the growth of many years' toil amid much discouragement. The Lord has stretched forth his arm in the salvation of souls. Eighteen have been added by baptism, and seven by letters from other churches; so that our clear increase for the year is twenty-five. Our Sunday-school, I am happy to add, is in an equally prosperous state; many of the youths instructed there are now the most useful members of the church. With many thanks to the Committee for their assistance in the "day of small things," &c.

From Benjamin Davies, Wells, Somersetshire.

As you have visited us so lately it will be unnecessary for me to write a very long letter in reply to your questions; especially

as in a town like this there are but few changes in the course of a year. During the year, however, our hearts were cast down by the removal of several of our brethren by the providence of God; but, I am glad to say, though this has been the case, our numbers are somewhat in excess of last year. Our congregations at home, and at the stations, have lately been encouraging. Our denomination is undoubtedly gaining ground in this neighbourhood. Our station at Shepton Mallett has fully answered our expectations: our congregations keep up, and the Sunday-school is rapidly increasing. Our brethren who supply it, and our other stations, are worthy of all praise for their perseverance in this self-denying work. Their labours have been blessed in the conversion of souls. For the general activity of our members, and the unity which prevails amongst us, our church would bear comparison with any with which I am acquainted. There are several indications of future prosperity: I trust our hopes may not be disappointed. Should I still be the minister of this people in the coming year, I hope I shall be able to write a more cheering letter. Whether I should be minister or not, it is my opinion that while the church continues to work as it now works, it should receive the sympathy and aid of the brethren. Wells has, at last, a railway to the town; and another line has been opened as far as Shepton Mallett, which we hope will soon be brought on here. Thanking the Committee on behalf of the church for their assistance, &c.

From James Waller, Southwell, Nottinghamshire.

In reply to your letter, I cheerfully avail myself of the opportunity of addressing a few lines to you respecting ourselves as a part of the Lord's Israel. During the year our progress as a church has been cheering. The Lord has smiled upon us, and vouchsafed his blessing. Ten persons have been added to the fellowship of the church, and more are awakened to a concern about religion, whom I expect soon to baptize and receive into the church. We have peace and are united. Our school is in a much better condition than formerly; we have now about forty scholars, and fourteen teachers. I trust, through the grace of God, we shall continue to increase, and that many more will be brought to adorn the doctrine of God their Saviour.

From Joseph Acock, Stow-on-the-Wold.

Soon after I had the pleasure of meeting you I went to Malvern: and after staying there nearly six weeks, returned improved in health so far as to take the services for six Sabbaths, and then I had another attack, since which I have not been able to preach. Mr. Heritage, of Naunton, kindly undertook to find supplies, which he has hitherto done well. I am better, but not likely, at least at present, to preach. What the warm weather may do for me, should I be spared till then, I don't know; but all is in the hands of Him who does all things well. Our congregations are as good as ever. On Sunday evenings we are nearly full; and prayer-meetings are better attended than at any former period. Our Sunday-school is in a better state, probably, than ever it was, and numbers ninety-five, with twelve teachers. Our number of members is the same as last year. Two stood candidates for baptism when I was taken ill, and there are three or four more that I hope have given their hearts to Jesus. One of the young men who joined us not long ago worked in a gentleman's garden, and was offered a cottage in the village if he would go to church. He said he would go to church sometimes, but not leave chapel. The cottage was ready, and when he went to have it fitted, there was an agreement for him to sign, in which it was stated that neither he nor his wife were ever to go to chapel, but be regular at church; were never to speak of dissent in the village; and if they were found acting contrary to the agreement they were to leave at a fortnight's notice. He said he should like to give the esquire six days, but could go no further. He continued to work a week or two; but the head gardener, who before had treated him kindly, now was always out of humour, scolding and swearing so that he was induced to leave. He is now at work for Mr. Comely till he can hear of something better. In several villages near the cottagers dare not take in a lodger without permission from the clergyman. If I am not able to attend to the work in a few weeks, I shall think it my duty to resign, but at present the friends wish me to wait. I hope you will be able to get at my meaning. For some time I could not write at all, and now it is with difficulty. With thanks for all favours, I remain, &c.

From J. Flecker, Buckingham.

Your acquaintance with the condition of the church when I assumed the pastorate will enable you to see that we have much reason for gratitude to Almighty God for the success He has been pleased to grant unto us. The number of members at present is thirty-six; two more stand as candidates: thus making an addition of sixteen during the last twelve months. I have also about seven or eight persons in view who are giving tokens of real con-

version. I hope they will soon join the church. One case is peculiarly interesting—that of a young married female who often visits this town. She has been brought up in Atheism almost from childhood. Her husband, from Roman Catholic parentage, is also an Atheist. She has attended my ministry lately very regularly, and is manifesting a great change. She comes to me in the vestry after services for religious conversation. She told me that the same arguments she used against Christianity she can now employ in favour of it. I have opened a room for preaching in the worst locality of this town, where I conduct services on Sabbath afternoon and Thursday evening. The financial affairs of the church have also improved considerably. We have adopted the weekly-offering system and find it work well. The church contributes at present about 20s. on an average per week. Our cause, however, is still struggling. We have received many blessings; but we have many disadvantages. We have great opposition to cope with. The Established Church is rankly Puseyite here, and every artifice is employed to draw away the people: many who would come to us dare not. I, however, do not look to them, but to those who attend nowhere. I am happy to say that some such have permanently come amongst us. I remain, &c.

From F. Perkins, Dorchester.

Nearly a year has elapsed since I commenced my labours in connexion with the church of Christ in this town. I wish my labours had proved more successful; but still there is cause for gratitude to the Giver of all good for the blessings with which He has in mercy seen fit to crown the efforts that have been made. Some additions have been made to the church, and the congregation has been increased. By reference to a letter written to me before I came, I find the congregation then ranged from 30 to 80. On the Sabbath morning, March 6th, the entire congregation was 99; at night, 112. I omitted to count the congregation in the afternoon, but yesterday afternoon there were present between 70 and 80, and at night 119. The afternoon service was commenced at the wish of the church after the close of my labours in Fordington, where I preached without interruption from the weather for exactly three months, and distributed upwards of 2,000 tracts, besides handbills. I am happy to say that a few individuals who never came to the chapel before have become statedly hearers of the gospel, and that one of them now assists in the distribution of tracts. At Christmas I visited nearly every house in Fordington, and left a tract for the New Year; they were very kindly received with very few exceptions indeed. We have no preaching stations, but I hope we shall by some means obtain one or two. This department of Christian exertion here has been very greatly overlooked: and I feel persuaded that gifted brethren would soon be found who would aid in the cause of Christ and souls. What we want is a spirit of decision and warm attachment to those peculiar denominational views which characterized all the apostolic churches which were honoured by our Lord, and which are the great defences in the present age against both Puseyism and Popery—as well as a stronger love to our own church as a church of Christ. This would produce activity and zeal, without which a minister's efforts cannot succeed as they otherwise might. Some time ago a young man left us for to reside in Kent for a time: he was one of them that I baptized last year. He was one of my Bible class, and studied hard, not only in that, but for another class formed exclusively of church members, wherein on a text previously chosen, short discourses are read which the members had prepared for the occasion. He was very decided, and much given to prayer. I counted on his help next summer, but he is gone. He gave us one address before he went; and I hear has preached three or four times where he has gone to live. All the young men I baptized afford me pleasure. Sixteen members have been added to the church, of whom twelve have been baptized; the others were baptized before, except one whom I expect to baptize with one or two others in a little time. Two members have withdrawn: our clear increase is fourteen members. The number of children enrolled as scholars in the Sunday-school is seventy-two; but their attendance is far from regular, many are generally absent. Our week-day services are very badly attended, but I hope there will be an improvement in this respect. Our tract distributors are eight in number. One of them takes the entire village of Bock Hampton, which I have visited from house to house twice, and intend to visit again by way of preparation for open-air preaching in the summer. I am happy to say that our organ debt is annihilated: the 20*l.* have been raised and paid. The members gave liberally, and other friends in the town kindly helped us in the matter. The sum raised this year, independently of the aid of the Home Missionary Society, is 40*l.* We have had many troubles, but God has brought us through. I hope the Lord will favour us with love, zeal, unity, peace, and a spirit of combined activity in the cause of the Redeemer, then success is certain. I am, &c.

MONEYS RECEIVED SINCE LAST REGISTER.

	£.	s.	d.
LONDON.			
Allen, J. H., Esq.	1	1	0
Barnes, R. G., Esq.	0	10	6
Hoby, Rev. Dr.	1	1	0
New Park Street	1	1	0
Tottenham	5	4	9
Trestrail, Rev. F. and Family	1	6	9
BEDFORDSHIRE.			
Ampthill	1	2	1
Bedford	5	0	0
Dunstable	14	8	7
Luton	13	5	6
Ridgmount	0	12	1
Sharnbrook	0	14	4
Steventon	0	10	0
CAMBRIDGESHIRE.			
Haddenham	2	0	0
Mepal	1	11	3
Snavesey	2	0	0
Willingham	0	5	0
CORNWALL.			
St. Austle	0	14	10
ESSEX.			
Earl's Colne	1	10	0
Romford	6	3	2
GLAMORGANSHIRE.			
Swansea	3	10	0
GLOUCESTERSHIRE.			
Stroud, balance	2	15	0
Wotton-under-Edge	3	10	0
HANTS.			
Southampton	0	10	0
HUNTINGDONSHIRE.			
Bluntisham	4	0	0
Huntingdon	14	8	1
KENT.			
Staplehurst—			
Jull, Mr. W.	1	0	0

	£.	s.	d.
MONMOUTHSHIRE.			
Newport	3	0	0
NORTHUMBERLAND.			
Newcastle, balance	14	14	0
Newcourt	2	2	0
OXFORDSHIRE.			
Swerford—			
Mrs. King	1	0	0
SOMERSETSHIRE.			
Bristol, balance	3	1	10
Chard, ditto	2	17	0
Wells	5	12	9
SHROPSHIRE.			
Bridgnorth	7	14	8
Dawley	1	6	6
Maesbrook	1	0	0
Madeley	1	6	0
Shrewsbury	4	13	4
Wellington	2	5	1
Wem	0	8	6
Wrexham	1	5	10
SUSSEX.			
Battle, balance	4	2	6
SURREY.			
The Butterworth Family	1	10	0
WARWICKSHIRE.			
Dunchurch	2	3	6
Leamington	2	2	0
Ditto	2	13	6
WILTSHIRE.			
The Executors of the late Mrs. Jay	45	0	0
WORCESTERSHIRE.			
Alcester	3	1	10
Worcester	4	17	4
INDIA	50	0	0

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, ESQ., 39 *Finsbury Circus, E.C.; by the Secretary,* THE REV. STEPHEN J. DAVIS, 33 *Moorgate Street, London, E.C.; or by the London Collector,* MR. J. BROWN, 7 *Brunswick Place, Wyndham Road, Camberwell, S.*

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post-Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post-Office authorities.

J. HADDON, PRINTER, 3, BOUVERIE STREET, FLEET STREET.

THE

BAPTIST MAGAZINE.

MAY, 1859.

THE LAMPLIGHT OF SCRIPTURE.

When the Psalmist wrote "Thy word is a lamp unto my feet and a light unto my path," * and when Solomon penned his proverb, "The commandment is a lamp, and the law is light," † each writer seems to have employed, in both clauses, the one simile of *lamp*light. One might indeed devise and affix a different meaning; namely, that the word "light," in each second clause, refers to *sun*light, and thus intimates that clearer and *growing* illumination which may be expected from the continued earnest study of Holy Scripture. That hope is indeed quite just and highly valuable: but it does not appear to be, in those passages, suggested. There is no ground to believe that sunlight was intended.

The word rendered "light," is applied in the Hebrew (as in English) to that of a lamp or candle, as well as of the sun. Thus we read "I will take from them the voice of mirth—and the *light* of the *candle* (lamp);" ‡ and Job tells of "the days when God preserved me, when his candle (or *lamp*) shined upon my head, and by His *light* I walked through darkness." § It is well known, also, that the poetical parts of the Old Testament abound in what Dr. Lowth has termed "synonymous parallels;" *i. e.* passages in which a second clause repeats, with some variation of phrase, the meaning of the former. The cxiv. Psalm, throughout, affords a complete specimen of this. So the commencement of Isaiah lx., "Arise, shine," &c.

There is an instance of such synonymous parallelism, or duplication, in Job. xviii. 5, 6, where the phrases also happen further to illustrate

* Ps. cxix. 105. † Prov. vi. 23. ‡ Jerem. xxv. 10 (ואור נר).

§ Job. xxix. 3, more literally "when he caused his lamp (נרו) to shine upon my head, and by his light (לאורו) I traversed the darkness." Dr. Mason Good supposes a reference to the mode by which palaces were anciently illuminated, and quotes Lucretius,—

"Si non aurea sunt juvenum simulacra per ædes,
Lampadas igniferas manibus retinentia dextris," &c.

that sense of the word light, which has been supposed in the passages first-named.

> "The light of the wicked shall be put out,
> And the spark of his fire shall not shine.
> The light (אור) shall be dark in his tent,
> And his lamp (ונרו) shall be put out with him."

Here, as in the former passages, we have synonymous parallels; one clause speaking of the *lamp with its light*, the other, of the *light within the lamp:* and in the texts cited at the beginning,* that figure of lamplight, while it obviously presents the *general* lesson that God's word is given and adapted to enlighten and to guide us, will be found to involve some more *specific* aspects of such admonition. If reflection may unfold to us latent appositeness and wealth in a brief and simple passage, this both argues the Divine origin of the Book, and encourages investigation in order diligently to sift its treasures. It is well if (to use Martin Luther's homely figure in his "Table Talk") we can shake a branch in the forest of Scripture, and find some fruits among the leaves, which had as yet, at least by us, been unobserved.

I. The figure now adverted to fully implies, and ought impressively to remind us, that, without revealed truth, we are, as it respects whatever should interest us most, both in past and future events, and all spiritual concernments, in a state of unrelieved darkness. What need of lamplight if we dwelt in *sunshine*—or even in the light of a cloudy day, or of a full and brilliant moon? In darkness only is lamplight requisite and useful.

Now, that we *are* in this state of darkness,—mentally and spiritually,—little as the thoughtless or the busy may realise it—is but too sure.

Although, within a certain range, we possess a small measure of intellectual daylight (perhaps it would be more fitly called twilight, or moonlight),—beyond those limits, and in the whole region of the spiritual, we are at once confronted by utter night. The records of secular antiquity, our personal consciousness, and the confessions or avowals of modern unbelievers, agree and combine to show that it is thus:—except so far as the Word of God may enlighten us.

What, for example, without that Word, could we know of man's and of our own real origin? Absolutely nothing; while daily liable to have palmed on us fables and imaginations that are *worse* than nothing; the theories or chimeras of those who teach, that our species—this aspiring humankind—is but a slow development of transmutations, in the lapse of countless ages, from the very meanest of organised forms; and, that the highest intellect, instead of "being given by the inspiration of the Almighty," sprang merely from subtle agencies of matter.

What, either, without the Lamp of God, do we know concerning man's futurity?—whether he shall have a conscious life after death,—or whether his sorely humiliating and repulsive dissolution shall be, like that of the lowest forms of vitality from which they conjecture that his own arose, the entire destruction of conscious existence. And if perchance he be to "live again," what know we, apart from the light of God's Word, as to whether that new life shall be better, more exalted, more felicitous, than this,—or, whether it shall not, on the contrary, involve degradation and suffering?

Again, with respect to that weightiest of all inquiries, the character and will of the First Cause, or Supreme Intelligence; let it be granted

* Ps. cxix. 105, and Prov. vi. 23.

that we may learn, from all in earth or heaven, much of unbounded power and wisdom, and even of Divine goodness; still amidst so many terrific marks and tokens of severity, such wide and inflexible general laws, such aboundings of moral and penal evil, what in nature could assure us that the Deity would be favourable and gracious to *ourselves?* Taught by an inward witness, and sometimes by the judgment and reproof of our fellow-men, that we have often transgressed the laws written in the heart, how do we ascertain that those laws will not necessarily have their rigorous issues, their grievous irremediable results?

Here is a spiritual "darkness that may be felt;" which no natural and external radiance, no inward beam of genius, no lights of secular history nor ancient wisdom of this world, no growth and splendour of modern science, have at all dispelled. It is dense alike between the tropics and at the poles; in the highest stages of refinement as in the lowest grades of barbarism.

Have we no *need* then of the "*lamplight*" *of God?*

II. The figure appears specially appropriate to remind us, that while the light of Scriptural revelation is a directive and sufficing light, it is yet very *partial* and *limited:* and this aspect of the comparison may, we think, be fairly illustrated, by supposing the lamp to be used in that situation where lamps are above all and at all hours requisite; that is, in a cave or cavern. And in truth, even as to *bodily* position,—though we are, through a great portion of our time, in sunlight,—where are we in reality but in the cave of boundless space, rolling with the little orb we dwell upon, through a circuit comparatively narrow, amidst the illimitable cave's mysterious immensity? The sun, which makes daylight in our portion of the cave and around our horizon, what is it but what poets have named it, the great lamp of day; and what the moon but the lesser lamp of night? Thus, indeed, we almost literally read in the first book of Scripture, "God made two great *light-bearers* or *luminaries;*"* which is the very office and description of a lamp. And when both those light-bearers or luminaries are hidden from our view, then is the vast cave or concave wholly dark; veiled ofttimes by a a canopy of vapour, adorned at other times with a display of twinkling stars, which indeed richly decorate, yet most faintly illumine, its unmeasured abysses.

While thus our present earthly condition is really that of travellers in an obscure immeasurable cavern, whose heights and depths not even telescopic power can reach,—so may our spiritual state be not less aptly described as that of pilgrims through a dark and lofty cave, whose far-reaching recesses no mental vision can explore. But a cave which is within the earth, and which has solid boundaries, is a more distinct and definite object to our imagination than the unbounded concave of the visible heavens. We have such caves, and some of no small dimensions in our own island. But one of far vaster extent is found in North America,—the great Kentucky cavern,—where travellers with their guides, provided with lamps or torches, advance for miles in a dark hollow subterranean region. No doubt in every such case the lamp casts some beams upward toward the highest elevations of the rocky roof, as well as downward on the rugged path, with its windings; and sideways also on the bordering hazards or obstructions. But the upward beams have their chief utility as showing certain marks,† traced or traceable, on

* Genesis i. 14–16. The same Hebrew word (מְאוֹר) is used for a lamp ("oil for the light" or lamp), Exod. xxv. 6; Numb. iv. 16.

† Arrow marks are found everywhere (as indicators) in the Catacombs of Paris.

the nearer walls and lower arches of the cave, to prevent perilous errors or wanderings: not so much, nay, scarcely at all, in illuminating those remoter and hidden distances in which a faint light must be wholly ineffectual. The traveller in such a scene does not *expect* to discern clearly the concave above his path, nor the course and depths of the torrents which may rush on either hand.

So the spiritual pilgrim, though furnished with the invaluable lamp of God's Holy Word, can no way expect the whole sphere of truth, above and beneath and around him, to be rendered by it discernible and luminous; to discover and penetrate by this lamplight "the secret things which belong unto God." The questions of Zophar may suffice to rebuke such a desire, "The height of heaven—how canst thou know? The depth below the grave—how canst thou understand?"* The explorer must be content to discern those prominences or way-marks, above and around, which will best help to direct and preserve him in the narrow but more fully enlightened path before him, or to reclaim him from erring steps when he has begun to go astray. If the great transatlantic caverns, or even the much lesser caves of our own land, have dark heights and hollow nooks or chasms which no lamp can illuminate, why should we wonder or despond because Scripture casts no full light on the mysteries of God's spiritual universe and sublime administration? It is not said "Thy Word is a lamp," to gratify prying or perplexed or ambitious curiosity, but "Thy word is a lamp to my FEET, and a light to my PATH."

III. We may be reminded from the figure thus employed, that *Scriptural* light (made availing by Divine influence, "enlightening the eyes") is abundantly more adapted, in *kind*, to our spiritual position and necessities, than any merely natural light of reason or conscience alone.

This, indeed, may seem little more, than to speak, in another form, of that spiritual darkness never dispelled by worldly wisdom, which was treated of before. But still, the supposition lately dwelt on,—that of darkness within a cave,—may render the need of a different *kind* of light more evident.

Persons who are brought,—by their fault, or their calamity, or their calling,—to sojourn in caves, mines, or tunnels, have found that mere *day*light cannot suffice in the situation where they are. The scanty rays of pale dim day, even at noon, which can descend through the crevices and fissures of the roof, or at the chief entrances, or by what are called shafts in the tunnel, are of the wrong sort to disperse or overcome the local shade.

They want that concentrated *fire*light which we call artificial, but which is as really *God's* light as his sunbeams are: created and sustained by him, although often instrumentally kindled or elicited by man: that light which is darted in the tempest flash, and stored in the volcanic crater, but which is also treasured in the flinty rock, and in the combustible relics of primeval forests, whose products kindle our tapers, and enlighten and warm our hearths.

So the spiritual pilgrim of the cave cannot be cheered or guided by those cold beams of sunless day which may find entrance there,—the chill and wavering lights of "the wise and disputers of this world;" he needs and he welcomes the sacred lamp of Scripture, with its warm and

* Job xi. 8. Mason Good's version.

vital flame, quickened by gracious inbreathings from that Holy Spirit who wakened it at first, and can reanimate it when it falters.

And we may add—for it seems right to accept and use those developments and enhancements of the original which our own age affords—that, in these latter times, the fixed and uninterrupted *ministration* of scriptural truth—the stated opportunities for its public exposition and for peaceful meditation on it—may be compared to stationary lamps set up at intervals in the dark path, where, by many jets shedding forth their united flame, the light and warmth of scriptural instruction are at once concentrated and diffused. May we be grateful, both for the portable, and for the public and stationary lamplight, of the word of grace.

Further, IV.—It seems peculiarly important, in our day, to consider that the light of revelation, like lamplight, is only then *secure*, when it is enclosed in its proper vehicle. True, the lights sheltered within the tabernacle or temple may have burned unchanged and steadily, without such a preservative; but the light borne by the traveller requires to be screened and preserved by glass or horn, vellum or paper. We have learned, probably from the ingenious Chinese, to use sometimes the last-named substance. The play on words here may seem quaint or childish; but it at least serves to suggest and recall the obvious but very weighty fact, that only by parchments or papers, could the light of divine truth be securely guarded, and transmitted from age to age. These lamps for the light, these vehicles and defences for the precious truth, have happily been multiplied and cheapened exceedingly. If the sacred light had not been thus guarded, but carried only in the minds and lips of men, how certain are we from experience that it would have been tossed and blown about by "every wind of doctrine," or so dimmed by the damps and vapours of the cavern as to lose both its steadfastness and lustre, thus becoming, if not wholly extinct, at best a variable and smoky flame, unavailing to save the pilgrim from false perilous steps? Yet we have those around us who affirm that this lamplight of Scripture cannot suffice to guide our feet without the added tapers of tradition; or, perhaps it should be rather said, who pronounce it quite needful to *enclose* the Scripture lamp *itself*, and make it safe by the encircling stained glass of patristic and mediæval learning. But by this, however tasteful or venerable, or effective and rich in tints, we have seen that the pure and simple light of God's Word may be at once deceptively coloured and hurtfully obscured. We see meanwhile that the grand Papal lantern, with its far more gorgeous envelopments and appendages, scorns and outglitters each partial imitation.

We decline those showy and competitive safeguards for the light of God's truth, and hold fast the primitive lamp of Scripture (which we deem the true spiritual safety-lamp) as our surer and unchanging guide.

Yet let it be well pondered, V.—That this holy lamp itself, in order to afford real guidance, must be *rightly* held and used,—applied, with a sincere and serious aim, to our personal direction. If the pilgrim in a cavern carelessly or proudly carry his lamp behind him, or beneath his cloak, or even, at certain dangerous passes or doubtful turnings, omit to lift it up or move it from side to side that he may descry what is around, or if he do not very attentively point it to shine before his *feet* and be a lamp to his *path*, it is manifest that the light cannot be to him, then and so far, of practical use and service.

The writer once visited, in an Irish town (Nenagh), an aged Roman Catholic, who produced to him a Bible; but from so very high a shelf, and

so encased in unshaken dust, that, too obviously, the "lamp" had been treated as though it had no light to yield. We fear the Bibles of not a few Protestants might tell a similar tale.

It is true we have known happy Christians, often lowly and distressed, who bore very much of God's Word engraven in their memories and their hearts, and might be thus said in some sense to carry the "lamplight" *within* them. This, however, implies much previous earnest study of the written word; and even then, few comparatively can so hold its contents in remembrance as to be greatly independent of its present aid. Unless we revolve its real import, and with close self-application, we neglect the light which God has given: and if it be presumptuous not to prize and use, still more to cast away and reject it.

The holy "lamp" which scorners affect to despise, refusing to look on the perfection and bliss which it reveals, yet gives, in spite of them, some glimpses to themselves of an "outer darkness" and and a lurid flame: and the half-stifled whispers of conscience respond to those funereal visions. If it was unhappy, even in the ages *before* Christ's coming, to reject the fainter lamplight of revealed truth, as those did who asked, "How doth God know, and is there knowledge in the Most High?" much more now when the "light" has so grown in brightness, when the "lamp" is so enlarged, when the rejection involves contempt of that divine Enlightener who "was manifest in the flesh." We are to remember that the whole written word is but the efflux and utterance of that eternal, *living*, and creative Word, whose advent is its most marvellous and leading topic, first as an event foretold, then as a fact recorded. The lamplight of Scripture is but the reflected exhibition to our faith of this "great mystery of godliness;" while the manifestation of the Eternal Word is the original and essential "Brightness." If we give not our allegiance and devotion to him, we reject the Allglorious and Allgracious, the Divine Forerunner, who for our sakes traversed all the dark cave of mortality and suffering. While, if we are his, and abide in him, his spiritual presence, even feebly realised by faith, casts a gleam of heaven's radiance through the dubious and sometimes dreary way.

It is, however, an affecting and awful thought, VI.—That ere we can emerge and issue from the cave, a solemn and lonely transit awaits us all. Caverns often have in them dark-flowing rivers. In that of the Peak in Derbyshire, the traveller is ferried over a narrow brook. In the Speedwell mine, of the same county, there is a lengthened stream to navigate, and a waterfall beyond.

Well do we know, but often too faintly realise, that at the end of our spirit's pilgrimage rolls the chill dark river, into which each must plunge alone:—no fancied bark of mythology can waft us over. The sceptic Hume could even in his last hours jestingly allude to that classic fable: but while he put on smiles amidst the negation of hope, the rude stern wave swept off the doubter, his tongue grew mute, and the hand whose keen pen had laboured to blot or cancel the best hopes of others, became cold and powerless. It could not reveal one secret of the whelming torrent, or of the eternal shore.

Some of us, too, are near the brink. Soon we must be immersed in the chilling lonely stream; but if our great Leader awaits us, we need not hopelessly shudder at its touch, since he, the meek but heroic Cross-bearer, faced all its waves for us, and meets us there as the Lamp-bearer of immortality, holding "the seven stars in his right hand."

He greets those who have been planted in the likeness of his death,

and shall clothe them, after their ascent from the gloomy stream, in the white raiment of their risen Lord.

Or what if (as some devout men expect) this Lord and Deliverer shall suddenly—even before some of us cross the stream of death—appear, in his new majestic Advent? What if the hour be at hand when he shall shake the vast concave of these solar heavens with the shout of his angelic retinue? What if some of the young shall "*not* sleep," but, being miraculously "changed," shall enter, without passing the dark flood, into his immediate presence?

The mere *possibility* of this forms but a farther argument for holding the lamp of heavenly truth with firmer grasp; for having "our loins girded and our lamps burning;" for being always in posture and in spirit as those who wait for their Lord.

In any case, even if we sometimes walk tremblingly, or are "ready to halt," although clasping that lamp of God's truth whose light is so precious, still let us patiently and confidingly wait for a celestial sunlight, nay, for far more than sunlight, since prophecy has taught us "the sun shall be no more thy light by day, but *Jehovah* shall be unto thee an everlasting light, and thy God thy glory." And the concluding lines of the latest revelation confirm that cheering prediction. "I saw," writes the beloved disciple, "the city had no need of the sun, for the glory of God did lighten it, and the Lamb is the light thereof:" and "they shall see his face"—"and there shall be no night there."

One sun, as was remarked before, is the great "light-bearer" in this expanse of heaven. But, as the devout Ken sings in a midnight hymn—

> "The sun at his meridian height,
> Is very darkness in thy sight;"

and as Augustine said long before, "Compared with that supreme brightness, it must not be called light, but night."

How infinitely superior the unchanging glory of that Divine Enlightener, in whom "is no darkness at all"! Darkness, and woe, and death, must shrink and fly away before that uncreated effulgence. And, awful though it be, it can be no scorching, blinding, insufferable light, for it is the smile of loving-kindness from the Most Holy and Most High, who is love as well as light, who "telleth the number of the stars, but who healeth the broken in heart and bindeth up their wounds."

How can we, who are still treading the dangerous road through this terrestrial cavern conceive of that ascending and unending path which the Saviour's glory illuminates, beaming forth goodness, purity, and joy on the redeemed multitude, whom none can number!

If we have thought of this, if we have expected this, is it not with thoughts too languid, with faith too wavering? We have not, indeed, cast away, nor wholly neglected, the lamp of God; yet have we not too often compassed ourselves with sparks of our own, or of some frail fellow-mortal's kindling, and so almost forgotten for a season the changeless lamp of truth which only God can preserve in brightness to us?

We should watch against preferences for the sparks of earthly fancy, which may war with our supreme love and reverence for the light from heaven. Meantime, let us not despond at the defects of faith or the feebleness of hope.

He who causes the minute orb of the human eye to reflect an immeasurable hemisphere, and discern worlds whose distances no astronomer has measured, can assuredly cause one ray from his lamp of Scripture

to open visions of that beatific light which emanates from his throne: he has power to bring the weak and weary into more close divine communion with "the Lord God Almighty and the Lamb," so that we may exult in having passed out of darkness into the glowing lustre of the Infinite, and feel that while his Word was "a lamp to our feet," his paternal and immediate presence sheds a bright fervour which no created luminary ever vied with, and bestows joys that transcend a seraph's thought.

Frome. JOHN SHEPPARD.

UNCLE TOM'S CABIN IN REAL LIFE.

WE not unfrequently receive letters expressing wonder and regret that we have so seldom spoken out on the subject of American slavery. The reason of our silence is obvious. If our readers were Americans, we would not hesitate to denounce the crime of man-stealing and man-selling. Or if our English readers needed to be set right in the matter, we would endeavour to convince them that slavery is essentially and *per se* an evil which nothing can justify or excuse. But seeing that our readers are not American, but English, and are all of one mind with us on the subject, we see no advantage to be gained by correcting errors they do not hold, or denouncing crimes of which they are not guilty. It would be, in the language of Thomas Carlyle, to "assail dead devils whilst living ones were walking about our streets." But a case has recently happened in which trafficking in man has been conducted on a scale of such appalling magnitude that we deem ourselves perfectly justified in calling attention to it. We extract our account from the *New York Tribune*, because that is a paper which has no sympathy with the Abolitionists, and no special antipathy to slavery. It is occupied almost exclusively with political and commercial questions, upon which it holds a very commanding position. No declamation can add to the following calm, cold-blooded statement of facts which illustrate some of the very worst features of American slavery :—

"The largest sale in human chattels that has been made in star-spangled America for several years took place on Wednesday and Thursday of last week, at the Race-course, near the city of Savannah, Georgia. The lot consisted of 436 men, women, children, and infants, being that half of the Negro stock remaining of the old Major Butler plantations which fell to one of the two heirs to that estate. Major Butler dying, left a property valued at more than a million of dollars, the major part of which was invested in rice and cotton plantations, and the slaves thereon, all of which immense fortune descended to two heirs, his sons, Mr. John A. Butler, some time deceased, and Mr. Pierce M. Butler, still living, and resident in the city of Philadelphia, in the Free State of Pennsylvania. Losses in the grand crash of 1857-8, and other exigencies of business, have impelled the latter gentleman to realise on his Southern investments, that he may satisfy sundry pressing creditors, and be enabled to resume business with the surplus, if any. This necessity led to a partition of the Negro stock on the Georgia plantations, between himself and the representative of the other heir, the widow of the late John A. Butler, and the Negroes that were brought to the hammer last week were the property of Mr. Pierce M.

Butler, of Philadelphia, and were in fact sold to pay Mr. Pierce M. Butler's debts. The creditors were represented by General Cadwallader, while Mr. Butler was present in person, attended by his business agent, to attend to his own interests.

"The Negroes came from two plantations, the one a rice plantation near Darien, in the State of Georgia, not far from the great Okefonokee swamp, and the other a cotton plantation, on the extreme northern point of St. Simon's Island, a little bit of an island in the Atlantic, cut off from Georgia mainland by a slender arm of the sea. Though the most of the stock had been accustomed only to rice and cotton planting and culture, there were among them a number of very passable mechanics, who had been taught to do all the rougher sorts of mechanical work on the plantations. There were coopers, carpenters, shoemakers, and blacksmiths, each one equal in his various craft to the ordinary requirements of a plantation—that is, the coopers could make rice-tierces, and, possibly, on a pinch, rude tubs and buckets; the carpenter could do the rough carpentry about the Negro quarters; the shoemaker could make shoes of the fashion required for the slaves; and the blacksmith was adequate to the manufacture of hoes and similar simple tools, and to such trifling repairs in the blacksmithing way as did not require too refined a skill. Though probably no one of all these would be called a superior, or even an average workman among the masters of the craft, their knowledge of these various trades sold in some cases for nearly as much as the man—that is, a man without a trade, who would be valued at 900 dollars, would readily bring 1,600 or 1,700 dollars if he was a passable blacksmith or cooper.

"None of the Butler slaves have ever been sold before, but have been on these two plantations since they were born. Here have they lived their humble lives, and loved their simple loves; here were they born, and here have many of them had children born unto them; here had their parents lived before them, and are now resting in quiet graves on the old plantations that these unhappy ones are to see no more for ever; here they left not only the well-known scenes dear to them from very babyhood by a thousand fond memories, and their homes as loved by them perhaps as brighter homes by men of brighter faces; but all the clinging ties that bound them to living hearts were torn, for but one-half of each of these two happy little communities was sent to the shambles, to be scattered to the four winds, but the other half were left behind; and who can tell how closely intertwined are the affections of a little band of 400 persons, living isolated from all the world beside, from birth to middle age? Do they not naturally become one great family, each man a brother unto each?

"It is true they were sold 'in families;' but let us see. A man and his wife were called a 'family,' their parents and kindred were not taken into account; the man and wife might be sold to the pine woods of North Carolina, their brothers and sisters be scattered through the cotton fields of Alabama and the rice swamps of Louisiana, while the parents might be left on the old plantation to wear out their weary lives in heavy grief, and lay their heads in far-off graves over which their children might never weep. And no account could be taken of loves that were as yet unconsummated by marriage, and how many aching hearts have been divorced by this summary proceeding no man can ever know.

"It seems as if every shade of character capable of being implicated in the sale of human flesh and blood was represented among the buyers. The Georgia fast young man, with his pantaloons tucked into his boots, his velvet cap jauntily dragged over to one side, his cheek full of tobacco, which he bites from

a huge plug, that resembles more than anything else an old bit of a rusty waggon tire, and who is altogether an animal of quite a different breed from the New York fast man, was there. His ready revolver or his convenient knife were ready for instant use in case of a heated argument. White neck-clothed, gold-spectacled, and silver-haired old men were there, resembling in appearance that noxious breed of sanctimonious deacons we have at the North, who are perpetually leaving documents at your door that you never read, and the business of whose mendicant life it is to eternally solicit subscriptions for charitable associations, of which they are treasurers. These gentry, with quiet step and subdued voice, moved carefully about among the live stock, ignoring, as a general rule, the men, but tormenting the women with questions which, when accidentally overheard by the disinterested spectator, bred in that spectator's mind an almost irresistible desire to knock somebody down. And then, all imaginable varieties of rough backwoods rowdies, who began the day in a dispirited manner, but who, as its hours progressed, and their practice at the bar became more prolific in results, waxed louder and talkier, and more violent, were present, and added a characteristic feature to the assemblage. Those of your readers who have read 'Uncle Tom,'—and who has not?—will remember, with peculiar feelings, Legree, the slave-driver and woman-whipper. That that character is not over-drawn or too highly coloured, there is abundant testimony. Witness the subjoined dialogue:—A party of men were conversing on the fruitful subject of managing refractory 'Niggers;' some were for severe whipping, some recommending branding, one or two advocated other modes of torture, but one huge brute of a man, who had not taken an active part in the discussion, save to assent with approving nod to any unusually barbarous proposition, at last broke his silence by saying, in an oracular way, 'You may say what you like about managing Niggers; I'm a driver myself, and I've had some experience, and I ought to know. You can manage ordinary Niggers by lickin' 'em and givin' 'em a taste of the hot iron once in a while when they're extra ugly; but if a Nigger really sets himself up against me, I can't never have any patience with him. I just get my pistol and shoot him right down; and that's the best way.'

"And this brute was talking to gentlemen, and his remarks were listened to with attention, and his assertions assented to by more than one in the knot of listeners. But all this time the sale was going on, and the merry Mr. Walsh, with many a quib and jest, was beguiling the time when the bidding was slow. The expression on the faces of all who stepped on the block was always the same, and told of more anguish than it is in the power of words to express. Blighted homes, crushed hopes, and broken hearts, was the sad story to be read in all the anxious faces. Some of them regarded the sale with perfect indifference, never making a motion save to turn from one side to the other at the word of the dapper Mr. Bryan, that all the crowd might have a fair view of their proportions, and then, when the sale was accomplished, stepping down from the block without caring to cast even a look at the buyer, who now held all their happiness in his hands. Others, again, strained their eyes with eager glances from one buyer to another as the bidding went on, trying with earnest attention to follow the rapid voice of the auctioneer. Sometimes two persons only would be bidding for the same chattel, all the others having resigned the contest; and then the poor creature on the block, conceiving an instantaneous preference for one of the buyers over the other, would regard the rivalry with the intensest interest, the expression of his face changing with every bid, set-

tling into a half-smile of joy if the favourite buyer persevered unto the end and secured the property, and settling down into a look of hopeless despair if the other won the victory.

"The family of Primus, plantation carpenter, consisting of Daphne his wife, with her young babe, and Dido, a girl of three years old, were reached in due course of time. Daphne had a large shawl, which she kept carefully wrapped round her infant and herself. This unusual proceeding attracted much attention, and provoked many remarks, such as these:—

"'What do you keep your Nigger covered up for? Pull off her blanket.'

"'What's the matter with the gal? Has she got the headache?'

"'What's the fault of the gal? Ain't she sound? Pull off her rags and let us see her."

"'Who's going to bid on that Nigger, if you keep her covered up? Let's see her face.'

"And a loud chorus of similar remarks, emphasised with loud profanity, and mingled with sayings too indecent and too obscene to be even hinted at here, went up from the crowd of chivalrous Southern gentlemen.

"At last the auctioneer obtained a hearing long enough to explain that there was no attempt to practise any deception in the case—the parties were not to be wronged in any way; he had no desire to palm off on them an inferior article, but the truth of the matter was that Daphne had been confined only fifteen days ago, and he thought that on that account she was entitled to the slight indulgence of a blanket, to keep from herself and child the chill air and the driving rain.

"Will your lady readers look at the circumstances of this case? The day was the 2nd of March. Daphne's baby was born into the world on St. Valentine's happy day, the 14th of February. Since her confinement, Daphne had travelled from the plantation to Savannah, where she had been kept in a shed for six days. On the six or seventh day after her sickness, she had left her bed, taken a railway journey across the country to the shambles, was there exposed for six days to the questionings and insults of the Negro speculators, and then on the fifteenth day after her confinement was put up on the block, with her husband and her other child, and, with her new-born baby in her arms, was sold to the highest bidder.

"It was very considerate in Daphne to be sick before the sale, for her wailing babe was worth to Mr. Butler all of a hundred dollars. The family sold for 625 dols. a piece, or 2,500 for the four.

"And so the great sale went on for two long days, during which time there were sold 429 men, women, and children. There were 436 announced to be sold, but a few were detained on the plantations by sickness.

"At the close of the sale, on that last day, sundry baskets of champagne were produced, and all were invited to partake, the said wine being at the expense of the broker, Mr. Bryan.

"The total amount of the sale foots up 303,850 dols.—the proceeds of the first day being 161,480 dols., and of the second day 1,472,370 dols.

"The highest sum paid for any one family was given for Sally Walker and her five children, who were mostly grown up. The price was 6,180 dols.

"The highest price paid for a single man was 1,750 dols., which was given for William, a 'fair carpenter and caulker.'

"The highest price paid for a woman was 1,250 dols., which was given for 'Jane, cotton hand, and house servant.'

"The lowest price paid was for Anson and Violet, a grey-haired couple, each having numbered more than fifty years; they brought but 250 dols. a-piece."

We must be allowed to express our regret that the *New York Examiner*, one of the most influential organs of our body in the United States, should, after quoting some of the foregoing facts, comment upon them in the following milk-and-water style:—

"The scene, as it is described by the reporter who witnessed it, is one we contemplate with unaffected sorrow. We mourn over it as a painful and humiliating illustration of an evil that is wrought into our very social system. *We have no personal blame to attach either to seller or buyers, we have no stones to cast at the people of the South.* We only contemplate it as Christian men in the midst of a Christian land, and we grieve far more than we can describe that Christianity is doing so little among us to put an end to the buying and selling of human beings."

Not thus should the leaders of religious opinion speak of this hideous crime, this appalling sin. With trumpet tones should it be rebuked and denounced. Not till the Church awakens to its duty in America can the world be expected to repent of and forsake its offences.

THE CHERUBIM.

MANY sincere and earnest Christians, as well as others of whom we cannot speak so favourably, have been and are still disposed to regard the Cherubim as nothing more than religious symbols, without any objective personality. To give support to such opinions the mythologies of Assyria, Egypt, and India, have been ransacked for analogous conceptions. There is no disputing the fact, that images and pictorial representations similar to the Cherubim of the Bible have been met with amongst heathen worshippers. Whilst, however, we admit this, we must protest against that spirit of rationalism which seeks to make the Bible indebted for its teachings to Assyria or Egypt. The probabilities are that the symbolic combinations discovered by Botta, Layard, and others, were derived from traditional descriptions of the Cherubim of Scripture; such traditions being handed down to the inhabitants of the world after the Deluge by Noah and the patriarchs. To the same source we feel disposed to attribute the origin and position of the human-headed winged bulls and lions, the places occupied by which justify us in concluding that they were stationed at the entrances of the palaces of Assyrian kings as guardians.—

"The Assyrian figures must have grown out of some traditions—what more likely than those before the Flood? especially when in this light, almost every one of their sacred symbols is at once explained. In the winged figures we behold the ancient 'Cherubim,' in the 'sacred fire' 'the revolving flame,' in the 'sacred tree' the 'tree of life.' We find *historically*, exactly what we should expect to find on the assumption of the literal truth of these records, that the nations nearest the original centre, preserved in their sacred symbols the traditions of the facts of this narrative."—*Yahveh Christ*, by Professor Whorter, p. 50.

(*a*) The Scriptural accounts of the Cherubim may be arranged in three classes.

I. The appearance of living, intelligent beings in the Garden of Eden after the Fall.—Gen. iii. 24.

II. Artificial, or pictorial similitudes, placed in the adytum, or most holy places of the tabernacle and temple.—Exod. xxv. 17—22, xxvi. 33, 34, xxxvii. 7—9; 1 Kings vi. 23—27, viii. 7; 2 Chron. iii. 10—12. In Exod. xxvi. 31, 1 Kings vi. 29—35, we read of Cherubim being woven in the curtains of the tabernacle, and wrought upon the walls of the temple.

III. Cherubim are described in figurative language, and are seen in visions of an emblematic and symbolical character. As, for instance, in the visions of Ezekiel, or the words of David in Ps. xviii. 10, "He rode upon a Cherub and did fly."

The allusions to the Cherubim in the first and second classes seem to present the idea of their being keepers, or guardians. In this respect they held a position similar to that of the remarkable creatures discovered at Nineveh and elsewhere, who guard the portals of temples or palaces. The references under the third class involve the idea of their bearing the throne or majesty of the Deity on their wings. Under this aspect they remind us of the wings bearing an eye, or sun, or a globe, in the mythologies of Egypt, Assyria, and Persia. The Cherubim over the mercy-seat seem to have been there in the attitude of worshippers, and in the act of adoration. This, however, is nowhere distinctly stated. If the common view on this point be correct, it serves to connect them with the Seraphim of Isaiah's vision and the Living Creatures of the Apocalypse.

The most various and contradictory opinions have been held as to the nature of the Cherubim; among others, the following:—Robinson looks upon them as symbolic representations of the Divine attributes; Bloomfield, as symbolic emblems of the Divine nature, denoting the supreme government of the Deity over all creation, and respecting his tutelary presence; Wemyss, as symbols of God's regal glory; Parkhurst, as symbols of the Trinity and human nature of Christ; Lowman, Pierce, and Macknight, as symbols of the excellence of God's servants; Taylor and Newcome, as symbols of angels in their relation to the redeemed; Mede thinks them symbols of God's manifested perfections; Dr. Adam Clarke supposes that they were emblematical of the eternal power and Godhead of the Almighty; Mr. G. Smith looks upon them as emblematical representatives of redeemed and glorified man; Barnes, in writing upon the four Living Creatures of Rev. iv. 6, which we think to be the same as the Cherubim of Gen. iii. 24, and the Seraphim of Isa. vi,—seems disposed to regard them as symbolical beings, designed to furnish some representation of the government of God, to illustrate, as it were, that on which the Divine government rests, or which constitutes its support, to wit, power, intelligence, vigilance, and energy; Mr. Elliott thinks that the four living creatures of Rev. iv. and v. symbolise the Church on earth.

Mr. Fairbairn, in his work "On the Typology of Scripture," in summing up respecting the Cherubim, says, that they were in

"Their very nature and design artificial and temporary forms of being—uniting in their composite structure the distinctive features of the highest kinds of creaturely existence on earth—man's first and chiefly. They were set up for representations to the eye of faith of earth's living creaturehood, and more especially of its rational and immortal, though fallen head, with reference to the better hopes and destiny in prospect. From the very first they gave promise of a restored condition to the fallen; and by the use afterwards made of them, the light became clearer and more distinct. By their designations, the positions assigned them, the actions from time to time ascribed to them, as well as their own peculiar structure, it was intimated that the good in prospect should be secured, not at the expense of, but in perfect consistence with, the claims of God's righteousness,—that restoration to the holiness must precede restoration to the blessedness of life,—and that only by being made capable of dwelling beside the presence of the only Wise and Good, could man hope to have his position of felicity recovered."—Vol. i. p. 240.

This paragraph, as a whole, is very unsatisfactory. Gen. iii. 24 does not teach that the Cherubim were in their very nature temporary forms of being, but quite the opposite appears to be taught, namely, that they belonged to an order of celestial beings. So much learning and labour having been expended upon this theme, many may deem further inquiry superfluous, but as there may be some desirous still further to examine a subject of such peculiar interest to every student of the Bible, we venture upon the task of investigation.

The first thing requisite is, if possible, to get at the meaning of the word. We here meet a difficulty at the very threshold, inasmuch as it is admitted on all hands that the etymology of the word כְּרוּבִים, *Cherubim*, is not certain. Gesenius himself pronounces its origin to be obscure; Hoffman, Delitzch, and others, have attempted to solve the riddle; but Kurtz pronounces their explanations to be unsatisfactory. Hyde is somewhat disposed to look upon the word as derived from, or, more correctly speaking, to regard it as equivalent to קָרוֹב. The meaning of this being *to draw near, to come near*. Gen. xix. 20, xlv. 10; Deut. xxii. 2. xxx. 14. He concludes that the word marks out the *position* which the Cherubim occupy, namely, *near to God*. Bähr agreeing on the whole with this view, considers that they stand upon the highest step of created beings, unite in themselves the most perfect created life, and are also the most perfect revelations of God and the Divine existence. He also directs attention to the fact, that the Cherubim in Ezekiel and Rev. iv. are called Living Ones. Although dissenting from this interpretation as a whole, we think his view worthy of attention. There appears to be a striking coincidence between the "Cherubim" of Gen. iii. 24, the "Seraphim" of Isa. vi. 2—4, the "Living Creatures" of Ezek. i. and Rev. iv. 6—8. In all these places we have brought before our minds beings of an exalted character. Supposing, then, that the word כְּרוּב is regarded (with Parkhurst, and other eminent Hebrew scholars) as a compound of the prefix כְּ, *like*, and רַב, *great one*, or *prince* (see Gesenius's Lexicon), the word, with its prefix and plural termination, means *as*, or *like the great ones*.

On examination of the passages it will be seen that we have these Great or Living Ones brought into immediate connection with the Almighty himself, and also into relationship with man in redemption. They preserve the way of the tree of life, they take the live coal from the altar and apply it to the lips of the prophet, at the same time telling him that his iniquity is pardoned. In the Book of Revelations also they are seen in connection with the redeemed. Some have thought that the Living Creatures of Rev. iv. and v. are part and parcel of the redeemed, and that they join in singing the song, "Thou hast redeemed *us*," &c. Fairbairn, and many others, hold this view. To us it appears a mistake. That the four-and-twenty Elders, and not the four Living Creatures, sing this song is evident from the sequel, where it is shown that the part taken by the four Living Creatures is an act of homage and acknowledgment of the praises due to Him who was once dead, but who now lives for ever and ever. They give assent to the praises of the four-and-twenty Elders by uniting in a hearty "Amen" to the honours and glories ascribed to Him who opens the book. It appears important to add, that the correct rendering of Rev. v. 9, 10, is now understood to be *αὐτους, them*, not ἡμᾶς, *us*. From this it will at once be seen that the *four* are not included in the number of those redeemed by the blood of Jesus.

To suppose that the four Living Creatures are mere emblems, and not

living creatures, having an actual existence, appears quite unsupported, and stands in need of no refutation, Rev. xv. 7 being, we think, sufficient for such a purpose.

Mr. Mills suggests, that, as angel is the title given to the hosts of heaven, as being the messengers from God to man, so "Cherubim may be a proper designation of celestial beings, either of general or special application, and as such may be suggestive of nature or character, although that nature may not be understood by us." This view seems probable in itself, and to be supported by the allusions to the heavenly hierarchy in the New Testament. In such passages as Eph. i. 21, iii. 10; Col. i. 16, ii. 10, we have clearly, definitions of ranks and orders in the hosts of heaven. Amongst them are those who are styled ἀρχαί, a phrase which occurs in all the passages alluded to. It imports princes, or chiefs, the leaders of angelic armies. If, therefore, we accept the etymology of Cherub proposed by Parkhurst which we have just given, the "principalities" spoken of in the New Testament are equivalent to the "Cherubim" of the Old, the former word meaning "the princes," or "great ones" of heaven, the latter having precisely the same meaning with the particle expressive of likeness, or similitude, prefixed. Assuming, then, that the Cherubim were angelic beings of a high order, the question which first presents itself is, *For what purpose were they "placed at the East of the Garden" after the fall of man?*

They are clearly set there as guardians. Gesenius compares the passage (Gen. iii. 24) with that in Ezekiel xxviii. 13, 14, where the King of Tyre guarding his treasures is likened to the Cherub which covered with its wings the priceless treasures of Eden. The popular idea is that when man had failed in his obedience, he was thrust forth out of Eden, and angelic beings were placed at the east of the garden, each armed with a flaming sword, for the purpose of preventing him, in his fallen state, from having access to the tree of life which grew in the midst of the garden. This view of the passage has no doubt been popularised by Milton's magnificent paraphrase:—

> On the east side of the garden place,
> Where entrance up from Eden easiest climbs,
> Cherubim watch, and of a sword the flame
> Wide waving, all approach far off to fright
> And guard all passage to the tree of life.
> . . . High in front advanced,
> The brandished sword of God before them blaz'd
> Fierce as a comet. . . . . .
> They looking back, all the eastern side beheld
> Of Paradise, so late their happy seat,
> Wav'd over by that flaming brand; the gate
> With dreadful faces throng'd, and fiery arms.

This view, however, is far from being borne out by the passage before us. We would remind our readers that to keep, means to preserve and protect, as well as to repel from. It may be used either to keep open or to keep shut. The original word is generally, perhaps always, used in the good sense. It is employed throughout Scripture to describe God keeping his people. To keep the tree of life, then, in this connection, may mean to preserve it for man as well as to repel him from it; to protect it against infernal assaults as well as from human approach. It must be noted, too, that it is "the way of the tree of life" which they are placed to keep and guard, not the tree itself. Nor should it be over-

looked that the same word is used of the Cherubim "keeping the way of the tree of life in the east of the garden" after man's fall, as had been used of Adam's keeping the whole garden before that sad event. Again, the word rendered "sword" is commonly used for fire or heat, and is derived from a verb having that special sense. Indeed the noun means sword only because a sword lays waste *like* fire. Retaining, therefore, the essential and radical meaning of the word, the passage would read, not "a flaming sword," but "a flaming fire, turning itself, or revolving, on every side." This, with the Cherubim, will at once be recognised as the symbol of the Divine glory and presence, the Shechinah, or glory of God between the Cherubim.

Yet further, the word rendered in our version "he placed," means "he caused to dwell or to inhabit." The same word is used of Jehovah inhabiting the heavens, and of the children of Israel dwelling peacefully in the land. It is the word employed to denote the Divine presence and abode in the tabernacle and temple, and from it the word Shechinah is derived. See, for instance, Deut. xii. 11, xiv. 23, xvi. 6, 11, xxvi. 2, in all which passages the word שָׁכַן, Shah-kan, is employed of God taking up his abode in the temple—hence Shechinah is He who abides, *sal*, in the temple. This is the very word here used to describe the placing of "the Cherubim, and the flaming fire revolving upon itself, to keep the way of the tree of life."

Bearing these statements in mind, let it be noticed yet further that throughout the Book of Genesis the phrase, to stand before, or go out from, or do things in the presence of the Lord, is frequently used, and so far as appears, always in a local sense. Thus Cain and Abel *brought* their offerings unto the Lord, and Cain went out from the presence of the Lord, after speaking with him (Gen. iv. 16). Here some specific locality must be referred to in which there was a peculiar manifestation of the Divine presence, for in his ordinary presence the Lord was in the land of Nod, where Cain dwelt, as much as in any other part of the earth. The sacred writer seems to mean that Cain went out from the east of the garden, where the divine glory and the Cherubim had been caused to dwell, as the symbol of the presence of God, and departed to a distant region. The first murderer's own words were, "from thy face shall I be hid." Allusions to the mode of worship and the manner of communication between God and man up to the time of the Flood, convey the same idea of a local special manifestation of the Deity enjoyed by the descendants of Seth. After the Deluge the same revelation of God to his faithful servants, under the form of fire, still continued, but was occasional and transient, as to Abraham, Gen. xv. 17, and to Moses, Exodus iii. 2—6. The same manifestation of the Divine presence became again permanent in the pillar of fire which went before the children of Israel, which took up its station over the tabernacle in the wilderness, and which shone in mysterious and awful radiance between the Cherubim in the most holy place.

We infer then from a comparison of these various statements that the Cherubim in the garden of Eden, like those in the tabernacle and in the temple, like the six-winged Seraphim in the vision of Isaiah, like the Cherubim seen by Ezekiel, and like the Living Ones of the Apocalyptic vision, were associated with the Divine presence and glory, especially as it entered into communion with redeemed humanity. The curse upon sin had just been pronounced, the promise had just been given. Justice and mercy had both found expression in the sentence of exclusion from the

garden and exposure to death on the one hand, in the promise of restoration and victory through the woman's seed on the other. Both find fresh manifestation in the Shechinah and Cherubim which are now placed to keep the way of the tree of life. God will still be conversable with men. As they had heard his voice in the garden in the cool of the day, and had enjoyed sensible communion with him, this shall still be vouchsafed to them. Man had failed in the trust committed to him "to keep the garden." He had given admission to sin, and thus polluted the ground which should have been kept "holy to the Lord." He is therefore ejected. Cherubim and flaming fire shall henceforth guard and keep it. But they shall keep it so, that whilst man is for a time thrust forth and forbidden to approach it, yet God himself will there hold communion with him. He who dwelleth between the Cherubim will there shine forth. The mercy-seat, to be hereafter overshadowed by Cherubim and the glory of God, shall be typified by the sublime yet awful vision at the east of the garden. And from the midst of the fire—as ages afterward Moses heard the voice of God from the burning bush and from the flaming fire on Horeb—faith seems to hear the words, "Blessed are they that do his commandments,* that they may have the right to the tree of life, and may enter in through the gates into the city." Allowed no longer to pluck the fruit of that tree in the midst of the garden, our first parents could see in the Cherubim around the wondrous flame how far they had fallen—how much they had lost; whilst in the presence of those heavenly visitants coming to dwell with him on earth, man may learn the possibility of restoration—yea, the possibility of his elevation to a loftier height than that from which he fell.

Our object in the foregoing remarks has not been to exhaust the subject, but only to indicate the directions in which the solution of these problems is to be sought, so as to stimulate devout inquiry into those portions of the Word of God. Space will not allow us now to enter upon a consideration of the subsequent references to the Cherubim. We hope at some future time to return to the subject.

Wednesbury. H. H. B.

THE LIGHT OF THE HOUSE.

PATTING o'er the carpet,
Patting up the stair,
Tiny feet are running,
Running everywhere.

Peering through the window,
Little Harry's face,
With its smiling features,
Brightens every place.

Sunny curls are gleaming
On his baby brow;
Innocence is shining
From the blue eyes now.

Down beside his mother,
At the close of day,
In his childish beauty,
Harry kneels to pray.

Folded are the white hands,
Raised the starry eyes,
And the voice goes upward
To the silent skies.

On sweet mamma's bosom
Harry falls asleep;
Round him gentle angels
Unseen watches keep.

* Or as Tregelles and others, perhaps more correctly, read, "Who are washed in the blood of the Lamb."

CHURCH DISCIPLINE.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."—Matt. xviii. 15-18.

In these words our Lord supposes a case of offence,—gives a rule for the treatment of it,—and assures His disciples that the sentence of the Church, acting in consonance with the Word, shall be ratified in heaven.

I. Our Lord supposes a case of offence:—"If thy brother shall trespass against thee." The offender is supposed to be a "brother," *i.e., a Christian,* —the term *brethren* being applied to Christians in the New Testament, because they are all the children of God. Thus we read that "the disciples determined to send relief to the *brethren* who dwelt in Judea;" Paul and Barnabas "declared the conversion of the Gentiles, and caused great joy to all the *brethren;*" "Judas and Silas exhorted the *brethren* with many words;" "Paul and Silas were recommended by the *brethren* to the grace of God." The members of the apostolic churches were regarded as "*saints* and faithful *brethren* in Christ." Acts xi. 29; xv. 3, 22, 40; Col. i. 2. All the members of a Christian church ought therefore to give evidence of regeneration, and to look upon each other as *brethren* in Christ. The offender, it is true, may prove himself not to be a brother; but this cannot be known until his character be fully manifested, and therefore, in the judgment of charity, he should be treated in a fraternal manner, until all proper means shall have failed to reclaim him from error.

The offence is supposed to be *private.* Some consider it as being also *personal,* because the offender is supposed to trespass *against a brother.* But every sin may be considered as a trespass against a brother, because the glory of God lies so near the Christian's heart, that he cannot but be grieved and offended when God is dishonoured. Every offence against *Christ* ought to be regarded as an offence against the *brethren* (1 Cor. viii. 12); and indeed that which ought to concern us principally in a *personal* offence, is not the wrong that is done to *us,* but the wrong that is done to *God.* The case which our Lord supposes, includes all *private* offences whether personal or otherwise.

"As to the *degree* of guilt, or quality of the trespass which calls for 'discipline,'" says Mr. A. M'Lean, "we have no warrant to make any distinction. If it be a visible trespass, or breach of Christ's law at all, it falls within the rule, unless it be of such a nature as at once to denominate the offender as a wicked person, and require a summary exclusion. But we must not look upon any visible plain transgression of Christ's law to be so trivial as to fall below the line of this rule; though it must be admitted that there are many imperfections in the children of God, which must be forborne or passed over with a gentle admonition or caution, provided they are not allowed or justified."

II. Our Lord gives a threefold rule for the treatment of the supposed offence. "Go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

The *first* step to be taken according to this rule is a private admonition: "Go and tell him his fault between thee and him *alone:* if he shall hear thee, thou hast gained thy brother." Observe here,—

1. That it is the duty not only of ministers, but of private Christians also, to reprove and admonish their erring brethren. This is not a mere positive institution, but a moral duty, and therefore binding under all dispensations. It was required under the law, as well as under the Gospel. "Thou shalt not

hate thy brother in thy heart; thou shalt *in any wise* rebuke thy neighbour and not suffer sin upon him." Lev. xix. 17.

2. Our object in reproving an erring brother, should be to lead him to repentance. The word translated "tell him his fault," means this, and is rendered *convince* in the following passages, 1 Cor. xiv. 24; Tit. i. 9. What we should seek is neither the gratification of our own pride, nor the mortification of the offender, but his salvation. We should endeavour to *convince* him of his sin, and therefore we must tender the rebuke in the spirit of *love*. "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi. 1. Christian admonition is the dictate of the purest love, and the withholding of it is hatred of the worst description, as it suffers sin to lie on the conscience of a brother. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful;" "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." Prov. xxvii. 6.; Psa. cxli. 5.

3. This must be done *privately*, for so the law enjoins: "Debate thy cause with thy neighbour himself, and discover not a secret to another." Prov. xxv. 9. The reasons for this secrecy are very obvious. *First*, that the offender may have an opportunity of explaining matters; for, after all, it is possible that there may be no real cause of offence;—it may be only a misunderstanding, which a little friendly conversation will at once adjust. *Secondly*, that his reputation in the Church or in the world, may not be injured. We should always be tender of character; our aim should not be to expose him, but to do him good. *Thirdly*, lest we defeat the object we profess to have in view. Our object should be to "*gain* our brother," and thus "*hide* a multitude of sins." "Brethren," says James, "if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." But should it come to the ears of the offender, that instead of candidly and affectionately dealing with himself, we have either openly, *in confidence*, or *by insinuations*, given currency to statements prejudicial to his character, the tendency will be to direct his attention to the injury we have done to *him* rather than to his own sin. The rebuke therefore should be private,—"*between thee and him alone*."

4. Should we succeed by this means in leading him to repentance, and thus to hear us in a favourable manner, we must forgive him. "Take heed to yourselves," says Jesus, *i.e.*, beware of harbouring relentless wrath:—"If thy brother trespass against thee, rebuke him; and if he repent, forgive him." This forgiveness, of course, implies that the matter must drop here. But should we not succeed,—

The *second* step to be taken is thus expressed: "Take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The object of this prescription is twofold:—

1. In order that they may accomplish by their united admonition what the offended brother could not do, viz., the repentance of the offender, in case of which he must still be forgiven. "It merits particular notice here," says a sensible author, "that the offended is not commanded to go and *tell* the case to 'one or two more,' but to 'take' them first to the offender, which implies that he must not say a word about the matter, but in the presence of the accused. Any previous or partial communication would be dishonourable,—would indicate want of wisdom, candour, and love,—might form a temptation to the mediators to prejudge the case, and, if known to the offender, could not fail to produce a suspicion in his mind to that effect, which would unfit them for hearing him with advantage. They should hear nothing till the "accuser and the accused are 'face to face.'" Should they accomplish the object of their mission, the matter must proceed no further.

2. Another object is, that in case of failing to convince the erring brother, there may be legal evidence to establish the charge, "that in the mouth of two or three witnesses every word may be established. This is the scriptural

rule of evidence: "One witness shall not rise up against a man for any iniquity, or for any sin that he sinneth: at the mouth of *two* witnesses, or at the mouth of *three* witnesses, shall the matter be established." Deut. xix. 15. "This law respecting witnesses," says M'Lean, "is evidently intended for the benefit of the accused, that he may not suffer wrongfully by a false charge, or a rash and unjust sentence, which might often be the case were one witness sustained as sufficient evidence against him. In the very nature of the thing, one witness cannot be sufficient evidence; for if the fact be denied, the evidence is equal on both sides, *i.e.*, there is no positive evidence at all, unless there be some other circumstances to corroborate the charge. Our Lord here, agreeable to the law, states the least number that can be admitted as evidence, viz., *two*; and we are absolutely forbidden to receive an accusation on the testimony of a single witness. 1 Tim. v. 19. A question may here arise, viz., "whether the offended party is to be considered as one of the witnesses?" It appears that he is, because the number he is commanded to take with him is *one* or *two*; which by including himself as a witness, are called *two* or *three* in the very next clause. This supposes that the accuser and another witness are sufficient evidence. Indeed, where there is no personal injury in the case, nor any ground to suspect the accuser of disaffection or prejudice, he ought to be sustained as one of the two witnesses against the offender; but when the case is otherwise, and the accuser is under great temptation to be biassed, or to depose a partial or exaggerated testimony, his words require to be established, by two other witnesses; and perhaps it is for this reason that *three* are mentioned as well as *two*, as the lowest number that in such a case can be admitted."

The *third* step is to "tell it unto the Church," *i.e.*, the Christian congregation of which the several parties are members. The word *Church* in the New Testament, either signifies the whole body of the redeemed, or the members of a single congregation; but it never signifies a presbytery, or a session, or any court whatever, apart from the people. Here it means a particular Christian congregation. To this congregation the offence is to be told, and the statement corroborated by the testimony of witnesses. And it is the duty and privilege of all the members of the congregation when assembled together, to use every endeavour, by arguments and persuasions, to restore the fallen brother. If he hear them so as to repent and acknowledge his sin, they must still forgive him: for exclusion is the last resort. But if he will not hear the Church—if he persist in his obstinacy, he is henceforward to be viewed as "an heathen man and a publican." This is a Jewish phrase suited to Jewish times. The *heathen* were considered by the Jews "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God, in the world." The *publicans*, or tax-gatherers of the Roman revenue, being immoral in their lives, as well as oppressive in their bearing towards the Jews, were peculiarly odious to them. Our Lord's allusion therefore implies that at this stage of the proceeding, the visible character of the offender becomes changed. He ceases to be regarded as a brother, and is henceforward viewed as a wicked person. He is accordingly to be excluded from the fellowship, and the sentence of excommunication is to be passed by the unanimous vote of the congregation, including the presbytery; but not by any ecclesiastical court whatever, apart from the people. In proof of this, see 1 Cor. v. 4, 5: "In the name of our Lord Jesus Christ, when ye are gathered together"—Who "gathered together"? The presbytery? the session? the class-leaders? Certainly not; for the epistle is not sent to them, but to the saints in general: 1 Cor. i. 2. (On the supposition of the direction being given to the presbytery, or the session, or the class-leaders, or the conference, &c., the incestuous person must have been a member of one of these courts, because the scandal was reported to have occurred "*among you*," ver. 1, *i.e.* among those who are addressed in ver. 4)—"In the name of our Lord Jesus Christ, when ye"—not the presbytery or session, but the *saints*—"are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the

spirit may be saved in the day of the Lord Jesus." That is, he is to be declared a member of the kingdom of Satan, which is equivalent with his being declared "an heathen man and a publican,"—he is to be assured that he must eventually have his portion with Satan, unless he repent; and the end we are to contemplate in all this, is "the destruction of the flesh," *i.e.*, "the old man," "the body of sin and death;" not that the person may be damned, but that his "spirit may be saved in the day of the Lord Jesus." In every step then, even the last, we are not to be influenced by ill will, but the spirit of love.

III. Our Lord assures his disciples that the sentence of the church, acting in consonance with the Word, shall be ratified in heaven. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This sentence of course will be ratified only in those cases in which the Church acts according to the Word: for Christ will never ratify an unrighteous sentence. "Your brethren that hated you, that cast you out for my name's sake, said, 'Let Jehovah be glorified;' but he shall appear to your joy, and they shall be ashamed." But when a Church acts according to the direction of Christ, Christ may be regarded as acting himself; and we ought to regard the deed of the Church to be the deed of Christ, as much as if he were on earth personally inflicting it.

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NOTES OF A CLERICAL FURLOUGH.

BY ROBERT BUCHANAN, D.D.

UNDER this title Messrs. Blackie and Son have lately published one of the most interesting books of travel which has appeared for some years. After a very spirited and graphic description of the voyage out—in which even the common-place and oft-repeated incidents of a yacht trip are made at once amusing and instructive—the party go ashore at Alexandria, descend the Nile as far as Cairo and the Pyramids, and thence continue their voyage to that land endeared and sanctified by ten thousand tender and sublime associations—

> "Over whose acres walked those precious feet
> Which fourteen hundred years ago were nailed
> For our advantage on the bitter cross."

The great bulk of the volume is devoted to this portion of the tour; and whilst Dr. Buchanan neither displays the varied learning of Mr. Stanley nor the profound erudition and pains-taking industry of Professor Robinson, he has produced a volume which will be read with interest and profit. We have great pleasure in recommending this book to the notice of our readers. Its vivid, life-like descriptions of the scenery of the Holy Land; its apt and suggestive quotations of Scripture; its discussion of Biblical topography, always instructive and never wearisome; and its easy, flowing style, commend it alike to the student and to the general reader. Its value is greatly enhanced by the numerous maps and plans which accompany it.

The following extracts will illustrate the character of the work better than any further words of ours:—

A LANDSMAN AT SEA.

When he awakes in the night the gurgling, gushing noise of the water close to his ear reminds him, perhaps somewhat unpleasantly, that there is only a plank between him and the devouring deep. When wearied and worn out at times with the incessant creak-

ing and rolling of the ship, he begins to grow impatient of the annoyance, and would fain escape into some quieter place, where his rest would no longer be so cruelly disturbed, the unwelcome thought gradually dawns upon his mind that escape is simply impossible, and that the creaking and rolling must just go on till another and mightier will than his has decided that it shall cease. He is haunted, too, ever and anon, with a painful feeling of his own utter ignorance and uncertainty as to what may be going to happen. That sudden fall of some heavy tackle on the deck, or those hurrying feet running backwards and forwards immediately above his head—what can they mean? They startle him out of his sleep, and set him upon all sorts of conjectures. But what can he do? Even where he to get up and try to grope his way to the companion, the chances are, he would succeed in nothing but in losing his way and breaking his head or his shins against something or other in the dark. It is then he feels, as he never felt before, the cutting force of Dr. Johnson's definition of a ship at sea, as being a place in which one is imprisoned, with the additional disadvantage of the risk of being drowned.

This, to be sure, is only one side of the picture. It has other and more pleasing aspects, especially to those who are possessed of tolerably good nerves, and who, like myself, enjoy a happy immunity from that peculiar malady which constitutes to many the grand misery of the sea. Look at that great ocean across which the ship is pursuing her trackless course. What endless varieties it exhibits. At one time, lying motionless in the calm, it seems, in its perfect quiescence, as if it would never stir again. Anon rippling with the gentle breeze, like the sweet playful face of a child dimpling all over with smiles, it looks so innocent and harmless that timidity itself grows bold. A few hours more—sometimes far less—and the child has become a giant, the smile has passed into a terrific frown, and, lashed into fury by the rising storm, the raging deep tosses the vexed ship like a feather on its heaving breast. And yet this changeful mood is one of old Ocean's chiefest charms. There is no condition it assumes that so soon becomes unbearable as a breathless calm. As day after day passes on and the ship lies lazily looking down on its own unmoving shadow, or rolling idly from side to side on the unbroken swell of the glassy sea, every eye begins to look wistfully out for the signs of the coming breeze, and every ear longs to hear again the long piping winds.

A VIEW FROM THE CITADEL OF CAIRO.

First, and lying at our very feet, is Cairo itself, the city of the Caliphs—with its countless minarets, its crowded mass of buildings, and intersecting streets in the centre; its gay white palaces embowered in palm groves, stretching away out into the suburbs, and covering altogether an area of many miles. We are standing at the southern extremity of the city, on one of the last and lowest spurs of the long range of the Mokattam Hills, which, running nearly due south from Cairo, forms the great wall that bounds on the east, from this point upwards, the valley of the Nile. On this southern side of the city we are on the very verge of the desert, which begins close beside us, at the north end of the Mokattam Hills, and reaches on, unbroken, in a south-easterly direction, to the shores of the Red Sea. Turning to the north, and looking across the city, which slopes away down from the citadel, and spreads out on the level plain below, we have a vast expanse of rich cultivated land, extending far farther than the eye can reach. North-east from the city lies the Goshen, assigned to ancient Israel, still clothed with an exuberant vegetation. In the same direction, and not more than six or seven miles from Cairo, the eye lights on the spot where stood of old that On or Heliopolis, the far-famed city of the sun, the daughter of whose high-priest became the wife of Joseph. Some traces of the temple still remain. There is a pool of water with a few willows drooping over it; that pool was the spring or fountain of the sun. There is a solitary obelisk rising amid ruins, and surrounded by garden shrubs that have been growing wild for ages. That obelisk and another, the base of which alone remains, confronted the ancient temple of On; and there it has stood for well-nigh four thousand years. It was there when Abraham came down into Egypt, to escape the famine that desolated Canaan. It may have been beneath its shadow that Joseph first beheld his future wife, Asenath, the daughter of the high-priest. Often must Moses have stood beside it, when, at a later time, another high-priest of the same temple became his teacher in all the wisdom of Egypt. Herodotus, the father of history, makes mention of its existence; so that it was already old before any other history than that which the Bible contains had yet been written. Plato, the greatest of the sages of ancient Greece, made a pilgrimage to see it. It has outlived the dynasties of the Pharaohs, the Ptolemies, and the Cæsars, and bids fair to survive that of the Mohammeds too. Who can tell whether it may not yet witness the rise of another Heliopolis—the temple of a better sun, even of the Sun of Righteousness—whom even Egypt shall yet know and reverence as the true light of the world!

And now let us turn to the west. It is the valley of the Nile that lies before us; and it is here, properly speaking, the valley may be said to begin. From Cairo upwards Egypt is confined to the hollow down which the Nile flows, between the Mokattam and Libyan Hills—a strip of the finest verdure running through the midst of a sterile wilderness. At Cairo the Mokattam range, the eastern boundary of this long valley, sinks down to the plain. On the western or opposite side of the valley the Libyan range begins here also to recede farther from the river. Below Cairo the country, in consequence, opens out into the broad expanse of the Delta, which is enclosed and fertilised by the two main streams into which the Nile divides. At the point, therefore, where we are now standing, we are looking, so to speak, across the mouth of

the valley. Higher up the country the hills by which the valley is hemmed in approach in many places almost to the very margin of the stream, but here the space between them is not less than ten or twelve miles. The whole extent of this broad basin is clothed with the richest vegetation. Down through it, at the distance of three or four miles west from Cairo, we see the Nile gliding majestically along, watering the soil, which, in the course of ages, itself has brought down, and giving birth to all the fertility and fruitfulness which belong to the land of Egypt. On its farther or western side the eye rests on a palm forest which stretches away southwards along the river for many miles. A short way beyond that forest stood the great city of Memphis—Milton's "populous No"—one of the great capitals of ancient Egypt, and the residence of the Pharaohs at the time of the Hebrew Exodus. From that city "Busiris and his Memphian chivalry" went forth in pursuit of Israel, and perished in the Red Sea. The city must have occupied a great part of the entire space from the banks of the river to the base of the Libyan Hills. In the face of these low limestone hills, over which, from the dreary table-land to which they rise, the sands of the Libyan Desert are continually pouring down, were the great cemeteries of Memphis, the necropolis of its multitudinous population. On the brow of these hills still stand the pyramids, the gigantic tombs of its ancient kings, who were thus lifted up, even in death, above the mortal remains of the mouldering masses around them. There are four groups of these pyramids. Farthest up the Nile, those of Dashoer; next, those of Sakkara; then those of Abousir; and last, those of Ghizeh, which are nearly south-west from Cairo. The distance from the pyramids of Dashoer to those of Ghizeh is upwards of twenty miles. The last named are, by way of eminence, "the pyramids," being by far the largest and loftiest of the whole series. We were now viewing them afar off, but we had already arranged to see them nearer at hand. That same night we were to sleep beneath their shadows, and we were already impatient to be on the way.

NIGHT AT THE PYRAMIDS.

The sheikh of the village in the plain below had appointed a night-watch to secure us against the pilfering propensities of their neighbours; and having spread our mattresses beneath our tents upon the dry sand, we lay down to sleep. Fatigued though we were, the excitement inseparable from the events of such a day, and from the associations of the scene around us, made sleeping all but impossible. When I had begun to doze, the gentle rustling of the loose edge of the tent-curtain—as a light air of wind kept it waving to and fro upon the surface of the desert on which we lay—made a sound so much resembling the *whish, whish* of the waters rushing along the sides of the ship, that more than once I fancied myself at sea. Growing weary at length of my fruitless attempts to sleep, I left the tent and walked out into the open air. The waning moon and the cloudless starry sky gave just the kind and amount of light that suited the scene. Night best accords with the place of graves. As I strolled about amid the tombs, and looked up at the great head of the sphinx, and traced against the midnight sky the gigantic outline of the towering pyramids, it seemed to me that I drank deeper into the spirit of the place than it was possible to do in the broad light of day; and especially amid the noise and distraction of the restless and officious Arabs, who were ever at one's side. Now all was lonely and silent as death. My recollection of the pyramids, while memory lasts, will be linked with the thoughts of that midnight hour, when I wandered alone among the graves of the men whom Joseph fed, and of the generations who had cowered and trembled before that terrible rod of Moses, every movement of which brought down another and more terrible plague on the devoted land.

TOMBS OF THE SACRED BULLS AT SAKKARA.

A long approach, hollowed out of the solid rock, and now half filled with sand, leads gradually down to the entrance of the subterranean galleries, in which the tombs of the Apis bulls are found. The stone lions, ranged at intervals along this approach, if they still exist, are all covered by the sand; the same material had also all but shut up the mouth of the subterranean gallery. We found the only way to get in was to fling ourselves on the top of the heap of sand—a sand so fine that it needs but to be touched, however lightly, to make it run like a stream of water—and so to slide down the slope into the gallery below. The gallery is tunnelled into the solid rock, and extends in one direction about two-fifths of a mile. A lateral gallery leads out of it, but which is not nearly so long. The gallery is about twenty feet in height, and in most places it is nearly of the same breadth. At intervals, along the sides of the gallery, there are large cavern-like recesses, somewhat similar to the small side chapels in the aisles of a Popish cathedral; and in each of these stands the huge sarcophagus of a sacred bull. The sarcophagi are of black porphyry from Upper Egypt, each sarcophagus being hewn out of a single solid block, highly polished, and some of them covered with hieroglyphics. The sarcophagi are fifteen feet in length by eight in breadth, and about seven feet in height. A ponderous lid or cover of the same material lies on the top of each, but pushed so far along as to leave an opening at one end, which enabled us, with the help of the lights supplied by the Arabs, to see into the interior of the sarcophagi, and to ascertain that all, so far as we examined them, are entirely empty. The number as yet discovered is thirty, and of these we visited nearly the whole. Sir J. Gardner Wilkinson is of opinion that there must be galleries still unexplored, containing many more. The average life of the sacred bull was from seventeen to twenty years,

and thirty bulls would not carry the series nearly so far back as to the commencement of the Taurine dynasty. If the deified beast presumed to live more than twenty-five years, its worshippers put it to death by drowning it in the sacred fountain of its own temple. If before that period it died a natural death, it was buried with obsequies so splendid as often to ruin those who had the charge of the ceremonial. And yet this was the intellectually cultivated Egypt—the nation that was foremost in all the secular sciences and arts. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to *birds*, and four-footed *beasts*, and creeping things" (Rom. i. 22, 23). How literally true is the word of God!

EGYPTIAN DONKEY-BOYS.

But the great subjects and scenes of the day must not allow me to forget our poor donkey-boys, who did so much for our comfort. They had been on foot since four o'clock in the morning—running, dancing, singing in the hot sun the entire day, and seemed, after all, as fresh when they entered Cairo as when they left the pyramids. There was something very taking about the merry-hearted little fellows. "You know my donkey name?" said the one who had special charge of my wife's very pretty grey, as we were trotting along near Mitrahenny. "My donkey name Steamboat; him very good donkey!" And running to its head, and putting his ear to its mouth, he looked up with a sly twinkle in his laughing eye to its rider. "You know what my donkey say? My donkey say, 'Good lady, give me *oringhis*.'" And when the orange was immediately tossed to him, catching it in the air, and making sundry somersets along the ground, he bounded off to his companion to proclaim his triumph. In short, the extraordinary activity of these boys, their half-roguish humour, their intense love of fun, and their bright, sparkling eyes, drew one's heart towards them, and made one sigh to think of the unpromising future that lay before them. With such mental and physical capacities as they seem to be endowed with, what might not be made of these poor Arab boys! But the soul seems to die out of them as they grow up. The want of mental culture, the personal and political servitude in which they are doomed to live, and, above all, the utter absence of all the elevating, and sanctifying, and sustaining influences which flow from the blessed religion of Christ, seem to dwarf the poor Arab's mind, and keep him in a state of intellectual childhood all his days.

MEMOIR OF THE REV. W. B. BOWES.

It is to be regretted that when they die, so many useful and distinguished men should leave no lasting sign. It is true the good they have done lives after them; but it is much to be lamented that they often bequeath but little material for a biography, through whose pages they, being dead, might yet speak, and continue to bless and instruct mankind. This often happens, however, but with especial frequency, perhaps, in the case of the ministers of truth. These occupy a large space in the public eye whilst they are on earth, but their career is quiet and unostentatious; and this soon consigns their memory to an oblivion, which even a high order of talent sometimes fails to avert. Such men, indeed, ought to be their own biographers, since, except in some rare instances, they only can supply those records of the spiritual life, which, after all, are much more interesting and important than is even a long succession of striking events.

These remarks will prepare the reader to find that, although his name was so well-known, there is but little of general interest to be said of the subject of this memoir. William Blackwell Bowes was born at Battersea, on the 4th of January, 1803. He was twice married, and has left a widow and a large family. His aged mother also survives him. He was brought up as a builder in the business of his father, who soon after his birth removed to Wandsworth. Nothing is known of his youth, but that he was studiously disposed, and early displayed a strong predilection for the truths and duties of religion. Every Lord's day he was to be seen distributing tracts by the river-side, which he sometimes accompanied with a brief exhortation. His sympathy was soon roused by the spiritual destitution of the place. As there was no Sunday-school, he collected a few children and taught them in a house; but on the numbers rapidly increasing, a school-room was built in connection with the Baptist chapel. He was unanimously chosen secretary of the new institution. This occurred in 1820, when he was only seventeen years of age. It is worthy of remark that he had already furnished the design for the chapel.

Mr. Bowes was always unwilling to speak of his spiritual experience; but from some remarks he made to the members of his Bible-class shortly before his death, it appears that his entrance into the divine life was a progress, rather than a sudden act. He did not take the kingdom of heaven by force; the transition to it from the world was gradual, and when it was effected (as is usual in such cases), surprised himself more than it did his friends. That his conversion was genuine there could be no doubt; but the absence of any striking proof that it was so afterwards excited his fears, and led him to envy the easy confidence of one of his father's workmen, who had been a very depraved character, but had received power to become a Son of God. A careful study, however, of the tests Scripture enables us to apply to our state soon removed his suspicions, and on the 17th of July, 1820, he was baptized in Wandsworth Chapel by the Rev. W. Baker. He was the first person to whom the ordinance was administered in that place.

The attention of Mr. Bowes was early turned to the work of the ministry, but the precise period at which his thoughts first tended in that direction is uncertain. He preached his maiden sermon in Little Alie Street Chapel, London, about the year 1822. Afterwards he frequently exercised his gifts, as opportunity offered, in Wandsworth and its neighbourhood. In 1824, he casually supplied at Enon Chapel, Woolwich, as the substitute of a friend, and with so much acceptance that he was requested to repeat his visit. He complied, and eventually settled there as co-pastor with the Rev. W. Culver. He was publicly ordained on the 16th of May, 1826. The charge was delivered by the Rev. J. Stevens, of Meard's Court, between whom and himself an attachment sprang up, almost paternal on the one hand, and filial on the other, which lasted till the death of his friend.

Very soon after his settlement, the cause at Enon, which had been in a very depressed state, revived. Wisdom was justified of her child. The deserted edifice was again filled, and the word, spoken in season and out of season, was largely blessed in the edification of the church and the diminution of the world. This prosperous change, though with some little abatement, lasted till an unexpected circumstance put an end to his ministry at Woolwich. In 1834 he several times supplied the then vacant pulpit at Blandford Street. An invitation was the result, and this, after much anxious deliberation and prayer, he decided on accepting. Accordingly he removed there early in the year following, attended by the profound regrets of a people who made every effort to detain him, and amongst whom he had successfully laboured more than nine years. It may throw some light upon the polity of Dissenters at this period, to mention that Mr. Bowes passed through a probation of eighteen months before he settled at Woolwich, and, as a matter of form, submitted to the church there the request from that at Blandford Street, to preach *as a supply only*, before he felt himself in a condition to accept it.

Mr. Bowes entered on his pastoral duties at Blandford Street early in 1835. The recognition services were held on 8th of April, and were conducted by the Revs. J. Cox, John Broad, and John Stevens. Here his former success attended him. The spacious chapel, which for some time past had been nearly empty, rapidly filled. Large additions were made to the church, whose peace and prosperity were for the space of eight years unimpaired. Unhappily, at the end of that term, it sustained a shock from which it never wholly recovered. A considerable number of members, having imbibed novel views of truths, left its communion, and the usual results of a secession ensued. It is proper, however, to state that, the affection of the church for Mr. Bowes was always of a very striking kind, extending, without abatement, over a pastorate of twenty-three years. It has fallen to the lot of few men, perhaps, to experience such tried and lasting attachment. Instances of treachery and ingratitude, of course, were not wanting. He was more than once cut to the heart by the desertion of persons who had been loud in their expressions of friendship, and he bore the cruel wounds they inflicted to the grave. As a rule, however, he had little to lament. He lived in the heart of his people, and was liberally blessed by their hand. It is the emphatic testimony of one of his deacons, "that whilst the mind of Mr. Bowes was sometimes grieved by acts of individual misconduct, that yet, during the whole of his long pastorate, there was not a single church meeting at which the spirit and language displayed, and expressed, would have disgraced the politest assembly of Christians in the world." There are few who will fail to appreciate this tribute to his worth.

It was during his ministry at Blandford Street, that Mr. Bowes first attracted the notice of the religious world. He soon acquired an enviable reputation. From his youth his preparations for the pulpit were unusually laborious. An immense number of MSS. sermons bear witness to his conscientious discharge of duty in this respect. Owing to the want of a classical education, he was incapable, perhaps, of the niceties of composition; yet his choice of words was accurate and chaste, and his style vigorous and clear. These advantages, added to a sweet and flexible voice, a remarkably commanding presence, and a well-furnished mind, gave him a rare power over his audience. Like many persons fond of controversy, his skill in reasoning was slight. His forte lay in the lucid and elegant exposition of truth. His imagination was opulent, and his mastery over the feelings very great. It was in this last department, indeed, that he shone most. In his lips the simple words which refer to the emotions were often instinct with tears. When he spoke upon any pathetic subject, and was happy in his theme, it seemed as if the hearts of the assembly became the chords of a finely-constructed instrument, which responded to the lightest touch of his hand. Few who heard him on such occasions could forget his tones, and looks of sympathy and love.

For a considerable period, Mr. Bowes belonged to what is known as the high school of theology. There is reason, however, to believe that his views subsequently underwent some modification. He had lived to see "the doctrines of grace" abused into a fatalism, as decided as that of the disciples of Mahomet, and he shrank from the extreme—a circumstance which, almost before the breath had left his body, provoked the rancour of a contemporary, who, destitute of the charity which gave rise to the well-known proverb, dared even to asperse the memory of the dead. It is surely surprising to find a venom rankling in Christian minds which even a Pagan would repudiate with scorn. "*Tantæne animis cœlestibus iræ?*"

Possessed of such talents as have been alleged, it may appear strange that Mr. Bowes should in any measure have lost his popularity. This circumstance, however, is easily explained. It is partly to be traced to his singular position in theology. Standing midway between the Evangelical and hyper-Calvinistic schools, he was alternately claimed and rejected by both. The traditions of his church tended to the latter, and this deterred many who highly esteemed him from connecting themselves with it. The place of worship, again, in which he laboured was unattractive, and besides, was situated in an obscure locality—a fact of some importance in an age of which it has been said that chapels make congregations at least as often as do preachers. Enveloped in the gloom of his situation, it was not likely he should retain a large congregation in a neighbourhood where the denomination has built two of its most elegant structures. The abatement of his natural strength was, however, the chief cause of his decline. His constitution was always the reverse of robust. Over-exhaustion more than once brought on epileptic fits. The weakness these induced obliged him to make copious use of his manuscript, dulled the fire of the sanctuary, and compelled him to preach in fetters whilst yet in his prime.

Of his character it is impossible to speak without high eulogy. Both as a pastor and a friend his memory is deservedly dear. Regretted even where he paid but a transient visit, he has been most missed where he was oftenest found. Possessed of a high relish for the pleasures of society, and well stored with anecdote, he was the life of the social circle, where he had the rare gift of exciting the regard of the aged and the respect of the young. The loss of his benignant smile, his cheerful voice, and ready sympathy, has brought darkness into many a home, in which he blended the spiritual adviser with the friend. A happy faculty of inspiring confidence gave him an easy access to his people, and made him the repository of sorrow far and wide. Nothing was allowed to interfere with his visits to the sick and afflicted, to whom he was as a brother born for adversity. Few men, too, have been so free from secular pride. A gentleman, in the highest sense, he was uniformly tender and considerate to the poor, never delegating to another the duty of administering consolation and relief, but invariably discharging it himself. To the various missionary societies he was (as their memorial resolutions testify) for many years a valuable friend. He was peculiarly interested also

in the spiritual welfare of the Jews, indifference to whom he viewed as a national offence against the Root and Offspring of David. His loss to the public service will easily be supplied by the hand that removed him. After the fathers shall come up the children. But to his immediate circle, which was remarkably large, it is irreparable. By one sudden act its centre was destroyed. To those who had grown up from infancy, or had ripened into age, beneath his eye, or had intimately known his worth, time will never yield an equivalent for one who so unaffectedly shared their pleasures and griefs. When he died there was but a single descent into its waters, but the salt spray was dashed into a thousand eyes.

The end of this honoured servant of God was sudden and unlooked-for. Death came to him as a thief in the night. The Wednesday previous he preached, as usual, at his own chapel, taking for a text the eighth chapter of Solomon's Song and the sixth verse, and dwelling, in an almost prophetic spirit, on the importance of preparedness for the final change. The next morning he wrote to the Rev. J. Stock, in reference to the mission sermons on the following Lord's day, stating in his note, "You will be reserved to supply the failure of any good brother through affliction or other circumstances." Little did he think that the vacancy would be caused by his own decease! In the afternoon he left home to visit some members of his church, and whilst in the neighbourhood of his chapel was seized with a sharp spasm, to which he had been occasionally subject for years. Having obtained the keys he went into his vestry, and remained there alone for a considerable time. It can only be conjectured in what reflections he engaged. The most hallowed associations were connected with the place. He had there conversed with the inquirer, consoled the mourner, and counselled the perplexed, whilst the adjoining sanctuary had been the scene of his labours almost from his youth. The shadow of death stealing over may have brought out these reminiscences into strong relief, and he may have felt that it was fitting he should spend his last moments alone with God, where he had served him so long. When he left it was with great difficulty he was conveyed home. Medical aid was at once obtained. Nothing serious was anticipated, yet he gradually sunk. The fierce paroxysms of pain for some hours prevented his speaking; but turning at last to his wife, who had been hastily summoned from the country, he said, referring to the Saviour, "He is unchangeable," and shortly afterwards fell asleep.

Mr. Bowes died on Friday, April 16th, 1858, in the fifty-fifth year of his age. The following week he was buried in Abney Park Cemetery. The funeral service was performed in the presence of a large concourse of people, whose emotion bore even stronger witness to their grief and respect than did the mourning in which they were scrupulously attired. The solemn event was improved by Mr. Daniell on the Lord's day to a full congregation, from the words, "Blessed are the dead which die in the Lord," &c. A second funeral sermon was also preached in the same place on May 16th, by the Rev. J. Russell, of Shoreditch.

The spot in which the remains of the deceased are interred is such as he himself would have chosen for a resting-place. It is close to the family vault of friends to whom he was tenderly attached. He lies where the wind sweeps the shadow of the same tree over his own grave and the graves of those he loved.

It has been said in the course of this insufficient memoir that the career of Mr. Bowes was not such as could permanently awaken the interest of the public. It will not be inferred, however, that his work was slight. Happily it is the prerogative of a life of faith and effort to exert an imperishable, an interminable influence. The full results it achieves, even when humble and obscure, will only be determined when the Judge awards his portion to every man according to his labour. It will then be seen that time, at least, has opposed no limit to its power. The stone that is cast into the waters goes down and disappears, but the currents which arise on its descent die only on the borders of the lake. It is thus with the pious when they have sunk in the sea of time. The place which knew them once shall know them again no more, but from the spot they occupied circles of influence arise, which, flowing onward and onward, ever enlarging as they go, at last wash and break upon the shores of the Eternal World.

Woolwich. H. CRASSWELLER.

IS IT SCRIPTURAL TO PRAY FOR THE OUTPOURING OF THE SPIRIT?

It is felt by all true Christians that the power of spiritual life, of all experimental and practical godliness, flows from the Holy Spirit, the third Person in the ever blessed Trinity. Without his aid no good can be rightly sought, received, or enjoyed. The revival which we need and ought to seek is, therefore, a revival of the power, grace, and work of the Holy Ghost in our midst. It is to be "filled with the Spirit." The Church will be revived just so far as its members are endowed with the fulness of the Spirit. The Word of the Lord will have free course and be glorified when the preachers of that Word are endued with a mightier power and a richer unction of the Spirit. Our families, schools, and destitute neighbours will be enriched with blessing, so far as Christian parents, teachers, and visitors are filled with a more abundant and abiding energy of the Spirit of Truth. So was it in the early days of the Church on earth; so must it ever be during this dispensation. Peter could speak with boldness before the rulers, touching the power of the name of Jesus, because he was "filled with the Holy Ghost." Stephen, in the power of the same Spirit, could so testify that Jesus was very Christ, that "they were not able to resist the wisdom and the spirit with which he spoke." And Barnabas was enabled effectually to exhort the converts to cleave unto the Lord with full purpose of heart, "for he was a good man, and full of the Holy Ghost, and of faith." These facts accord with the Word of the Lord to Zerubbabel during the memorable revival amongst the restored captives in his days,—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

And where now is the Holy Spirit? Have we by the power of prayer now to call forth "The Comforter" from the presence of the Father on high? Let us regard the words of the Lord Jesus, spoken to his sorrowing disciples,—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth."* This promise clearly implies, that the Holy Ghost was about to be given, as he had not been given before. Hitherto the Lord had been personally present with his disciples. He was now about to leave the world, and go to the Father; to whom he said, in reference to his disciples, "These are in the world." Troubled in heart and filled with fear, they throng around his person and listen to his gracious words, while he tells them of that other Comforter, the Spirit of Truth. He assured them that his absence and glorification with the Father involved the special and abiding presence with them of the Person of the Holy Ghost. "It is expedient for you that I go away: for if I go not away, the Comforter cannot come unto you; but if I depart, I will send him unto you."† The Holy Ghost was thus to be as really present with them as the Lord himself had hitherto been.

Not many days after his ascension to the right hand of God on high, this promise was fulfilled. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."‡ And of this memorable event Peter says, "Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear."§ Thus was the Holy Ghost given to the Church, to take the place of the risen and ascended Head of the body, as its Teacher, Guide, and Comforter.

Since that day the Spirit of Truth has continued his abode with the Church, according to the Word of the Lord, "That He may ABIDE with you FOR EVER."‖ Hence Paul could say to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"¶ and

* John xiv. 16. † John xvi. 7. ‡ Acts ii. 1-4. § Acts ii. 33.
‖ John xiv. 16. ¶ 1 Cor. iii. 16.

again, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" * And to Timothy, "That good thing which was committed to thee, keep by the Holy Ghost which dwelleth in us."† So long, then, as Christ, the Head of the Church, shall remain at the right hand of God, leaving his people to follow his steps through this dark world, and to cherish the hope of his return, so long shall the Spirit of Truth, that other Comforter, abide with the Church, and dwell in every true believer in Jesus.

The cares and the pleasures of earth have indeed greatly paralysed the energies of the Church. Divisions have sorely rent the family of faith. Strifes and contentions have distracted the minds of the saints; but still the one Spirit dwells in the one body. The temple of God has been defiled by all these things; nevertheless, the Holy One hath not abandoned the place of his presence, for he dwelleth therein, not because of the faithfulness of his people, but by the will of the Father, and by virtue of the precious blood of the Lamb, which has consecrated the temple as a habitation of God through the Spirit. Brethren, that other COMFORTER, THE SPIRIT OF TRUTH, *is with us still.*

But have we believed the glorious truth? Have we prized the blessed privilege? I am constrained to say, that the consciousness of the presence of the Holy Ghost is scarcely realised in the Church, and that faith in the promise of the Lord Jesus, as to that abiding presence, is well-nigh gone. Has not the cry for the outpouring of the Holy Spirit led many an untaught Christian mind to conclude that he is not now here? Can our great High Priest present such a prayer before the throne of grace, and ask again for that other Comforter to be sent from the Father to the Church? Does the Spirit of God, who helpeth our infirmities in prayer, groan within us, making intercession for us, that God would pour out the Spirit himself upon us?

Let us ponder these questions, lest we practically add to the guilt of grieving and hindering the Holy Spirit, which dwelleth in us, the awful sin of Israel, who tempted the Lord, saying, "Is the Lord among us or not?" Let it be our first concern, in our public assemblies for prayer for *revival*, to acknowledge this great blessing, and to adore the name of the Father, and of the Son, for the gift of the Holy Ghost. J. O.

[The foregoing communication, from an esteemed correspondent, whilst it may suggest some valuable thoughts as to the mode and spirit in which we are to pray for spiritual aid, must not be regarded as calling in question the duty of prayer for it.—ED.]

FOUND DEAD.

FOUND dead—dead and alone;
There was nobody near, nobody near,
When the outcast died on his pillow of stone—
No mother, no brother, no sister dear,
Not a friendly voice to soothe or cheer,
Not a watching eye or a pitying tear.
Found dead—dead and alone,
In the roofless street, on a pillow of stone.

Many a weary day went by,
While wretched and worn he begged for bread;
Tired of life, and longing to lie
Peacefully down with the silent dead.
Hunger and cold, and scorn and pain,
Had wasted his form and seared his brain,
Till at last on a bed of frozen ground,
With a pillow of stone, was the outcast found.

Found dead—dead and alone,
On a pillow of stone in the roofless street—
Nobody heard his last faint moan,
Or knew when his sad heart ceased to beat.
No mourner lingered with tears or sighs,
But the stars looked down with pitying eyes,
And the chill winds passed with a wailing sound
O'er the lone spot where his form was found.

Found dead—yet *not* alone;
There was Somebody near, Somebody near,
To claim the wanderer as His own,
And find a home for the homeless here.
One, when every human door
Is closed to His children, scorned and poor,
Who opens the heavenly portal wide;
Ah! God was near when the outcast died.

* 1 Cor. vi. 19. † 2 Tim. i. 14.

Reviews.

Notes of a Tour in Sweden during the Summer of 1858; *including a Historical Sketch of its Religious Condition and the Question of Religious Liberty in it.* By the Rev. E. Steane, D. D., and the Rev. J. H. Hinton, M.A. Nisbet and Co.

The story used to be told of a farmer in an out-of-the-way district of England, that it took him ten days to read his weekly newspaper, and that he would never begin upon this week's news till last week's was finished. The inevitable result of this habit was, that events so far outstripped his knowledge of them that some years ago he was met with in a state of excitement and consternation at the escape of Napoleon from Elba. We may be exposed to the imputation of being similarly in arrears by our reviewing a book which has been out so long, and with the contents of which our readers are, doubtless, so generally familiar, as that before us. But we are not responsible for the delay. Through some oversight, not on our part, the volume only came into our hands a few days ago; and, though late, we cannot allow to pass unnoticed an event so interesting and important to our denomination as the Swedish visit of Dr. Steane and Mr. Hinton.

The narrative of their tour may be regarded under two points of view, in either of which it deserves and will repay perusal. 1. As the description of a country little known to, and visited by, our countrymen. 2. As an authoritative and semi-official report of the condition of our Baptist brethren there.

As regards Swedish scenery, manners, and general society, the visit of the brethren deputed from the Baptist Union was altogether too brief to allow of any detailed descriptions. They had not leisure to visit many parts of the country, nor to inquire very minutely into its condition. Besides which, the narrative of their tour has been wisely kept within very moderate compass. Their object has clearly been to produce a volume, within the reach of all the members of our Church, which should tell them of the great work going on in Sweden. All other matters not immediately connected with it, therefore, have had to be treated very briefly. But what they have told us upon the various points which come in their way is told remarkably well. Opening the book almost at random, the following description of travelling in Sweden meets us, and offers a fair example of the style of the book:—

"So far, so good; but our difficulties were not over. How should two English gentlemen, who did not know a word of Swedish, make their way through seventy miles of country where no one knew a word of English? Here the common sense of the mate helped us. He wrote on five slips of paper as follows, of course in Swedish:—'Will the postmaster at —— please to let two English travellers have a pair of horses to go to——?' These he put into our hands in the order we were to use them. Our friend the mate sent off a lad to the posthouse to order horses, and the steamer left us on the shore by the side of the luggage, and in company with the Swedish captain. Of course in so novel a situation we wait anxiously. By and by the messenger returns and utters a few sounds to the captain, who contrives to make us understand that the horses are coming. In about half an hour he returns, leading a couple of horses, which it seems he has been to procure for us from one of the farmers who contract to supply the Government with horses whenever they may be wanted. Our hopes now rose. By and by we heard the sound of wheels; first a gig with one horse, in which the captain, having taken a courteous leave of us, departed; and then, with two horses, a country wagon, which we were requested to occupy. We mounted accordingly—it was now four o'clock—and drove about a quarter of a mile to a farmhouse, which was the posting-station, and where the postmaster required us to enter our names and other particulars in the dag-bok, or day-book, for the

information of the Government. No other house did we see for several miles. We were, in truth, in the midst of a native pine forest, very scantily infringed on here and there by cultivation. Our driver, a boy mounted in front of us, drove along at a good pace, while we amused ourselves—at one time with the examination of our equipage, which was, indeed, of the simplest, not to say of the rudest, construction,—at another with reducing to its least possible momentum the jolting of our persons, for our vehicle had no springs,—at another by surveying the features of the Swedish pine-forest, now so near to us,—now admiring the arums in full bloom, in large numbers, in the marshes, and then listening and looking for birds and other living things, of which we both heard and saw, what we thought, a very small number. As to birds, for many miles we only saw two white crows and a magpie. On arriving at the next station, we present our second billet; the postmaster reads it, looks at us, and says, 'Yah.' Presently the horses come, and we are again flying away without either party having said another word."

In this light, pleasant, sketchy style the narrative proceeds, and much incidental information is given in passing of the condition of the country. But the great bulk of the volume is, of course, and most rightly, devoted to the religious state of Sweden, the position of our brethren there, and their prospects for the future. Upon all these points the information is simple and valuable. We can touch only on one or two of them.

Often as we have been told of the rigidly repressive system pursued by the Lutheran Church of Sweden, it is difficult to read a fresh account of it without fresh sentiments of surprise. We question whether the Papacy itself has ever been more arrogant, exclusive, and unjust. This state of things has continued unchallenged for 250 years. So far back as the year 1600 a law was passed imposing the penalty of confiscation of goods and banishment from his country on every Swede who should apostatise from Lutheranism. This persecuting edict, originally levelled against the Papists, is that under which our brethren are still oppressed. Even for lighter offences against the discipline and order of the Swedish Church the punishments are very severe. Dissent in the most modified form—such as meeting in private for social worship—is made a crime punishable by fine and imprisonment. Mr. Henschen, speaking in the House of Burgesses, on the 24th of June, 1857, said:—"I have in my hand official and even printed evidence and summaries, which show that only in the district of North Helsingland 427 persons have, in the period 1851-1854, been condemned in fines amounting to £425, only for receiving the Lord's Supper without the intervention of a priest of the Establishment. And as a great number of those fined were exceedingly poor, they were partly deprived of what was so necessary to their maintenance, and partly subjected to imprisonment on bread and water." The speaker, as quoted in the volume before us, goes on to adduce documents showing that in three other parishes, during the same short period, 210 poor persons had been fined £268 for similar offences. Captain Berger, Chairman and Foreign Secretary of the Swedish Organisation of the Evangelical Alliance, adduces a large number of most affecting instances, similar to those mentioned by Mr. Henschen. We read of colporteurs ill treated, put in irons, and thrown into prison; private meetings for reading the Scriptures and prayer broken up by the clergy, aided by hired gangs of drunken ruffians; a devout, prayerful man in one year summoned twelve times before the ecclesiastical, and four times before the civil courts, for no other alleged crime than his simple endeavour to conform to the word of God. So strong is the persecuting spirit among the clergy and their adherents that even devout and godly men, such as Dr. Thomander and Dr. Fjellstedt, all whose sympathies are with our persecuted brethren, have deemed themselves compelled in public to bow to it,

though it is believed that in doing so they are acting against their own convictions and feelings.

One mode of persecution is peculiarly painful, and involves questions of great perplexity. Certificates, testifying that the persons have duly partaken of the sacraments are needful to the enjoyment of almost all civil and social rights. Marriage itself is commonly refused to those who absent themselves from the Lord's Supper, and are connected with Dissenters. Many of our brethren have waited for years in hope of some relaxation of the law, many have emigrated, to escape from it, and many have acted in the way the Quakers used to do when an analogous law was in force in this country. At a meeting of the Church the betrothed couple rise and pledge themselves to one another as husband and wife. No ceremony or official act of any kind is performed by the elder or minister, as this would inevitably expose them to a criminal process, followed by grievous penalties. One case is recorded of a colporteur, who had simply concluded a meeting of the Church with prayer, in the course of which he supplicated the divine blessing upon a couple who had pledged themselves to each other in the manner described. His case is now before the courts. If found guilty he will be subject to a sentence of three years' imprisonment with hard labour. These and similar difficulties are very vividly described in this volume. It sets very impressively before us the position of our brethren in Sweden, and shows how strong a claim they have on our sympathies, assistance, and prayers.

But these very difficulties and trials only bring out more fully their earnest, vigorous, devoted Christianity. As our readers are well aware, they have not only held their ground, but made the most marvellous progress. The accessions to the numbers are to be counted by thousands. As we read of the rapidly growing strength of our Churches, not in Sweden only, but throughout Europe, we seem to see the approaching realisation of Neander's words—"Ah! there is a future for you Baptists." The secret of the growth and power of our continental brethren is easily to be seen in this volume. The simple, manful, godly spirit of the converts, their active self-consecration and devotedness to the cause of God and truth, their readiness to make any sacrifice with the most touching unconsciousness that they are making a sacrifice at all—these are the human elements in that divine and glorious work which is of God, and in which they are but instruments. We are persuaded that all who read these pages cannot fail to be struck by the noble yet childlike type of the piety here displayed. If any of our readers have not yet acquainted themselves with this volume we advise them to do so with the least possible delay. The examples it exhibits at once humble and strengthen us—fill us with shame at our inferiority, and yet inspire us with exulting confidence in that grace which can transform a body of illiterate peasants into a band of Christian heroes. Most sincerely do we render our thanks to the Secretaries of the Baptist Union for this valuable addition to our denominational literature.

A Manual of the Philosophy of Voice and Speech. By JAMES HUNT. Longmans.

IT is sometimes claimed by us as a merit, and sometimes charged upon us as a fault, that preaching is made the essential and all-important function in our ecclesiastical organisation. Among the various duties which devolve upon the minister, preaching with us is made supreme, to which everything else, save Christian character, is made subordinate. This being so, it is not a little

remarkable that preaching is the one thing for which our colleges make little or no educational provision. Once or twice a year a sermon is read, once or twice in the month a skeleton is prepared; in the former case the students are the principal critics, and very crude and incondite are their criticisms; in the latter case the tutors discharge the office, and it is no disparagement to them to say, that preaching or sermon-making is very seldom their *forte*. And so it happens, that in colleges the grand aim and object of which is to make preachers, everything else is taught excepting how to preach. We are quite aware that two replies may be made to this. First, that to preach effectively we need to have the teaching of the Spirit. Second, that nothing can supply the place of natural aptitude and talent. In answer to the first of these statements, we say that the question here is not as to the Divine agent, but the human instrument, which, as both reason and revelation teach, should be as well furnished and fitted for its work as possible. And in answer to the second statement, we, to a very great extent, admit the truth of it. Of the orator, like the poet, *we* would say, "*nascitur, non fit.*" Still, by careful training and discipline, impediments may be removed, defects corrected, and many deficiencies supplied. If, in defence of our present system of teaching everything else and letting preaching take its chance, it be further urged that a fair proportion of good preachers are turned out of our colleges, we reply that in matters of such high and grave concernment we should, with Hannibal, "count nothing achieved whilst anything yet remained to be achieved." If the preaching power of our students could be elevated in any appreciable degree, it would be cheaply purchased by bringing up one classical subject less for examination, or even sending up one candidate fewer for his degree.

These thoughts have been forced upon us by reading the volume named at the head of this paper. It is true that only a comparatively small portion of it is devoted to such practical suggestions as have an immediate bearing on the work of the preacher, but that portion is of great value. The greater part of the volume is made up of very instructive descriptions of the vocal organs, their structure, design, and correlation; language in general, spoken language, written language, the alphabet, the project of an universal language, stammering, dumbness, and other cognate subjects, are very intelligently discussed; and the volume forms an admirable repertory of information on all points connected with the voice, conveyed in an interesting and lucid manner. It is of the portions which have to do more directly with public speaking that we propose to give some brief and necessarily imperfect account.

Under the head, *Disorders of the Voice*, there are many useful suggestions. Among the predisposing causes of "clergymen's sore throat" Mr. Hunt assigns violent action during one day and almost total quiescence during the rest of the week, the use of an unnatural assumed tone, and the fact of reading instead of speaking. This is one of the reasons he gives why dissenting ministers suffer from dysphonia less than clergymen; to which he might have added, that whatever may be the case with clergymen, few dissenting ministers enjoy quiescence during the week. His remarks on reading are very good:—

"In reading, the head stoops, the larynx is compressed, and the free action of its muscles is impeded. The extemporaneous preacher, on the contrary, raises his head, throws back his shoulders, and thus gives the muscles of his throat fair play. Any one who tries the experiment soon finds that half an hour's reading from a book affects his voice more than an hour's extemporaneous speaking; unless, indeed, he has acquired the art of reading in such a manner that it differs but little from speaking."

Where the voice has suffered he prescribes a gargle adopted from Dr. Bennati—alum, and a small quantity of syrup of poppies in barley-water. This should be used three or four times daily, and continued after recovering in order to guard against relapse. He quotes the treatment of Madame Malibran, when her voice failed her, and found a gargle of simple alum and water most beneficial. The remarks on respiration, as connected with articulation, we judge to be important and valuable.

His remarks on composition, and on the relationship between careful preparation and extemporaneous delivery, though good and true, are meagre. In his

decided preference for an extemporaneous sermon over a read discourse we entirely concur. We should, indeed, be disposed to go much farther than he does. The growing tendency among the students of our colleges to read their discourses fills us with regret and alarm. If it continues to increase the pulpit among us will be shorn of its glory and strength. Not unfrequently extemporaneous speech and careful preparation are presented as the antitheses of each other. There can be no greater mistake. An effective extemporaneous style is seldom acquired except as the result and reward of careful self-culture. "The orator's best teacher," said Cicero, "is the pen." "He who prepares most carefully," says an authority scarcely inferior to Cicero—Lord Brougham, "will speak extemporaneously the best." The hearer who listens enchanted to the graceful language which seems to flow spontaneously from the lips of some polished speaker, or who kindles into enthusiasm as the orator appeals to the passions of his audience, seldom suspects the drudgery and toil, the *limæ labor*, which have been endured to acquire that exquisite style, to attain that perfect command of language, or that mastery over all the resources of oratory. Fluency may come by nature; eloquence is commonly the reward of toil.

The only objectionable part of the book we have met with occurs in the short chapter on the composition of a discourse, which involves serious and grievous error. We quote the words:—

"As writing gives permanence to thought, it is very desirable that the young orator should, in the first instance, commit his thoughts to paper. In doing so he ought neither to be thinking of rules, beauty, elegance of language, or style, but write down what is uppermost in his mind. The habit of hesitating and mentally revolving every sentence causes not only a great waste of time, but also the frequent loss of his best ideas, which, owing to a changed current of thought, may not recur again. The mind must, therefore, at the outset, be left perfectly unfettered, if the composition is, in any way, to be the reflex of the writer's individuality. This habit of writing, *currente calamo*, in the closet, frequently engenders fluency of expression in public."

If every sentence here were exactly reversed it would be near the truth. Let the young writer or speaker keep a common-place book at his elbow, to jot down at the moment "what is uppermost in his mind," if he thinks proper; but let him beware of the practice of careless composition. The habit of writing *currente calamo* in the way recommended, so far from "engendering fluency of expression," will inevitably make the style, whether written or spoken, slovenly, loose, and ineffective. Let him never leave a sentence till he has made it as perfect as possible. If he write at all, let him write his very best. If he can only write half-a-dozen sentences daily with due care and expression, let him account the time and labour well employed. If he can cover reams with ill-constructed sentences, let him account his labour worse than lost. In saying this, we speak the sentiments of all the masters in the art, from Horace downward. To aim at speed and fluency at the outset is to begin at the wrong end. Let the first objects be accuracy and precision. Let no amount of toil be considered too great to secure these. Having succeeded here, fluency and speed will follow. A few years ago an invaluable piece of autobiography appeared by Sir Edward Lytton Bulwer. He describes the process by which he became not merely the most rapid composer of the day, but so accurate in his composition that his manuscript may be, and often is, sent to press without revision or even perusal. His method was precisely that we have here indicated.

We have thought it our duty to speak thus respecting a serious error which may have injurious effects. But this need not prevent our very earnest and cordial recommendation of the volume as a whole. It is a most instructive and interesting treatise on an important but little regarded subject. We conclude with a characteristic quotation from Martin Luther, on the qualifications of the preacher, which we find in these pages. We call attention to the seventh item:—

"A good preacher should have these qualities: 1, to teach systematically; 2, he should have a ready wit; 3, he should be eloquent; 4, he should have a good voice; 5, a good memory; 6, *he should know when to make a good end*; 7, he should make sure of his doctrine; 8, he should venture body and blood, wealth and honour, in the Word; 9, he should suffer himself to be mocked and jeered of every one."

The Book of Job; the Common English Version, the Hebrew Text, and the Revised Version. With an Introduction, and Critical and Philological Notes. By T. J. CONANT. 7s. 6d. Trübner and Co.

As the successive portions of the American Bible Union's Revised Version have appeared, they have been reviewed in our pages and largely quoted from. We have now to announce the completion of the Book of Job, which forms a handsome volume, containing an introduction, the authorised version, the Hebrew text and the revised version, in parallel columns, and copious critical and philological notes. Few more useful exegetical helps for the study of this portion of Scripture have appeared than this. The juxtaposition of the two versions and the original text, side by side, in the page, and the very copious and admirable foot-notes, which deal with all the difficulties of interpretation in a very lucid manner, enable the reader to form his own judgment upon the meaning of each passage. Hebrew scholars will enjoy the fine criticisms and ample learning of this volume. Those who are only commencing the study of Hebrew may derive great help from it in their acquisition of the language. All students of this magnificent but obscure and difficult book will find their researches greatly aided by availing themselves of its help.

The revised version is, as we need hardly say, carefully and minutely accurate. The precise shade of meaning contained in each word and inflection is given. All the sources of information opened up by modern research, whether geographical, ethnological, or philological, are here employed. The result is the production of a translation which gives more nearly than any other the exact sense of the original. Exception will of course be taken to some of the translations. The alteration has not always been an improvement, even in accuracy. We cannot but think that Dr. Conant has *sometimes* chosen an inferior rendering, and rejected a preferable one. But these are the exceptions, and its general correctness is worthy of all praise. Mere literal accuracy, however, is but one point of excellence. Two idioms have to be considered; the genius of two languages to be consulted,—that out of which, and that into which, the version is made. It is the latter of these in which the excellence of our old English Bible is unapproachable, and in which the revision most signally fails. In a future number of the Magazine will be found the concluding chapters of the Book of Job, as thus revised, and our readers will be able to judge for themselves how far the translator has come short here. The magnificent organ tones of the authorised version, so thoroughly idiomatic and yet so grandly musical, are sorely missed in the crippled, limping sentences of the American revision. In one or two places the adherence to the original strikes us as pedantic and confusing. For instance, in xxxix. 28, the eagle is saidto abide on "the *tooth* of the rock." The word in the original no doubt means tooth, and in many modern languages a crag is called by some name having a similar signification, as the French *dent;* but we have no such idiom or usage in English, and to most readers the figure will be almost unmeaning. The foot-notes, as we have already intimated, are very valuable. We will quote a few of them next month, so as to illustrate their character. On the whole, we cannot doubt that the appearance of this volume will enhance the estimation in which the labours of the American Bible Union are held.

Brief Notices.

SERMONS AND RELIGIOUS ADDRESSES.

1. *The American Pulpit.* Sermons by Dr. Lathrop. Jepps.—2. *Todd's Lectures to Children.* Second Series. Knight & Co.—3. *The Homilist.* New Series. No. 4. Ward & Co.—4. *Apostolic Succession.* A Sermon. By the Rev. J. Drew.—5. *Confession and the Confessional.* By the Rev. H. Dobney. 4d.—*The Virgin Mary.*

By the Rev. H. Dobney. 1s. Ward & Co.—6. *A Message to Young Men.* By John Stent. B. L. Green.

Dr. Lathrop has long had a high reputation in America as a preacher. His Sermons (1) are sound, vigorous, and orthodox. To eloquence he makes no pretension; but he is always sensible, always scriptural, and commonly forcible. In his plain, faithful, homely appeals we have an example worthy of all praise and all imitation. Dr. Sprague truly described his preaching when he said of it, "His discourses were remarkable for a practical exhibition of Gospel truth; for a strict and ingenious analysis of his subject; abounding with lively, impressive sentiments, and deep critical views of human nature; and for a simplicity and perspicuity of method, sentiment, and expression, which rendered them intelligible to the most illiterate, and gratifying to the most refined of his hearers." This commendation from one of the best pulpit critics of America we think accurate. The present edition is being published in monthly parts, each containing ten sermons, for eighteenpence.—Among the literary importations to this country from America, few have proved more permanently acceptable than the productions of Dr. Todd. And among these his Lectures to Children (2) have always held a chief place. Some of his other productions we think to have been overrated at the time of their appearance, and justly to have lost something of their popularity; but his addresses and sermons to the young still retain, undiminished, their hold over the youthful mind. We, therefore, gladly welcome this new series, which we think quite equal to the former volume. It consists of twelve discourses, written in a most pleasing style, got up in a very attractive form, at a moderate price; and is calculated, as we think, for wide and great usefulness.—The new series of the "Homilist" (3) improves as it advances. Though not quite free from its petty affectations of style, we have no such absurdities as "the manifestness of the Divine benignity." And though in model sermons we desire a much larger infusion of positive doctrinal teaching than is here given, we gladly welcome an improvement in this respect. The part before us contains some suggestive outlines of sermons, and much which, if used with caution, may be used with advantage. — The town of Newbury, in Berkshire, is just now suffering under a very severe and aggravated attack of Puseyism, which has developed symptoms of unusual severity. We are glad that so skilful a practitioner as Mr. Drew is on the spot to administer the antidote boldly. The Sermon (4) named above is one of a course, in which he vigorously and most successfully assails that hybrid system, and maintains the truth of the gospel in its purity. The discourse on Apostolical Succession, and the previous one on Baptismal Regeneration, are admirably adapted to meet the case.—With equal vigour and success the pretensions of Mariolatry and sacramental efficacy are confronted by Mr. Dobney, at Maidstone. In the lecture on "Confession," (5) the value and blessedness of confession to God, the worthlessness and absolute injury of confession to the priest, are admirably illustrated. The lecture on the Virgin Mary gives a summary of all that Scripture teaches, and all that tradition has added, respecting her who was "highly favoured among women." Both are excellent, and have our warmest recommendation.—Mr. Stent has published a discourse, at the pressing request of many who heard it, entitled "A Message to Young Men" (6). It is based on Joshua i. 7, 8. The nature and value of true courage have seldom been better illustrated than in these pages. The lessons are important, and the style simple, direct, and manly.

MISCELLANEOUS.

1. *The Broken Unity of the Church.* By a Member of the now-divided but ought-to-be-united Church of God at Birmingham. Pewtress & Co.—2. *Christian Exercises for every Lord's Day in the Year.* By Jabez Burns, D.D. Houlston & Wright.—3. *The Church Distinguished.* By Caleb Webb. Houlston & Wright.—4. *The Healing Art the Right Hand of the Church.* Sutherland & Knox.—5. *Prayers for Social and Family Worship.* By a Committee of the General Assembly of the Church of Scotland. Blackwood & Sons.—6. *Philosophy of the Plan of Salvation.* By an American Citizen. Religious Tract Society.—7. *Life's Morning; or, Counsels and Encouragements for Young Christians.* Religious Tract Society.

Imagine a man, honest, shrewd, intelligent, and devout, but crotchety withal, being laid under a spell compelling him to write down his opinions upon people and things in general without any concealment or modification; the result would be just such a book as that before us (1). Mr. James, Mr. Vince, and Dr. Miller of Birmingham, John Bright, Louis Napoleon, "that den of thieves, the State Church," homœopathy, the millennium, are treated with the utmost freedom and outspokenness. Many bitter, unpalatable truths are told; many ugly, awkward secrets revealed; frequent miscon-

ception and misrepresentation unconsciously indulged in. His idea of a Christian parliament—which should study the Bible, select what is good and true in each sect, reject what is false and bad, and thus restore the Church to unity—is amusing from its utter hopelessness and impracticability. Odd and queer as the book is, it yet contains so much good sound truth, that though we can hardly advise our friends to buy it, we should like them to read it.—Dr. Burns's new volume (2) is a perfect and striking contrast to that last noticed. Calm, sober, and devout, never attempting eloquence or aspiring after originality, the volume before us is admirably adapted to fulfil its purpose. It contains a morning and evening meditation, with an appropriate hymn, for every Lord's-day in the year. The fervour and unction of Dr. Burns's writings are so well known that they need no recommendation from us. He has produced few books more likely to be useful in a quiet and unostentatious way than these Lord's Day Meditations.—Robert Robinson used to say, that "a public teacher needs both mouth and wisdom; that is, something to say, and power to say it." Mr. Webb (3) has "something to say," as his former book on the Sensibility of Separate Souls proved, and as this book still further shows. His views on the nature of the Christian Church, its separation from the world, its character and constitution, are admirable; but he sadly lacks the art of saying what he means. His style is flat, dull, and confused. But we assure our readers that, if they will overlook his want of graceful composition, they will find his ill-constructed sentences to be full of valuable truth, well calculated to repay the labour of perusal. The book contains "apples of gold," though not in "pictures of silver."—We have abstained from noticing the remarkable book (4) which comes next on our list, in hope of dealing with it somewhat fully; but, as we have not yet found space to do so, we delay no longer. The theory of the writer is, that healing the diseases of the body ought to go hand in hand with preaching the gospel. He holds, that in this respect the example of our Lord and his Apostles should be followed by us in our missions and ministry. Though we think him to be often wrong, and still more often guilty of exaggeration, yet his book contains very many valuable suggestions and much curious information. If it be true that the first age of modern missions is passed, and that evangelistic effort is passing into another phase, we think it specially important that the views here advocated should be well pondered. Though there is much in them which is utterly untenable, there is much which is true and valuable.—A form of prayers prepared and published under the sanction of the Scotch Church (5) is a *rara avis in terris*. This volume, however, is one which the sternest Puritan might commend. It is intended for the use of "soldiers, sailors, colonists, sojourners in India or in foreign countries, who are deprived of the regular services of a Christian ministry." For this purpose it is admirably adapted. There are many persons to whom such a volume may be of inestimable value. Emigrants on ship-board, who desire to institute religious service, but have not sufficient confidence in themselves to undertake it; colonists, who desire "to keep holy the Sabbath-day," by gathering their families and neighbours around them for worship; inhabitants of secluded districts, whom distance or the inclement weather keeps from the sanctuary,—all these and many more may derive great help from this little manual of devotion, which is characterised by great and rare excellences, and has our warm commendation.—We gladly welcome the reprint of a book which attracted some attention years ago, "The Philosophy of the Plan of Salvation" (6). The Tract Society have, we believe, published one or two editions of it before. It deserved, however, to appear in the convenient form now given to it. Though by no means impregnable as an argument, though its value has been much overrated as an attack on infidelity, it contains so many admirable views of truth, so much suggestive remark upon the Christian system, and so many apt replies to special objections, that we wish every member of our churches were acquainted with it. Few books have succeeded better in unfolding the connection between the Old Testament and the New.—"Life's Morning" (7) is the title of another useful book published by the Religious Tract Society. To the young just leaving school and entering upon life, with their character yet unformed, and their ideas of duty vague and undefined, there are few better books than this. The style is interesting and full of striking illustrations, the lessons inculcated are excellent, and the whole tendency is good.

Intelligence.

BAPTIST MISSIONARY SOCIETY.

Abstract of Report for 1859.

Income.—The total income for the present year is £26,513 1s. 3d., an increase of £3,566 5s. 5d. But £4,371 0s. 2d. have been donations to the Indian Special Fund, which has reached a sum of little over £5,000. The sum contributed to translations by the Bible Translation Society is £1,265; and the contributions to the Widows' and Orphans' Fund have amounted to £724 9s. 10d. Received for native preachers, £455 8s. 9d.

Missionaries.—Four have died: the Revds. J. Thomas, W. H. Denham, J. Parry, and J. Macintosh. But seven have been engaged for India, and one for Africa. Four are already at their stations. Two others, at home last year for health, have returned to their spheres of labour.

Missions. France.—A new chapel is about to be built in Brittany, and a Catholic lady has placed a chapel on her estate at the missionary's service. A free Baptist church has been formed at Angers by M. Robineau. The colportage of the Scriptures during the last six months has had a great extension. One person has been baptized.

Trinidad.—Two missionaries supply this island. The churches embrace 149 members, and the schools 160 children.

Bahamas. — Three missionaries and twenty native pastors serve the numerous churches on these islands. They contain more than 2,550 members. There have been 256 additions to the churches during the year, and the inquirers are in equal number.

Haiti.—The government of the Emperor Soulouque has been overthrown, to the great advantage of religious and civil liberty. One missionary resides at Jacmel. Four persons have been baptized; and the labours of one of them, conjoined with those of a Wesleyan, have resulted in the conversion of 30 persons. The church contains 45 members.

Jamaica.—The Calabar Institution has educated its usual complement of students, one of whom has accepted the pastorate of a church. The Committee have resolved to send a deputation thither the ensuing year.

Africa.—The mission in Fernando Po has been broken up by the Spanish government, but a new station has been formed at Amboises Bay. The Committee have been sustained by the English government in their application to them for compensation. Four missionaries now labour on the coast, with five native assistants. The number of church members is about 150.

Ceylon.—Two missionaries and ten native helpers. Seventeen persons have been baptized. The churches contain 417 members, the schools nearly 600 children, and there are 70 inquirers. The Baptists on the island are said to number 2,200 persons. Mr. Carter has proceeded as far as the Epistles with a new translation of the New Testament.

India.—All the stations have been reoccupied. Mr. Smith has settled at Delhi; Mr. Evans and Mr. R. Williams, Muttra; Mr. Gregson, Agra. Everywhere in the North-west the people listen most attentively, and also in some parts of Bengal. Gya and Patna are again occupied. Two new stations have been formed in Jessore, and one at Comillah. 124 persons have been baptized, and the churches contain 1,660 members. At Serampore College the Rev. J. Trafford has been transferred to the official position of Mr. Denham, and he is assisted by the Rev. W. Sampson, and Mr. E. Dakin, who has this year gone out as head master of the school department. The schools contain about 1,800 children. There are 47 native churches, each with its pastor, and more than 95 native brethren exercise this oversight, or aid the missionaries in preaching.

The translation and printing of the Scriptures have proceeded as usual. Mr. Wenger has been engaged on the Sanscrit and Bengali versions, and Mr. Parsons on the Hindi. Mr. Parsons has also carried through the press a new edition of the Hindi hymn-book.

Australia. — The Committee have obtained the services of four ministers during the year to enter on this attractive field of labour.

Frederic Trestrail,
Edward B. Underhill, } *Secs.*

33, *Moorgate Street, London.*

ANNIVERSARY AND OPENING SERVICES.

Kingsgate Chapel, Holborn. — On Wednesday, the 23rd inst., the third anniversary of the opening of the above chapel was celebrated. In the afternoon a large gathering of friends assembled in the lecture-room, where tea was provided, the pastor presiding. After tea a statement was presented, showing the whole costs of the building, &c., and a balance-sheet, from which it appeared that their present liabili-

ties are £2,413. In addition to the statement and balance-sheet, it was reported that, since October 1st, 1856, they had reduced the debt by £373, and paid £231 for interest on loans, making a total paid in two years and a-half of £604, besides paying all current expenses and extra works required within that time. In the evening a public service was held in the chapel, and a sermon was preached by the Rev. John Stoughton, of Kensington, who, in addition to his gratuitous and excellent discourse, promised a donation of £5 towards the debt, this being the second donation of the same amount from the same source. On the Lord's-day following, these services were continued. The Rev. Charles Stovel preached in the morning, and the Rev. Francis Wills, in the evening. The congregations were large, and the collections liberal. The friends here are doing a great work amongst a dense population of the humbler classes. Nearly 1,500 souls in Eagle-street, its courts and neighbourhood, are under regular visitation, for whom no other religious accommodation is provided. The friends at Kingsgate Chapel well deserve aid in their important but arduous work.

PELLON-LANE, HALIFAX.—On Sunday, March 27th, two sermons were preached in Pellon-lane by the Revs. W. Walters and C. S. Storrock, on behalf of the Sabbath schools. The collections amounted to £30 16*s*. In the afternoon the Rev. S. Whitewood gave an address to the scholars and teachers. Very extensive improvements are about to be made at Pellon-lane. The cost of the intended alterations is expected to be about £1,300, towards which sum £900 have already been subscribed. The works have been commenced during the past week.

DEREHAM, NORFOLK. — On Tuesday, March 22nd, a meeting was held with a view to enlist the sympathies of the people with the proposed erection of a new chapel. The chair was occupied by the pastor, who explained the object of the meeting, stating that a few members of the congregation, who had met earlier in the day, had promised donations to the amount of nearly £300. The chairman then called on the Rev. T. A. Wheeler of Norwich, who moved a vote of sanction on the project. The Rev. J. Hassler, of Neateahead, seconded the resolution, which was passed. The Rev. J. T. Wigner, of Lynn, gave advice and encouragement; after which a resolution of sympathy was submitted by the Rev. W. Wood, seconded by the Rev. R. G. Williams, and carried unanimously. The gross amount of the promises was about £400. It is expected that in the course of the next month the plans and specifications for the new building will be submitted for contracts, and the chapel be proceeded with as soon afterwards as possible.

BACUP, LANCASHIRE.—The anniversary services in connection with Zion Baptist Chapel were held on April 10th, when sermons were preached by the Rev. J. E. Giles. Collections and donations amounting to the sum of £492 were received towards liquidating the debt.

ASHBURTON, DEVON.—The friends at Ashburton held a tea-meeting on the 22nd inst., which was numerously attended. After tea, the Rev. M. Saunders was called to the chair, who opened the meeting with a short speech. Appropriate and impressive addresses were delivered by Messrs. Brown, Kings, Wreyford, Leonard, Walker, and E. Webb. The Baptist interest in the town seems to be much revived through the labours of the brethren in the county, who, under the auspices of the Devon Association, supply the pulpit.

ST. ALBANS.—On April 14th, a meeting was held in the school-room of the chapel of this town, to receive a report of the funds raised for the late enlargement of the chapel, the erection of school and lecture-rooms, &c. The Rev. W. Upton, for thirty-seven years past the honoured pastor, presided. Thanksgivings were offered for His mercy in enabling the friends to raise funds for the completion of the whole, without leaving one farthing debt on the place. The total outlay is £850 14*s*. 3*d*., upwards of £750 of which has been raised by various means in St Albans. The announcement that the chapel was entirely free from debt was received with devout joy, and a suitable resolution, in accordance with that feeling, was carried unanimously.

COMMERCIAL-ROAD SUNDAY SCHOOL.—On Wednesday, March 23rd, the annual meeting of the above school was held. A. S. Ayrton, Esq., M.P., was to have presided, but, in his absence, the Rev. G. W. Pegg took the chair. The meeting was addressed by the Revs. J. H. Hinton, J. Kennedy, Dr. Hewlett, P. Dickerson, and W. Woodhouse; and by Mr. Hartley, deputation from the East London Sunday School Union.

BLOOMSBURY CHAPEL.—The Decennium of the connection between pastor and people at this church, was marked by a brief service held in the school-room, on Monday, the 11th of April. After prayer, Mr. Offord announced that the members of the church, and the friends of their beloved pastor had resolved on presenting him with a book-case and books as a token of their esteem. Sir Morton Peto then, in an ad-

dress full of deep feeling and interest, reviewed the rise and progress of the church under Mr. Brock's ministry, and with sentiments of gratitude to God and love to his servant, made the presentation. A handsome library case, quite filled with the rich treasures of theological, classical, and general literature, was the emblem, rather than the expression of the people's deep acknowledgments. Mr. Brock devoutly recognised God's goodness and the kindness of his friends, and with heartfelt resolution on all sides to set out anew in the glorious work, the meeting separated.

RECOGNITION AND ORDINATION SERVICES.

TRINITY CHAPEL, SOUTHWARK. — On Tuesday a meeting was held in recognition of the Rev. W. H. Bonner, late of Oxford, as pastor. After tea the pastor took the chair. Mr. Hudson stated the circumstances which led the church to the choice of Mr. Bonner. The chairman stated his intended course as the minister of his present charge. Addresses were then given by the Revs. W. P. Balfern, J. Cole, J. H. Millard, J. Field, J. Russell, W. A. Blake, Thomas Jones, P. Dickerson, C. Box, G. Wyard, and B. Davis; and prayer was offered by the Rev. J. George. The welcome given to the pastor was of the most cordial and cheering kind.

WESTON-BY-WEEDON, NORTHAMPTONSHIRE.—On Wednesday, April 13th, services were held on the occasion of the settlement of the Rev. R. Pyne as pastor of the church in this place. The Rev. E. Adey preached on Ministerial Duties, and the Rev. W. T. Henderson preached to the church. In the evening addresses were delivered by the Rev. Messrs. Medcalf, Chamberlain, Hedge, Ibberson, Adey, Henderson, and Pyne.

PRESENTATIONS AND TESTIMONIALS.

SALTER'S HALL CHAPEL, LONDON.—On Monday evening, the 21st instant, a meeting of the members and congregation of this chapel took place in the school-room, for the purpose of presenting a watch, &c., as a testimonial, to the Rev. J. Hobson. A large number sat down to tea at six o'clock, and at half-past seven Mr. Baker was moved into the chair. Mr. Crosswell presented to Mr. Hobson the watch and several valuable books, all of which bore the following inscription:—"Presented by the members and congregation of Salter's Hall Chapel to the Rev. Jesse Hobson, as a tribute of their esteem and regard, March 21st, 1859." Mr. Webb, Mr. Steedman, and Mr. Skinner having then addressed the meeting, Mr. Hobson very appropriately acknowledged the kindness of his friends.

GOODSHAW, LANCASHIRE.—On Saturday, March 19th, the church and congregation connected with the Baptist chapel, Goodshaw, presented their minister, the Rev. J. Jefferson, with a purse of gold containing 70*l*., together with a copy of Matthew Henry's Commentary, as a token of their high esteem for him, and a grateful recognition of his valuable services during the seven years he has laboured among them.

MINISTERIAL CHANGES.

The Rev. J. H. Cooke, of Goswell-road Chapel, London, has accepted the unanimous invitation of the church in St. Paul's-square Chapel, Southsea, to become their pastor. He will commence his ministry on the first Sunday in May.—The Rev. W. S. Chapman, B.A., has resigned the pastorate of the church assembling in the Lower Meeting-house, Amersham.—The Rev. R. Griffiths, of Ponthir, has accepted the invitation of the newly-formed church at Canton, Cardiff, and will enter upon his labours in the course of next month.—The Rev. W. Green, late of Bromsgrove, has accepted an invitation to the pastorate of Chipping Norton, and entered upon his labours the first Lord's-day in April.—Mr. A. Hudson, of Regent's-park College, has accepted an invitation from Blakeney, Gloucestershire.—The Rev. R. Caven, of Regent's-park College, has accepted the invitation to the pastorate from the First Baptist Church, Southampton, and commenced his stated labours on April 3rd.—The Rev. Clement Bailhache has resigned the pastorate of the church in South Parade, Leeds, having accepted a cordial and unanimous invitation from the church in Watford.

RECENT DEATHS.

MR. PETER MACDONALD, LATE OF ELGIN, SCOTLAND.

THE subject of this brief sketch was born in Perthshire, in December, 1787. His parents were universally respected by the inhabitants of the district in which they lived. Some years after his birth, his mother became, by the grace of God, a disciple of Jesus Christ, and eminent for godliness. Although Mr. P. Macdonald was in his general deportment what is commonly termed moral, he lived without God in the world until he was about twenty-five years of age. In the special providence "of Him who worketh all things after the counsel of his own will," he removed to Edinburgh, and became a hearer of Mr. J.

A. Haldane. Under the preaching of that excellent minister, Mr. M. became the subject of deep and strong convictions of sin. His anxious inquiry now was—"What must I do to be saved?" The gospel preached by Mr. Haldane came to him "not in word only, but also in power, in the Holy Ghost, and in much assurance." He was immersed on a profession of faith, and received into the fellowship of the church of which Mr. Haldane was pastor. He continued a member of that church during his residence in Edinburgh, which embraced a period of upwards of ten years. In 1820, he left for Aberdeen; and in 1827, he removed to Elgin, where he commenced business as bookseller and stationer. Here he spent the remainder of his useful life.

The church at Elgin, which only numbered fourteen members, was in a very low condition; but Mr. M. and a few others longed to see the cause revived, and were anxiously looking out, in answer to their prayers, for a suitable instrument to carry on the work of God in that locality. Elgin, with its venerable cathedral, and its population of 7,000 souls, is a place of considerable importance. The superiority of its educational institutions, and the famed salubrity of its climate, with other advantages, attract to it individuals and families from various parts, so that it now stands foremost among the small towns in the north of Scotland. Mr. M., who was far from being a mere sectarian (for he loved all who bore the image of Christ), had strong denominational convictions, and was extremely anxious to see the Baptists take their proper place, side by side with other sections of the church. He firmly believed that our distinctive principles were scriptural, and felt persuaded from "the sure word of prophecy" that, however much we might be kept in the background now, there was, in the language of the German theologian, "a future for the Baptists." Hence he thought that any little differences of opinion which may exist in regard to matters of ecclesiastical polity, ought not to prevent all *sound* Baptists throughout the land from heartily uniting together for the advancement of the truth.

The success which attended the preaching of the gospel rendered some alterations of the chapel desirable, and Mr. M. was the first to propose, as well as the principal person to carry out, these alterations. The cost was considerable, but the improvement was apparent to all, and greatly increased the comfort of the congregation. Besides the duties of his office, as one of the deacons and as treasurer of the church,—duties which he sedulously and conscientiously discharged, he taught a class of young people for many years, several of whom received saving good from his teaching and joined the church.

When, in 1849, it was found necessary to build a new place of worship, Mr. M. threw himself heart and soul into the enterprise, and *chiefly* through his influence, zeal, and activity, the present neat and convenient chapel was erected; and it is not too much to say that the church owes it to him, under God, that they now possess *a place of their own*, with a slight burden of only £25 of a debt. Till within the last few years, he took his turn at the door, and made it a special point to see to the comfort of strangers, leading them to a seat and providing them with a hymn-book.* He excelled in the happy art of securing the confidence of such, being open and communicative in his manner, and ever ready to oblige.

In the autumn of 1855, when the writer was, in the providence of God, removed to Edinburgh, his friend felt the separation most keenly. For two years the church at Elgin was without a pastor; but Mr. M., who took a warm interest in the matter, had the happiness to see one settled among them, who promised to be an acceptable and faithful pastor.

His work was now nearly done, and his family could not help remarking the peculiar earnestness and spirituality of his prayers, and his growing meetness for the heavenly world. His general health began to fail him in the course of last summer; but he was not wholly laid aside till October. In the middle of that month, the writer paid him a visit, and remained over two Sabbaths; and the last time Mr. M. left his house was during that visit, to hear him preach. On the following Monday, he took to his bed, and, except once or twice, never left it afterwards. For nearly four months his sufferings were painful and continuous, but he bore them all with Christian patience and resignation. Satan, who knows how and when to attack the Lord's dear children, was permitted to try him. At a time when he was enduring extreme pain and in a state of great physical prostration, he suggested doubts as to his interest in the love of God, and for a while a cloud rested upon him; but it passed completely away before the end came. It was Satan's last fierce onset. He used to remark during his illness,—"I have never seen sin as I do since I lay here. I hate it, and loathe myself on account of it; but my

* An example worth noting and imitating by our brethren in the deacon's office.—Ed.

comfort is that the Lord will bring me to a city where there is no more sin." Once he said to his sorrowing family, as they stood around his bed, "We are too much of this present evil world. What is it to us but all vanity, except to act our part as believers on the Son of God." Again, he said, "If I get within the walls of the New Jerusalem, how I will sing of grace and mercy!" The last words he spoke on earth were—"He is my refuge: he will never leave me;"—and that was done, says one of his children who was present, "with a very great struggle:" and she adds, "his looks and gestures showed that, were he able, he could tell us more than we could understand." "Since then," writes this member of the family, "he has made signs to us repeatedly, that he was in perfect peace. He is quite sensible, knows each of us, but to all human appearance a very few hours must put an end to his sufferings." He survived till the following morning, Feb. 6, at half-past two, when he gently breathed his last, and his ransomed spirit passed away to the bright world above.

Intelligence of the event was communicated to the writer in the following letter, which, as it gives a graphic account of the closing scene, he makes no apology for inserting in this place, though not written with any view to publication:—

"Our dearly beloved father is now with the white-robed multitude who surround the throne. I shall always regret you were not here. Oh, what an abundant entrance he has had! Language cannot express what we have witnessed this night. About ten minutes before his death, he made, in answer to our inquiries, unmistakeable signs that he enjoyed his Saviour's presence: indeed, he seemed to see what we could not;—it seemed to be more sight than faith. Just when the spirit was about departing, he turned to us and *looked* his good-by, and with his cold hand pressed poor mother; and then he turned his head and gazed towards heaven, and *literally his countenance was radiant with glory*. Oh, that you could have seen it! It could not but have strengthened your faith, as it has done ours. We seem to be more rejoicing than sorrowing."

"Blessed are they which are called to the marriage supper of the Lamb."

MEMOIR OF JOHN MEREDITH, ESQ.

John Meredith, Esq., was born in the county of Hereford, in the year 1784. He was baptized at Woolwich, by the Rev. Mr. Freeman, on Oct. 1, 1811, in the 27th year of his age. Preparatory to his appearing before the church he was examined privately by the minister and deacons. We find the following entry in his diary respecting this interview:—"I proceeded trembling for fear that I should say anything that the blessed Spirit did not warrant me. The Lord was very good; he enabled me to say much more than I thought I could. God grant it might be according to truth. Oh that I might not deceive myself; Thee I cannot deceive." After relating his experience to the church as a candidate for baptism, he makes the following brief entry:—"Gave in my experience before the church. A great trial, but a great mercy." After partaking of the Lord's Supper for the first time, he thus writes:—"I am joined unto God's church and people. Oh, for Christ's sake, that I may be of the Lord's planting; and I would humbly pray for his Divine presence whilst here with his church militant; and that afterwards I may be received to his church triumphant. Amen and amen."

The subject of our memoir first became a member of the church meeting in Lambeth about twenty-five years ago, being dismissed to fellowship here by letter from the Baptist church at Bessel's Green, Kent, August 3, 1834. It is about twenty-three years since our departed friend was first called to fill the office of deacon. He had a clear view of its duties, and a deep sense of the solemn obligations under which he was laid to fulfil them. Hence on retiring to his home that day, he penned in secret the following paragraph:—"To-day, after the ordinance, I was chosen, by ballot, one of three deacons to our little church. If I stand, let me not be content with merely serving tables, which too generally is understood to be all that is required, and means keeping a good table for the minister and the poor; but seeking to be full of faith and the Holy Ghost, may it be my concern to assist the minister, as Stephen and Philip did the Apostles, viz., in teaching sinners the way to heaven, and the inquirer the way of God more perfectly. There being a large debt (about £600 or £700 on the chapel), and a debt on the expenditure, and the income not meeting the present expenditure, makes it doubtful whether it is my duty to stand, as the time this will occupy will necessarily be a great deduction from the more important work of teaching. Lord, teach me (I am but a child) what thou wouldst have me to do."

He was a devoted *labourer* in the cause of Christ, and his labours were not in vain in the Lord. Whilst in connection with the church at Woolwich, he became the Superintendent of the Sabbath School there, and must have laboured indefatigably, as he occasionally visited as many as

seventy families a day, in inquiring after absentee scholars and in canvassing for new ones. At Bessel's Green, in Kent, he filled the office of superintendent for several years. A boy named Allen was by him invited to the Sabbath School, who became impressed with the need of salvation, and has now for many years been labouring as a useful servant of God in the ministry. In George Street School he also filled the office of superintendent for a time, and acted in the capacity of visitor for the school. During his superintendency a youth received divine impressions, who left the school and entered the army, but the impressions never left him, and though a soldier, he became united to a Christian church. He also superintended the Palace Yard School, Lambeth, for several years.

A large portion of his time was spent in visiting the members at their homes, praying with them and trying to encourage them in the good way. *Until within six months of his death he regarded himself as having neglected his duty if he did not call upon at least two or three sick or poor members every day.* If a person were seriously ill, he would endeavour to see them at least once every twenty-four hours until a change took place. He was likewise very active and useful by epistolary correspondence.

According to a memorandum in his diary, he divided his correspondents into three general classes under the following heads, viz., 1. Careless; 2. Inquirers; 3. Decided; and used to address a letter to each of them on the return of their birthdays, giving counsel and advice as he thought each particular case required. He also enclosed a small book or tract to each of his correspondents.

He regarded a room as incompletely furnished without a copy of the Word of God. Hence, at least, one copy of the Bible was placed in every room in the house; and should it by any mistake have been removed, he would have lost no time in taking it back to its place, or putting another in its stead. He sometimes called it "the Guard" or "Watchman" of the room.

Mr. Meredith was a man *eminent for prayer*. His diary contains one of the most remarkable and interesting memorials that, perhaps, was ever left by man; it is the names of 460 persons for whom he was in the constant habit of making intercessory prayer. It comprehends the names not only of many of the leading ministers of the metropolis, but also the names of eminent ministers, laymen, and missionaries, in Australia, America, India, China, and other portions of the globe. For his own family he made daily special intercession, and his prayers were answered, as many years ago he was permitted to see each one of his sons and daughters united to Christian churches. Surely this is an encouragement for other Christian parents to pray for the conversion of their offspring.

His bodily health had been failing for six years, but more especially had it given way within the last six months. From the nature of the complaint under which he laboured, his sufferings must often have been intense and excruciating, but all was borne with much patience and resignation.

On Friday evening, 21st inst., I saw him about nine o'clock. He knew that his departure was at hand. His mind was calm and serene. He rested, with unshaken confidence, for acceptance with God, on the finished work of Jesus. To him death had lost its sting. His last words were, "Come, Lord Jesus." At three the following morning he became unconscious; and at six o'clock, on the evening of the same day, January 22nd, 1859, his disembodied and triumphant spirit entered, without a struggle or a groan, into its heavenly and eternal rest!

On Friday morning last, his mortal remains were interred in the Norwood Cemetery, amidst a large circle of mourning friends; and whilst bending over his opened grave, in imagination "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Lambeth. L.

Correspondence.

THE BIBLE IN INDIA.

To the Editor of the Baptist Magazine.

SIR,—Allow me to call the attention of your readers to the effort now being made by Christians in various parts of the country to secure the admission of the Bible into Government schools in India. The Bible, to which England owes her greatness, is the only book under a ban in India—the only book excluded from Government schools. It has been thought that some-

thing might be done, now that the minds of members and candidates are peculiarly impressible, to secure a pledge in favour of the introduction of God's own Book into the Governmental schools. The matter is worth the consideration of all electors.

I am, yours truly,
J. K.

Editorial Postscript.

Writing amidst the whirl of elections, the excitement of our metropolitan missionary meetings, and the rumours of war, it is difficult, or even impossible, to retain perfect calmness, or resist the confusing tendency of such unwonted agitation. As, no doubt, our readers share in these feelings with ourselves, they will require no apologies for errors and oversights occasioned by this circumstance.

The missionary meeetings, so far as they have at present gone, have been thoroughly successful. A good spirit has been manifested in them, although the action of other exciting causes, to which we have alluded, has doubtless tended to thin the attendance. This, we fear, will be especially the case at the Exeter Hall Meeting on Thursday, when elections throughout the country will call away many of those who are usually present.

The Prayer Meeting at the Mission House, with which the series of services commenced, was one of the best we have ever attended. The large room was quite full, a deeply devotional feeling was manifested, and the short addresses of Dr. Steane were eminently appropriate. At the Meeting of the Baptist Union on the following day, the attendance was exceedingly small. The paper read by Mr. Lehmann, of Berlin, was a very interesting document, full of interesting facts, expressed in language of naïve simplicity, to which his quaint German accent gave great piquancy. Much important business was transacted by the Union, details of which will come before our readers in due course. We regretted to see so small an attendance on the evening of Friday at the Poultry Chapel, to hear the very admirable discourse preached by Mr. Stanford on behalf of the Irish Society.

The Meeting on behalf of the Home Mission, at Finsbury Chapel, was very small, in part owing to the very unpropitious weather; but the speaking was thoroughly good and earnest. At the Members' Meeting of the Missionary Society on Tuesday, the state of the finances and the means of improving them were fully discussed. We hope that good will result from the inquiry in enlarged contributions—more thoroughly organised effort. We are convinced that the proposal to establish a Mission in China, which was confirmed by the Meeting, will meet with a general response throughout the country.

The Meeting of the Irish Mission, at Kingsgate Chapel, on Tuesday, was good in every respect. The body of the place was well filled; the chairman spoke with great force and vigour, and all the addresses were listened to with much interest. A statement made by Mr. Birrell, thrilled the audience, that he had seen numbers of persons in Ireland, kissing a rude piece of carved stone let into a wall, and that on asking what it was, received for answer, "*Sure it's God Almighty.*"

The other meetings come too near our time of publication to allow of notice here.

We can hardly trust ourselves to speak of the elections now on. We more than fear that an outbreak of corruption and foul dealing will be witnessed, without parallel since the days of the Reform Bill. May God grant that our Dissenting churches be faithful to their trust, honest to their convictions, and pure from the bribery around them.

THE MISSIONARY HERALD.

ANNUAL REPORT.

In presenting to the subscribers the sixty-seventh Annual Report, the Committee purpose to pass briefly in review the events of the year, in each of those important spheres of Christian exertion where their missionaries have striven to disseminate the gospel. While on the one hand it has been a year of unusual additions to the nascent churches springing up in heathen lands, on the other their anxieties have been many, and the inroads of death upon the missionary band of more than ordinary concern.

Three missionaries, each eminent in his department, have been called to their rest. The Rev. James Thomas, the superintendent of the Mission Press, after thirty-two years of uninterrupted labour, has passed away to reap the reward of his successful, self-denying, and devoted toil. The Rev. W. H. Denham, the restorer of Serampore, fell a prey to disease at Galle, as he was about to renew his labours of love. The Rev. J. Parry died after twenty-six years' exertion in Christ's cause, during the chief part of which, as the evangelist of Jessore, he was greatly blessed by his Lord. And lastly, full of years, the Rev. J. Macintosh has also departed, the last but one of that energetic band of men called out in India by the zeal and prayers of the Serampore brethren to carry to their adopted countrymen the message of eternal life. He joined the mission so long ago as the year 1812, when it was yet in its infancy, but lived to witness those changes and advanced preparations for the further triumphs of the cross which now gladden the hopes of God's people.

But if the names of these good and honoured men have been blotted out from the roll of living missionaries, the liberal response of the churches to the appeal for India has encouraged the Committee to engage others in their room. The Rev. Joseph Gregson has already reached his appointed station at Monghyr. The Rev. E. Greiffe has been taken up in India, and occupies the pilgrim city of Gya. The following brethren have also been engaged, and are preparing to go forth as the messengers of Christ tot hat great heathen land: Mr. Craig, of Glasgow; the Rev. J. Williams, of Llangendeyrne; the Rev. A. Hobbs, of Margate; and the Rev. J. Claxton, of Mildenhall. The Revs. R. Williams and James Smith, with recruited health, have reached their destined fields of labour, and the Rev. T. Morgan, through Divine mercy restored to his wonted health and energy, will, with God's blessing, accompany the brethren above-

mentioned in the summer of the present year. In addition, the Committee have also engaged the services of the Rev. A. Innes for the African Mission, whither he sailed in February last. Thus, if death has deprived us of three active brethren, seven have entered the lists as warriors in the Lord's host, and the Committee yet hope to have the privilege of accepting the offers of others who are preparing themselves for the Master's service in foreign lands.

FRANCE.

MORLAIX.

The Committee now advert to the condition of the various fields of labour in which their missionaries are engaged; and first of that one nearest home, Morlaix, in Brittany. Encouraged by the liberality of a friend in the donation of a piece of ground, Mr. Jenkins visited the Principality towards the end of the year, to raise, if possible, a sufficient sum for the erection of a second chapel. This object he was able to secure. Although one person only has been baptized during the year, others are exhibiting the power of Divine grace, and, in two cases, under circumstances of special interest. One, a lady, offers a Catholic chapel on her estate to preach the gospel in. It is two leagues and a half from Morlaix. Mr. Jenkins has sent one of the itinerary teachers to the neighbourhood, where she has commenced giving lessons in reading and in the Scriptures to a few persons who have welcomed her. For a considerable time it has been known that the question of adult baptism was exciting much attention in the evangelical section of the Reformed Church and in the Free Church. For years past several pastors have refused to baptize infants, or have questioned the scriptural authority of the rite, but have deemed it unnecessary to express their new convictions by any open act. At length the proceedings of M. Robineau, of Angers, attracted the attention of the Consistory of which he is a member. An inquiry was instituted, which resulted in his excision from that body. Dissatisfied with its decision, his congregation have declared their intention of adhering to their pastor, and a free Baptist church has been constituted in this city of more than 50,000 inhabitants. An encouraging part of the year's labours has been the increased sale of the Bible. Four hundred and seventy copies of the Scriptures, in Breton and French, have been disposed of within six months, and the inquiry for the Word of God seems daily increasing. The effect of some recent changes in the law, relative to the authorisation of new chapels, and the receipt of foreign moneys for religious purposes, remains to be seen. Generally, the Protestants of France are inclined to view the alteration with favour, and think that their proselyting movements will meet with less opposition from the Council of State than from the local authorities, too often under the sway of prejudice and Romish priests. The measure cannot, however, be regarded as in any sense a step in the direction of religious liberty.

WEST INDIES.

Of the missions in the islands of the Caribbean Sea, Trinidad is the only one in which additions to the Church of Christ have not been made. During Mr. Law's short visit to England, Mr. Gamble undertook the charge of all the stations. But although conversions have not this year followed the preaching of the Word, Mr. Law writes most encouragingly of the prospects before him since his return. The population is of a very mixed character, as may be seen by the variety of nations which form the congregation in Port-of-Spain. It embraces English people, Africans of various tribes, Portuguese, and even Chinamen; nor are representatives of the Hindu race entirely absent. But the Church of Rome exercises throughout the colony a predominant influence. Immigration from heathen countries also introduces a most debasing element into native society. The district under Mr. Gamble's care is but sparsely peopled, and the native churches have, in some instances, shown a great unwillingness to submit to order in their worship, or to discipline in their fellowship. Generations, indeed, must pass away, ere the products of barbarism and slavery will cease to exercise a pernicious influence over the habits of those who in other respects evince no inconsiderable amount of Christian knowledge and feeling.

THE BAHAMAS.

The numerous congregations spread over the inhabited islands of this group have been divided into three districts, of which New Providence, Inagua, and Turk's Island are the chief stations, and the residences of the missionaries. Seven islands constitute the district of Mr. Davey. The churches contain upwards of sixteen hundred members. The Nassau church, of which he is the pastor, contributes very liberally, in common with the churches on the out-islands, towards the support of the native pastors and the maintenance of divine worship. During the year there have been one hundred and ninety-two additions to the churches, of which ninety-three were by baptism, and upwards of one hundred and forty persons are found in the inquirers' classes.

In the smaller district of Mr. Littlewood, whose head-quarters are Inagua, the blessing of God has also been manifested. Thirty-four persons have been added to the churches on the six islands. Upwards of five hundred converts constitute the flock over which Mr. Littlewood, aided by four native pastors, exercises oversight. The voyages rendered necessary by the insular position of the congregations, are often perilous in that region of tropical storms and hurricanes. But the servants of Christ are cheered by the hearty welcome which their ministrations receive, and the constant accessions which are being made to His kingdom. Thirty-six inquirers give hope of yet further increase in the year before us.

The district of Mr. Rycroft, having Turk's Island for its centre, em-

braces eight stations, and one in the neighbouring island of St. Domingo. More than four hundred and fifty persons are in church fellowship. Thirty have been added to the churches during the year, and eighty inquirers excite the solicitude of the missionary and native pastors. Mr. Rycroft enjoys the assistance of ten native brethren. Amidst much immorality in the colony the Word of God makes good progress. At each station converts have put on Christ, while an earnest spirit of prayer has been poured out on the people. "Meetings for prayer and exhortation," says the missionary, "are held sometimes for weeks together. Just now prayer-meetings are held every night, and the missionary and native preachers may be found preaching in different parts of the island in the open air." The chronic state of anarchy in which the fine island of St. Domingo has been kept for years, continues to render it an unfavourable place for missionary exertion. The few Christians at Puerto-Plat are often called out as soldiers, and the teacher has also lately been obliged to bear arms for a cause with which he has no sympathy.

Thus on these comparatively infertile islets the Word of God has free course, and is glorified. The people are indeed poor, but rich in faith. Many of their teachers are ill-instructed men, but burning with love to the Saviour, they cheerfully endure hard fare, or labour with their hands for a livelihood, traverse tempestuous seas in small boats, and endanger life, to feed their perishing brethren with the bread from heaven. The Society has great cause for gratitude to God in the success which has attended their labours among these denizens of the sea.

HAITI.

In Haiti great changes in the government have lately occurred. An empire of despotism, rapine, and crime has been overturned. The resolution of the Emperor Soulouque to destroy every person of colour has been frustrated, and he has been driven into exile. In this revolution not a life has been sacrificed. The new President is known personally to our missionary, and is said to be a man of talent, education, and noble sentiments. His success in overturning the empire he attributes to the providence of God, and his accession to supreme authority encourages the confident hope that education will be advanced, commerce fostered, and free scope given to the promulgation of divine truth. With great propriety the missionary seized the occasion to present to the new President his congratulations on the success of his enterprise, in the name of his congregation and the Society he represents, and to express his hope that Haiti would henceforth enjoy the blessings of peace and the advantages of civilisation.

Missionary work has advanced, notwithstanding the repression exercised by the late Government. Four persons were baptized during the year. One of them has actively united his exertions with those of a Wesleyan brother, and by their conjoint labours some thirty persons have been brought to a knowledge of the truth. These will join the Wesleyan

body in the capital of the island where they reside. Six candidates await baptism, of whom Mr. Webley writes—"These have sent me all their idol trash, and kindled their fires, and cooked their food with the wooden crosses that ornamented their dwellings." May such acts of sacrilege be frequently repeated, until the dominion of the Pope of Rome is utterly destroyed.

JAMAICA.

At the general meeting last year a resolution was passed authorising the Committee to incur the expense of a deputation to the island of Jamaica. Many years have elapsed since the mission churches undertook the entire charge of supporting the ministry, and of maintaining the ordinances of Divine worship. Since then important changes have passed over the island. The material prosperity of the days of slavery has declined. Large portions of the island have ceased to be cultivated. Taxation has fallen heavily on the labouring classes, and the necessities of their position absorb, to a great extent, the fruits of their daily toil. Hence they are said to be less able than in former years to support the cause of Christ. Many of the English pastors have died or left the island, while the additions of native brethren to the pastorate are not numerous enough to supply the pressing need of ministers. From the diminution of contributions more than one congregation is requisite, in many instances, to supply the wants of the European brethren. Hence have arisen frequent and urgent appeals to the Committee for assistance, and it has again and again been stated that the well-being, if not the existence, of the churches depends upon its being given. The statements made to the Committee have not always been easy to reconcile, doubtless from the different point of view of the parties making them. At the same time the arrangements made in 1842 preclude the Committee from rendering the aid sought. Under these circumstances, and at the request of the Jamaica pastors, the Committee have, at length, seriously contemplated the necessity of sending a deputation to examine into the case, and to eliminate, if possible, that course of action for the future which, on the one hand, may bring complaints to a close, and on the other render that kind of assistance which may best advance the interests of the churches and the general prosperity of Christ's kingdom in the island. Till now it has not been possible to obtain the services of suitable persons. But that difficulty is removed. At the solicitation of the Committee, Mr. Underhill has consented again to leave home for the accomplishment of this important object, and a request has been made to a devoted servant of Christ to accompany him, with which request the Committee have every reason to believe their friend and brother will comply. The course of the Committee has been greatly facilitated by the generous offer of our highly esteemed treasurer, to bear the entire expense of one member of the deputation. In doing this, Sir Morton Peto has further enlarged that measure of obligation under which he has, on many previous occasions, laid the Society.

During the year the Committee have enjoyed the privilege of intercourse with their highly valued fellow-labourer, the Rev. D. J. East, of the Calabar Institution, from whom, as well as by many letters received from Jamaica, they have learnt that the measure contemplated has the warmest approval of the brethren labouring in the island. The Committee most earnestly commend the deputation, and the important work before them, to the prayers and sympathies of the churches. They may be expected to leave England in the autumn of the present year, and to return in the following spring.

AFRICA.

On the evening of Saturday, May 22, 1858, the Spanish war steamer, *Balboa*, came to an anchor in Clarence Cove, in the island of Fernando Po. It contained a Spanish Governor, and six Jesuits for the enlightenment of the colony. It was speedily known that the new Governor-General was likewise the commander of a small squadron of war steamers, which, in a few days, would join his flag. The object of this array of force was to overcome the possible resistance of the Baptist missionary to his deportation from the island, to shut up the chapel and schools, and to support the claim of the Jesuit priests to be the religious teachers and pastors of the people. The descent of the new "armada" was in fulfilment of a long-standing threat, on the part of the Spanish authorities, to exterminate Protestantism from their island possession. On three previous occásions, in 1843, in 1846, and in 1856, attempts were made to accomplish it, but from various causes failed. This one, it was resolved, should have a final and triumphant issue. The Governor-General immediately published a proclamation, in which he declared that the religion of the colony was that of the Roman Catholic Church, although not one adherent of that faith was known to be in the island. No other religious profession could, for a moment, be tolerated. Adherents of other creeds were ordered to confine their worship to their own houses. Such was the nature of the intolerant edict, which was read in a scanty audience of the people, with the firing of cannon, and amidst torrents of rain, the lightning and thunder of the tropical tornado giving a strange awfulness to the scene. That evening, the evening of the 27th May, the people met for the last time in open worship to call upon God their Saviour.

The decree of banishment of the missionaries had gone forth, and but a short period of preparation for removal was allowed. No appeal for reconsideration was listened to. Romish intolerance and overwhelming power were once more united, and to the mandate of a Governor-General possessed of the legal right to command, and force to compel obedience, there could be no reply. It remained only to protest against the unjust interference with the rights of conscience. In an address adopted at a public meeting of the colonists on the evening of the same day, the

missionaries, with their people, thus calmly and nobly remonstrate:—"Inasmuch as the published laws of this colony have been the guide of the inhabitants, and by them rigidly adhered to, and inasmuch as disobedience to those laws is not even charged against us, we do think and feel that to be deprived of this liberty of worship without a cause is a hardship to be deprecated, and one that every enlightened and religious mind must condemn." And again:—"The decree now promulgated forbids meeting together for worship, and henceforth the attempt to obey the King of Heaven will be to disobey the laws of this colony and of her Catholic Majesty the Queen of Spain. We are thus driven to disobedience to the laws of earth or the laws of heaven, both of which we desire to avoid. Therefore, to enforce this decree upon us will be to banish us from the land; for to obey God is our duty, and as we cannot obey God's law without violating the decree of this day, we have no other choice than to retire from the land, and seek a home where liberty of worship may be enjoyed."

Mr. Saker lost no time in seeking a home for freedom. A few days after he visited the shores of the continent opposite to the north-east corner of Fernando Po. In his perilous journey of exploration, Divine Providence conducted him to a retired and uninhabited cove, hitherto unknown to navigators, lying embosomed at the bottom of Amboises Bay, shut in by a jetty of rock from the swell of the Atlantic Ocean, rendered salubrious by the sea breeze, and the still more welcome zephyrs which during the day descend from the lofty peaks of the Cameroons mountains rising a few miles behind. An open space of nearly two miles in length along a fine sandy beach, by a mile and a half in breadth, watered by a copious and deep mountain stream, with the country inland clothed with forests, but inhabited by numerous tribes of Negroes, was a fitting spot upon which to found a colony of African pilgrim fathers, where the true worship of God may freely and uninterruptedly be observed, the rights of conscience secured from the intrusion of Romish intolerance, and a new pharos of spiritual light erected for the illumination of the surrounding tribes. The property in the soil was quickly secured from the chief of Bimbia, measures were taken to clear away the jungle, to mark out allotments, and already two or three houses have been erected where the banished missionaries have found a home; and gradually the cottages of the poor people whom love for liberty and for divine truth may prompt to follow, will rise around the new house of prayer.

The Committee hastened to bring the circumstances of this Spanish intervention to the notice of her Britannic Majesty's Government, and subsequently they opened communication with the Spanish embassy and the Minister of the Crown of Spain. It is with pleasure that the Committee report the courtesy which her Majesty's Government have manifested throughout these negotiations, and they record with thankfulness the obligations under which the Society has been laid for the cordial

assistance tendered by Lord Malmesbury. His Lordship has promised to sustain the Committee, in their application to the Government of Spain for compensation, for the losses sustained both by the present interruption and former interferences with the mission. The Committee can scarcely doubt that, thus powerfully supported, their application will be successful. To the request of the Committee, that her Majesty's cruisers on the West African station should render some assistance to the poor people to emigrate to the new colony, Lord Malmesbury has generously assented, and instructions are gone out to the naval officers on the coast to render all the aid in their power, and to transport the colonists and their effects to the continent. One other request yet remains unfulfilled. It is understood that when a treaty for the suppression of the slave trade was made with the native chief, he placed his country under the sovereignty of the British Crown. The Committee have asked of the Government a recognition of the act of Colonel Nichols, the representative of British authority on the occasion, in order that the certainty of the non-intervention of an authority like that of the Government of Spain, so fatal to the rights and liberties of Christian men, may be assured to the new settlement. This point is as yet undetermined, but orders have been issued to the naval officer on the station to make an accurate survey of Amboises Bay, and to report to Government, probably with a further view of making the place a rendezvous and coaling station for her Britannic Majesty's fleet.

Thus the Committee are induced to hope that this apparently untoward event—this breaking up of our cherished mission on Fernando Po—may result in the furtherance of the gospel, in opening up the interior of that great continent on whose skirts the light of divine truth has just begun to shine. We may see once more, in the Providence of God, the truth of the Psalmist's words, "Surely the wrath of man shall praise Thee, and the remainder of it Thou shalt restrain."

CEYLON.

The additions to the churches in this lovely island have not been large. Seventeen persons have been baptized into Christ, but the deductions through death and other causes somewhat exceed the numbers added to the churches. For some years past there has been a gradual decline in the number of conversions from among the Buddhist population, partly owing to the inveterate hold that this deadening system of religious philosophy has upon the minds of the people, but chiefly we fear to the inadequate supply of missionaries we have been able to sustain—two only where three have usually been stationed; and partly owing, also, to the want of a suitable native agency. This last want is gradually being supplied by individuals now under training with Mr. Carter. Still it is difficult to find men of energetic character, adequate talent, and fervent piety. Mr. Allen, however, reports that there are seventy candidates for baptism, and although it is obviously undesirable to hasten their admission to the church

without sufficient proof of genuine conversion, it may, with God's blessing be permitted us to anticipate considerable accessions to the flock of Christ during the coming year. Much assistance has been rendered to the Missionary by members of the Pettah Church, whose visits to the jungle churches have been highly acceptable and useful. For some time past Mr. Carter has given considerable time to a revision and translation of the Singhalese New Testament. This has now advanced to the Epistles. High testimony has reached the Committee of its general accuracy, intelligibility, and acceptance among the people, and during the coming year it is hoped that at least a portion of it may leave the press for general use. The churches on the island embrace a membership of four hundred and seventeen persons, and the schools contain nearly six hundred children; but by a recent estimate of the entire population of the island, the Baptists are said to number two thousand two hundred individuals.

INDIA.

At the date of the last report India was still the scene of anarchy and bloody strife. The tide of rebellion had indeed been turned, but great districts remained unsettled, and the prey of roving bands and predatory tribes of the revolted population. Now, the last flashes of that tempest of human passion are glimmering on the horizon, peace and order are again dropping their fruitful blessings on the land, and the Word of the Lord may once more go forth in freedom and saving power. All reference cannot be omitted from a report of the Committee of the Baptist Missionary Society, to the great and most important change that has been effected in the government of the country. The Company of Merchants by which that mighty empire was won for the British crown has ceased to exist. Its powers and its privileges have been surrendered at the command of Parliament, and henceforth India constitutes the noblest part of the wide dominions owning the direct sway of Queen Victoria. For long the Government of India was adverse to the enlightenment and evangelisation of its myriads of subjects. The early years of this Society were years of struggle with the opponents of education and the Gospel. Dangers of the greatest magnitude were apprehended, should the light of truth shine into the dark cells and chambers of obscene imagery of the gods of Hindustan. But, in the issue, those dangers sprang from that portion of the population where rigorous exclusion was most stringently and effectually carried out; and events have shown the impolicy, nay the folly, of opposing the spread of the faith of Christ, which, of all faiths, is pre-eminent for its promulgation of the purest morality, the duty of obedience to rulers, and for the social elevation of the people who accept its teachings and its truths. The great mutiny of 1857 has at least taught the English nation and its rulers this lesson—that to despise and reject Christianity is not conducive to the highest

interests, or to the good and peaceful government, of the vast populations over whom Divine Providence has called them to rule. Considerable and highly valuable changes had, however, of late years been manifest in the exercise of its authority by the East India Company. Education was fostered, obstruction to the progress of Christian truth had ceased, and the connection of the Government with the idolatrous systems of the country was yearly becoming less. Nevertheless, we rejoice in the assumption by the crown of England of the direct rule of this noble empire, and that Her Majesty has openly proclaimed religious liberty and her Christian principles in the conduct of its government. It had been well if that important State document, the Proclamation of Queen Victoria to her Indian people, had been more explicit as to the relation in which her Government will stand to the religious systems of the land; but events which have already transpired, and are yet sure to transpire, will constrain the adoption of a course which, while just to all, preserving the social and civil rights of all, shall be conducive to the spread of all truth whether human or divine. What the supporters of the Baptist Missionary Society desire from the Government of India in its religious relations with the people, is summed up in the following passage from the Petition of the Committee to Parliament:—"That the future Government of India shall proceed in the beneficent course of late years, and separate itself from the idolatrous usages of the people; prohibit such practices as may be injurious to public order and decency, or to the civil and social rights of every class of Her Majesty's subjects; and secure to every rank and condition, to government servants, as well as to all other classes—European and Native—the freest exercise and expression of their religious convictions. And that the future Government of India shall be forbidden to establish, endow, or interfere with the spread or maintenance of any form of religious belief."

The missionary events of the year may be briefly told. Over the whole of our north-western mission the evangelising work has been resumed. For many months the missionaries in Agra have renewed their visits to the bazaars and ghats of the city. Muttra has again echoed with the sounds of life. And Delhi—the scene of the Christian devotedness of Mackay and Walayat Ali—has received within its walls, not merely the conquering hosts of the armies of Britain, but the peaceful messenger of the cross, the preacher of pardon through the blood of the Lamb. Our highly esteemed brother, the Rev. James Smith, has taken up his abode in Delhi, and crowds already listen with deep attention to the words of peace which drop from his lips. The native church of Chitoura, and its pastor, are transferred to Agra, where nearly all the native brethren have obtained highly remunerative employment under the Government. At the request of the Committee, the Rev. R. Williams has tarried for a time at Allahabad, where many of our Christian friends, living formerly in Agra, have settled, through the transfer of Government offices to that place. Whether the Committee will eventually resume Allahabad as a station,

vacated ever since the departure from it, through debility and age, of their lately deceased brother, Mr. Macintosh, will be determined by the course of events. Gya and Patna, in the troubled districts of Behar, have also again been occupied. Thus, throughout the entire scene of the revolt, missionary work has been resumed. In Bengal, notwithstanding the excitement attending the progress of the war, the additions to the churches have been more than usually numerous. The present incomplete returns give one hundred and twenty-four baptisms, nearly one-half more than the ordinary average. Two new stations have been formed in Jessore, and one at the important town of Comillah, between Dacca and Chittagong. In Jessore numerous villages have invited the visits of the missionary, and in Backergunge the native churches are adding largely to their numbers. Educational labours, at Serampore College and elsewhere, have gone on as usual, only interrupted by occasional failure of health. The decease of our greatly beloved brother, Mr. Denham, has led to the appointment of the Rev. J. Trafford to the office of theological tutor; and in the general management of the college he will be assisted by the Rev. W. Sampson, and the members of the new council, the appointment of which was rendered necessary by the decease of Mr. Thomas and Mr. Denham. The Committee have further secured the services of a well-qualified English master, Mr. E. Dakin, for the conduct and improvement of the more strictly secular department of the college course of instruction.

With regard to the resumption of missionary labour throughout the country, the brethren speak as follows of the attitude of the people and of the prospects before them. Of Delhi, Mr. Smith writes:—"I try to make the city ring with the sounds of mercy. Crowds listen, and a sharp opposition has already commenced from both Hindus and Mohammedans, which shows that they are alarmed, and see their craft in danger." Of Muttra, Mr. Evans writes:—"Crowds of people flock around me in the bazaar, and they listen to the truth with more than usual attention and interest." Of Agra, Mr. Gregson writes:—"The people listen with great attention, and in as great numbers as ever. There is also an extensive inquiry after tracts and Scriptures." The missionaries in Benares say:—"Never did the people listen more attentively and orderly than they have done during this year. It has appeared as if a new spirit had come over them; their arguing has been of a more inquiring nature, as also the conversation of the visitors at the mission-house." Of Gya, Mr. Greiffe writes:—"There is a remarkable change in the behaviour of the people; they listen more attentively to the preaching of the word of God, and they inquire apparently more earnestly about the blessed truths of the gospel." Similar testimonies have reached us from many parts of Bengal, while in Backergunge and Jessore the word of the Lord has free course and is glorified. Calcutta at present seems to be the chief exception to these cheering statements, but even there we cannot doubt that prayer and diligence will have their reward.

The loss of our dear brother Mr. Thomas's services at the mission

press in Calcutta rendered necessary the appointment of a substitute. One every way qualified, both by early training and acquired knowledge, was found in the Rev. C. B. Lewis. Since his entrance on the office of Superintendent of the Press, he has conducted its affairs with great success and to the entire satisfaction of the Committee. Large numbers of Scriptures have been printed during the year. Mr. Wenger has proceeded far towards the completion of the Sanscrit version, and the third edition of the entire Bible in Bengali. Mr. Parsons has diligently pursued his revision of the New Testament in Hindi, and also finished an edition of the Hindi hymn-book, which is generally used throughout the native churches of all denominations of the north-west.

The only other matter necessary to mention, is the removal of the Rev. John Sale from Jessore, and his acceptance, with the entire approval of the Committee, of the pastorate of the Lall Bazaar church. It was fifty years on the 1st of January last since this place of Divine worship was opened by the eminent men of the Serampore Mission, and the day was suitably observed by a service of prayer and fellowship with Christ's servants of other denominations. It has ever been a scene of successful labour; and in commending their brother, Mr. Sale, to the Christian affection of the somewhat numerous church—European and native—assembling there, the Committee have hoped to foster the missionary spirit of its members as well as carry forward the work so effectually begun. The interests of the Anglo-Indian church of Madras have also received the attention of the Committee. Through the long-continued ill-health of Mrs. Page, the Rev. J. C. Page is compelled to return to this country, to the deep regret of all who have enjoyed his effective and fervent ministrations of the word of God. In the Rev. A. Claxton, of Mildenhall, Suffolk, the Committee have found his successor, and in a few weeks he will sail to the scene of his future labours as a minister of Christ.

AUSTRALIA.

The Society is aware that the supply of several churches in Australia with ministers has been sought at the hands of the Committee by various brethren in that important colony. The Rev. James Taylor, of Birmingham, was the first to go thither, and he was quickly followed by the Rev. Isaac New. These brethren have been followed during the year by four others, the Rev. Messrs. Slade, Sutton, Wilson, and D. Rees. It is with great satisfaction that the Committee learn that this movement has been eminently successful. It is true that the funds have been furnished by the Australian churches themselves, and it may be that the denomination at home has not taken the deep interest it should have done in the spiritual well-being of the rising kingdoms of the southern hemisphere; it cannot, however, but be a matter of thankfulness that our share in the

movement should have so far been successful. It may serve to stimulate the churches of this country to be always "abounding in the work of the Lord," seeing that he so graciously suffers not our work to be in vain.

FINANCES.

The financial position of the Society will not require any very lengthened report. A small debt of £286 0*s.* 11*d.*, in 1857, had accumulated to £932 18*s.* 3*d.* in 1858. This year there is a balance on the account in favour of the Society of £540 16*s.* The total receipts for 1858 were £22,946 15*s.* 10*d.* For the present year they are £26,513 1*s.* 3*d.*, being an increase of £3,566 5*s.* 5*d.* But this year £4,371 0*s.* 2*d.* have been donations towards the "Indian Special Fund," which, added to the sums received in 1858, has slightly exceeded the £5,000 originally asked for by the Committee. Deducting the special contributions, however, there will be a diminution of income, as compared with last year, of £804 14*s.* 9*d.* The receipts on Legacy Account have been much smaller this year than last, which leaves the contributions for General Purposes much the same. The Committee have not to lament over a serious falling off, nor have they to rejoice in a large increase. It is however worthy of notice, that the extra effort made on behalf of the Indian Special Fund has not interfered with the ordinary income. Meanwhile, the Committee are taking steps in concurrence with the pastors to carry out the system of organisation in the churches, far more effectively. It is intended to divide the country into districts, and appoint some one whose duty it shall be to foster existing organisations, revive those which have fallen into decay, and form new ones where none had previously existed. The experience they have had is but brief and limited; but so far it is very encouraging. It must take some time ere such efforts can visibly affect the Society's income.

The Committee are glad to report a considerable increase in the contributions to the work of translating the Scriptures, from the Treasurer of the Bible Translation Society. It is gratifying to observe that the churches are manifesting an increasing attachment to that Institution, on the success of which this Society is mainly dependent for funds to carry on a department of labour in which its missionaries have, especially in the East, been enabled to take a leading part. They urgently repeat the appeal of previous years. The necessity for this Institution is more obvious than ever; while its ever-growing demands of India, and the cost of a new version in Singhalese, in which considerable progress has been made, clearly show how important the Institution is. They earnestly commend it to the liberal support of their friends.

The Committee cannot allow the contributions to the Widows and Orphans' Fund to pass without special notice. This is the third year in which they have appealed to the churches to remember the widows and

orphans of their missionaries, and also their honoured brethren who have been obliged for a time to leave their stations, and seek renewed health in their native land. The first year the amount was somewhat under £500. The second year it was a little over that sum. This year it has reached £724 9*s*. 10*d*. It is a little singular that very few of our wealthy churches contribute proportionably,—some, indeed, not at all. The bulk of the amount received comes from the poorer churches. Is it that their poverty makes them more alive to the sufferings of others? But the heartiness of their response,—the letters which they send with their contributions, breathing a spirit so tender, lamenting the smallness of the sum, but rejoicing they are able to give at all, assuring the Committee that their doing it is a source of spiritual good, and awakens a deeper interest in the Society's operations,—are striking proofs that the plan, while relieving the ordinary funds of the Society from a severe pressure, confers a benefit on the churches themselves. May the more opulent of them be as ready next year to share in the honour and blessedness of this good work.

CONCLUSION.

The review of the year should awaken fervent gratitude to God. At home the Society has enjoyed peace; its supporters have responded most cheerfully to the appeals of the Committee for aid; brethren have presented themselves for the Lord's service; and they cherish the hope that the missionary spirit, far from being in a state of decay, is strong and vigorous with youth. The fields are white with the harvest, and our Master is beckoning us onward to other lands, where sin and darkness reign with unchecked power. The year has been one of eventful changes; but more especially marked by those prospects which have been opened for the future triumphs of the cross of Christ. Countries long closed to the heralds of salvation have thrown wide their portals, and invite the entrance of the Lord's people to bear to them the fruits of righteousness and peace. Let earnest prayer arise that the Spirit of the living God may descend on his Church in Pentecostal power, thrusting forth labourers into the great harvest field, and giving unwonted energy to his own Word, so that the enemies of the Cross may be subdued, and all the families of the earth be blessed in Christ Jesus.

NOTES AND INCIDENTS.

PROGRESS OF MISSIONS IN SOUTHERN INDIA.—We have as the fruits of missionary labour in Southern India and Ceylon:—1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction. 2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship. 3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ. 4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work. 5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures. 6. More than eleven thousand girls rescued from that gross ignorance and degradation to which so many of their sex in India seem to be hopelessly condemned. Here are the palpable evidences of the Divine power of the gospel; evidences which are yet destined to constrain many a heathen to abandon his idols and turn to the now d espised and hated name of Jesus.—*Madras Herald.*

INSUFFICIENCY OF ROMISH MISSIONS IN CHINA.—The Jesuit Missionary, Huc, tells us of the numerous attempts made through a long succession of ages by the Church of Rome for the conversion of China, of the means employed, and the result which followed. The missionaries carried with them the ornaments of the church —altars and relics—to see if they would attract the people to the faith of their church. They sent Jesuits, physicians, mathematicians, artists, and men of science,—anything and everything but the Bible. This they never gave to the people. After all their occasional triumphs, Huc thus complains of the comparative failure of their efforts:—"The soil has been prepared and turned in all directions with patience and intelligence; it has been watered with sweat and tears, and enriched with the blood of martyrs; the evangelical seed has been sown in it with profusion; the Christian world has prayed forth prayers; and it is as sterile as ever. The religious ideas do not, it must be owned, strike very deep roots in this country; and the seeds of the Christian faith, cast into it in the earlier ages, appear to have entirely perished." What a proof of the insufficiency of the priest without the Bible. These missionaries kept back the Scriptures. They gave them altars, relics, ceremonies half Pagan, half Christian, science, the arts; but they gave them not in their own tongue the word of God. No wonder that Huc had to complain of the continual unravelling of the work which the missionaries did; and that all they did had, from time to time, to be begun again.—*Rev. J. A. James.*

THE CRY FROM HEATHEN LANDS.—Let us take broad and deep views of the world still lying in darkness, guilt, and woe. Then contemplate the remarkable manner in which mighty obstructions to the introduction of the gospel are removed. What a change has taken place in Turkey, that now the banner of the Cross may be unfurled under the Crescent! Then pass to the Celestial Empire, and there the three hundred and fifty millions are accessible to the glad tidings of salvation. Then look at the changes wrought by the instrumentality of the gospel in the Society and Sandwich Islands, in India, and Africa. In view of such precious results we may well exclaim, "What hath God wrought!" Scan the wide fields already white for the harvest. Hear the numerous impassioned calls from nearly every part of heathendom, and not a few from nominal Christendom,—"We are perishing for lack of vision. We are told there is a dreadful hell; come, and tell us how to escape it." These calls, borne upon almost every breeze, demand of the churches an increase of prayers, contributions, and efforts. Never was there a more hopeful period for the church to extend her aggressive movements. Never before were there so many indications that the Lord Jesus was about to have the heathen for his inheritance, and the uttermost parts of the earth for his possession.—*Rev. D. Thurston.*

HOME PROCEEDINGS.

PROPOSED NEW MISSION TO CHINA.

For some time past the question as to the duty of the Baptist Missionary Society, with regard to the recent openings for the diffusion of the gospel in China, has seriously occupied the minds of friends, and of the members of the Committee. Several urgent representations from many quarters, and especially the offer of a gentleman, a native of Holland, acquainted with the Shanghae dialect of the Chinese language, to go forth as a missionary of the Society, brought the question definitely before the Committee, and constrained a decision. Accordingly, at the meeting of the Committee on the 20th April last, after earnest consideration and prayer to God for guidance, the following resolution was unanimously adopted, and the subject ordered to be brought before the general meeting of subscribers on the 26th ult., for confirmation and approval. The necessity of our going to press prevents our reporting the issue of this reference; but there can be no doubt of the sanction sought being heartily given. At the present moment it is not possible to lay before our friends the plans to be pursued. These will have to be deliberately considered, and the locality of the mission carefully chosen. It will, moreover, be desirable to adopt, in the formation of the mission, all those arrangements which the experience of the past has taught us to be most useful and effective. We can do no more at the present moment, therefore, than report the resolution to which the Committee have come. It is as follows:—

"This Committee, having had their attention drawn to the great providential fact, that China has now for many months past been open to the introduction of the gospel, and that this fact constitutes an urgent call upon the churches of Christ to send missionaries to that great country, desires to feel impressively that this duty devolves in part upon the Society they represent; and they resolve, in humble dependence upon the grace of God, to address themselves solemnly to its fulfilment."

ARRIVAL OF MISSIONARIES.

We have the pleasure to announce the safe arrival in London of Mrs. Thomas and family, after a very pleasant though prolonged voyage. The Rev. J. Williamson, our long-tried missionary from Sewry in Bengal, arrived at the same time. He has laboured for more than thirty years in that heathen land.

QUARTERLY MISSIONARY HERALD.

The second number of this quarterly paper is now ready for delivery to the auxiliaries, and for distribution among the subscribers of the Society. The Secretaries will be happy to receive orders for its transmission to the different Auxiliary Secretaries, but request that the numbers ordered may not be in excess of the demand.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

MAY, 1859.

ANNUAL REPORT.

THE Committee of the Baptist Irish Society present the Report of their proceedings during the past year with thankful recognition of the encouragement afforded by Him whose glory is promoted by the successful diffusion of gospel truth. Those proceedings have been such as to engage their most serious and earnest care, and have been marked by a measure of Divine blessing that demands their grateful praise. In the fulfilment of the duties entrusted to them the Committee have been assured of the sympathy of brethren in whose name and by whose appointment they have conducted the affairs of this Institution.

In the discharge of their trust the Committee have endeavoured to carry into effect the principle enunciated in the Report presented two years since, and which was then sanctioned by the Society at large, viz., the establishment of a thoroughly effective gospel ministry in some few well-selected spheres of Christian effort. They have not been unmindful of other and less thickly peopled parts of Ireland, but they have endeavoured, according to the means placed at their command, to bring the ministry of the Gospel to bear more fully on some of the cities and large towns of that kingdom.

They have much satisfaction and pleasure in the review of the measures taken to establish a new cause in the vicinity of DUBLIN. It was stated in the Report of last year that, after serious deliberation and conference with some few residents in that city and its neighbourhood, they had engaged "Rathmines Hall" as a temporary place of worship. RATHMINES is well known as an important suburb of the Irish capital. Its population is large, and is still increasing. There is, however, very little provision for Protestant worship, and a great part of the suburb is two

miles distant from the city. The claims of this locality had often been urged on the Committee by ministers labouring in Dublin, and by many other persons well acquainted with the necessities of the place. The Committee are thankful to state that the effort now made has been eminently successful. The Local Committee have rendered very efficient and hearty co-operation. The Hall has been well fitted-up, the whole charge of which, amounting to £158, was undertaken by them. The opening services, held in the month of May, were conducted by the Rev. Hugh Stowell Brown, of Liverpool, and were continued on the following Lord's Day by the Rev. J. Leechman, M.A., of Hammersmith. A truly catholic spirit was manifested by Christian friends of other denominations, the Rev. Dr. Urwick, and the Rev. Mr. Hunter having granted the use of the Independent and Presbyterian places of worship for two of the services held on that occasion. The pulpit has hitherto been supplied by ministers from other parts of Ireland and from England. Their services have been highly appreciated; the congregations have been such as to afford great encouragement, the Hall being commonly well filled, and not unfrequently quite crowded. Measures have also been taken by the Local Committee for the erection of a suitable and permanent place of worship; a very eligible site, about two hundred feet in depth and eighty feet in breadth, has been secured on lease of 999 years, at a ground rental of £14 per annum. A liberal subscription has been commenced among the friends themselves; this will be followed up by an appeal to Christians of various denominations in England and Scotland, in which the members of the Committee will individually assist, it being, however, fully understood that the Society does not become in any way chargeable with the cost of the erection.

The expense of supplying the pulpit has of course added considerably to the expenditure of the Society, but, owing to the present facilities of communication, not so largely as some persons may have been ready to suppose; while, by the interest awakened on the part of ministerial brethren, and of their several churches, very important results have been secured. It is, however, earnestly hoped that some suitable minister will soon be permanently settled there, under whose supervision the effort will be still more thoroughly carried out. Thus far there has been great reason for gratitude and hope. It is believed that, by the Divine blessing, a cause will be established in Rathmines that will soon become to a considerable extent self-supporting, and which will not only itself be prosperous, but will also be the means of great service in efforts to spread the gospel in other parts of the kingdom.

In entering on this important work in the neighbourhood of Dublin,

the Committee have not been unmindful of the claims of the Church in the city itself. It was naturally to be expected that the new cause would to some extent affect the resources of the Church meeting in Abbey Street, under the care of Mr. MILLIGAN. At the meeting of the members of the Society held in April last, very general expression was given to the feeling that it would be right to render some assistance to that cause. The Committee have, therefore, voted the sum of £50 to the pastor of the Church, and he, in return, has engaged to devote two months to the service of the Society, by collecting in aid of its general funds, and of the special effort for the erection of the new chapel.

Miss CURTIS continues to fulfil her duties in Dublin, and has furnished some pleasing accounts of useful service in her visits to many households of the Irish poor.

The Committee have also great pleasure in reporting the proceedings that have taken place in BELFAST, another important sphere of the Society's operations. This station had been for some years occupied with great devotedness and zeal by Mr. ECCLES. The chapel, and dwelling-house adjoining, had been purchased, and nearly the whole amount of its cost collected by him. This property he had generously put in trust for the Society. A highly respected minister in that town, the Rev. R. M. HENRY, who had laboured with much success as the pastor of a church belonging to the Covenanters, a branch of the Presbyterian body, having adopted the principles of the Baptist denomination, Mr. Eccles, with great disinterestedness and at the sacrifice of much personal and family advantage, proposed to vacate the post which he had so long and honourably occupied, in order that Mr. Henry might be invited to continue his ministry in a town where he was so well and favourably known. This proposal was submitted to the Church in Belfast, and to the Committee of the Society, and Mr. Henry, in compliance with their united request, entered on his duties as pastor of the Church, and agent of the Society, in June last. The arrangement thus made has been very successful. The congregation has considerably increased; seventeen members have been added to the Church in the course of seven months; other persons are applying for membership, and more are expected soon to follow. The Sunday school now contains 160 children, the staff of teachers has been largely augmented; a system of house to house visitation is being vigorously carried out; more than 400 families are constantly visited, so that the gospel is now made known to many persons who before were living in heedlessness and utter neglect of the claims and privileges of religious worship.

Considerable extra expenses having been incurred by the people during the past year, the Society has hitherto borne the whole charge of the Ministry. The Committee trust, however, that this will soon be shared to a considerable extent by the people themselves.

This hope is strengthened by the vigorous effort which is now being made by them to secure the erection of a suitable place of worship in a central and more eligible situation than that of the present chapel. The locality now occupied is subject to many serious disadvantages; a far more desirable site can be obtained on very favourable terms. The people have already formed a Committee for the accomplishment of this important work; a liberal subscription has been commenced, and it is hoped that before long the Baptist Church in Belfast will attain a position much more favourable for the advancement of the cause of Christ among the inhabitants of that important town.

In CORK, a city containing 100,000 people, a large proportion of whom are under the influence of Romanism, the Society has had much of difficulty and discouragement. Circumstances connected with the Trusteeship of the chapel rendered it imperative, in the judgment of the Committee, to withdraw the grant hitherto made, leaving the question of after support open to consideration when the difficulties referred to should have been removed. This has now been so far effected, that they have renewed that support, but in a different form, and to a much smaller extent than before. Mr. M'CLELLAND, after having laboured there under great discouragement, resigned his office at Christmas last. Mr. FARRINGTON has been invited by the Church, in concurrence with the Committee, to occupy the pulpit for six months. He has complied with this request, and the Committee are happy to report that the congregation has already increased in numbers, and that the cause of religion appears to be considerably reviving.

It has been deemed necessary, on account of the comparatively small income of the Society, to terminate the engagement with the female missionary in that city. The Committee trust that some suitable sphere of Christian labour will present itself to Miss CROSBIE, whose character and talents qualify her for useful service in the Church of God.

The cause at BANBRIDGE, having been brought into great difficulty and trial, required an agent to be placed there in whose devotedness and character full reliance could be placed. The Committee, therefore, gladly availed themselves of the opportunity supplied by the arrangements respecting Belfast to request Mr. ECCLES to take charge of this station. The same disinterestedness which prompted his removal from a place where he enjoyed many advantages, induced him to accept an appointment

that involved much of toil and self-denial. In speaking of this change, he says:—"I feel the change much; yet my judgment still approves the course I adopted. Am I a soldier of the cross? And where, then, ought I to be but where the Captain points out as the place of peculiar need? Ireland is not my rest, nor my reward. It is not name, place, or position I here seek. Oh, how much better when the Master cometh to receive his heart-satisfying 'well done!' And—if I know anything as I ought to know—this has been the polestar of my labours since the day that, in youth's vigorous prime (long before I knew anything of the Baptist Irish Society, or of the magnanimity of British brethren), with my hand on my heart, and my eye on the cross, I presented myself to God a living sacrifice to promote, as far as in me lay, the evangelization of my country."

Mr. ECCLES is already beginning to verify the promise, "them that honour me I will honour." The congregation is being re-gathered and settled, the Sunday-school is being recovered, an interesting Scripture class meet with their pastor every Lord's day, and several village stations afford much encouragement in the number and earnestness of the people who attend on the ministry of the word.

The past year has also witnessed some revival of religious zeal in the church and congregation at CONLIG. Mr. BROWN furnishes very pleasing testimony to the progress of Divine truth in that place:—"I am glad to assure you that the favourable symptoms to which I referred in a former letter are not diminished, but rather increased. Besides preaching on the Lord's day in Conlig and Newtonards, I preach twice on week evenings in the village, viz., on Monday evening and Wednesday evening. These meetings average about forty, and are generally attended by the same persons, comprising a few Christians of different denominations, and a number who were utterly careless before. About forty persons, too, meet regularly in our school-house on the Lord's day, between the services, for conversation and prayer. All the meetings are characterized by an unusual degree of seriousness, and there are hopeful evidences of some conversions." Mr. BROWN continues to preach in the populous town of NEWTONARDS, and in other adjacent places.

At BALLINA, Mr. HAMILTON continues to labour with his usual perseverance and devotedness. His congregations are not large, but he reports that during the past year there has been an increase of prayerfulness among the people. He has access to many of the inhabitants of the town, and has reason to believe that his household visitations have been truly blessed in the conversion of men to God. He also visits

several places in the vicinity, and gives some favourable reports of the manner in which his message is received.

ENEAS M'DONNELL continues his labours as a SCRIPTURE READER at CROSSMOLINA. Mr. Hamilton writes:—"E. M'Donnell goes on visiting as usual. I think he visits more Roman Catholics than Protestants. Some of the former seem to be open to instruction. They like to hear the Scriptures read in the Irish language, and he prays with them. Others are ignorant and prejudiced, but civil. The meeting at his house improves. I never enjoyed a meeting more than the last held there, whatever the issue may be. There were about twenty persons present."

The School at CROSSMOLINA continues to be usefully conducted by JANE PHILLIPS.

The wide district in county SLIGO is still traversed by Mr. WILLETT. The congregation gathered in any particular place is but small: the number of persons who hear the Gospel at the eight places visited by Mr. Willett is, however, considerable. It is pleasing also to know that some Roman Catholics are induced to enter the humble habitations in which the sufficiency of the one sacrifice for sin is set forth.

The School at CURRAGH is still conducted with efficiency by ELIZABETH WALKER.

Mr. BERRY, who has charge of the stations at ATHLONE, MOATE, and some other places in county Westmeath, has been considerably encouraged during the past year. A spirit of prayer has prevailed among the people; members have been added to the church; and the congregations are such as to warrant the hope that others will, before long, avow themselves to be the disciples of Christ. Mr. Berry says:—"In the four little churches under my care, there is an increase of number, union, peace, and joy; also in every congregation a steady, improving increase. With deep gratitude, I have to say, 'The Lord is doing great things for us, whereof we are glad.'" Some generous friends of Ireland have kindly engaged to support a colporteur to assist Mr. Berry in his evangelic efforts in this country. They have taken on themselves the entire charge of this appropriate order of agency, but with the full determination that it shall not diminish their contributions to the funds of the Society. The act was done entirely on the part of those friends themselves. Referring to this kind aid, Mr. Berry says:—"A colporteur is by far the best adapted agency to the present state of Ireland. I rejoice to have such aid. The man is strong and active. He will read in the evening in the villages. In this rude district I shall have going before me, through this agency, the Word of Life." In a subsequent letter,

Mr. Berry says:—"The colporteur, a convert from Popery, has just commenced his operations. May the Lord grant a blessing to this kind of agency. I do expect hopeful results."

MICHAEL WALSH, the SCRIPTURE READER at ATHLONE, continues to visit many of the people in that town and neighbourhood. He has access to many families, both Protestant and Roman Catholic, and has given some very encouraging reports of the visits he has paid:—"I have been engaged as usual in relating to my fellow-men the simple story of the cross. I shall narrate a circumstance just as it occurred. I met with the subject of my narrative more than seven years ago. He was then teaching a little school, called in this country *a hedge school*. It was outside the town in the Connaught district. After some conversation with him, he came to my house, and I gave him a Bible. After a little time he left the place, and, I believe, wandered to various parts of the country; some time since he came back to the adjoining parish, about two miles from the town. Last April, I went to that neighbourhood to visit an aged Protestant man whose wife is a Roman Catholic. There I met this man, and had a close conversation with him. He had become convinced of the errors of Popery, and said, 'I have the Bible that you gave me still.' Now, to bring my narrative to a close, he came boldly out from among them in the past month, and went to the little church in that locality, passing the Roman Catholic chapel and the people going to mass at the time. I trust this man and his wife are brands plucked from the burning. In the course of the past month I have had interesting conversations with some Roman Catholics."

Mr. Walsh says, in his Report, dated Jan. 4th:—"In the course of the month I have had close reasoning with some Roman Catholics, and some gentle discussion about the intercession of the Virgin Mary, holy wells, &c. I had great satisfaction with one young man whom I met two or three times in the course of the month. He has read part of the Douay Scriptures. I entreated him to read and judge for himself. I conduct the Sunday-school as usual. I have also got up an adult class in the evening, which I trust will be profitable to the youths who attend it. I visited in the course of the month seventy-nine families; some Protestants and some Roman Catholics."

In his report, dated Feb. 2nd, Mr. Walsh says:—"I have been much cheered in the course of the month by a Protestant young man who, some years ago, went with me some distance into the country to give a Bible to a Roman Catholic man who lived in the midst of a Popish population. Some time after he went to America, and it seems he threw off the yoke when he went there."

Writing to a minister, Mr. Walsh says:—"Permit me to tell you, in few words, about the soldier who has been in town for the last two months on furlough. Fortunately, in the house he came to there was one of the Readers of the Irish Church Mission. He read and spoke to him, and induced him to go to your house last month, when your plain and instructive discourse from 1 Tim. v. 15, completely convinced him that Jesus is the only way, the truth, and the life. He has been a devoted Roman Catholic, but for the time to come he is determined to be a follower of the truth. I say these things to show that the Lord has some of his people in the so-called Church of Rome, but that he will bring them out by his Word and Spirit. I visited in the course of the last month eighty-nine families, Protestants and Roman Catholics."

The proceedings of the church at TUBBERMORE are reported by Mr. CARSON in a review of the year that may well encourage the Christians of England and Scotland in their efforts to spread the gospel in Ireland: "From our church-book, I gather the following, as our statistics for the past year:—

Admitted by Profession	14
„ by Letter	2
Restored	1
Dismissed	3
Excluded	1
Died	3
Present number of Members . . .	186

"From these figures, as compared with those of the preceding year, you will see that we have a clear increase of *ten* members, a circumstance of no little consequence, and one, too, for which we cannot be sufficiently thankful. For some months after making my last annual return, we had no additions to our number. Indeed, matters seemed to have come to a stand-still. The church was peaceful, but was not enlarged; the Sabbath School was steady, but yielded no converts; the congregation was attentive, but there were no inquirers. Just at this time we began to hear of the glorious revival in America; and suddenly, as by a touch of the Divine hand, we found ourselves earnestly desiring something of the kind at Tubbermore. In consequence of this feeling, I brought the matter before the church and congregation, and concluded by inviting such as felt its importance to remain for prayer and consultation. A few did remain; and in deep humiliation before God, and with many tears, we talked together, and poured out our souls at the throne of

grace. The result was, a prayer-meeting was appointed for the following Friday night; and it was agreed that if the Lord seemed to favour the movement, it should be continued throughout the season. It was favoured; and to this day our meeting lives to bless the Lord. *Within a fortnight after we commenced our meeting, I had two earnest inquirers after Christ; and ere many weeks had passed, not fewer than six souls professed themselves fruits of the blessed movement.* We have received to communion altogether during the season *fourteen* disciples. Never since settling here did I witness the like before. Not that I have not seen as many added in the same time in former seasons; but of the additions actually made, I never saw so large a proportion the *immediate and acknowledged* fruits of prayer. It seemed as if God intended we should never cease to feel the value of the holy exercise, and as if he desired this to be a perpetual demonstration of its resistless power. What cannot God do! nay, what is he not *willing* to do! Shall we ever now turn away fearing from the throne? Shall we not rather come with increased and increasing boldness, and more earnestly still seek the dew of heaven? Oh that the Spirit—the spirit of earnest wrestling—may be daily given us, constraining to continued supplications, yea, filling our hearts 'with groanings which cannot be uttered.'

"Though for some months past we have experienced an intermission—we hope it is but an intermission—in the work of conversion, the interest in our revival prayer-meeting is not in the least abated. On the contrary, it is very much increased. The attendance on these occasions might pass to the eye of a stranger for a congregation met for public worship; while the gathering consists of persons from all the surrounding districts, and from all denominations. Besides, we have frequently brethren of other communions uniting with us as the *organs* of prayer. At our last meeting a Covenanter and an Independent, among others, led us at the throne, and a sweet season we all felt it to be. I trust good may result. I was told many were then present who were never seen within our walls before, and some of whom, I believe, attend no place of worship whatever.

"I am not sure that I have anything new to record in regard to our Sabbath School or the station at LUNY. Both continue to do well. May we only have faith to prosecute our labours, and ultimately we shall see their fruit. Oh, may the Spirit of God come down and work mightily among us in the conversion of souls, and ingathering of saints."

The Committee have to state that the measure of support which they have received has been such as to cheer them in their work; but still much below that which the mission demands. It has been somewhat

greater than had been rendered for several years. Still, the financial position of the Society occasions much anxiety. Last year the Treasurer was in advance nearly £250; the prese year closes with a deficiency of £144. But of the amount received, £437 have been in the form of legacies,* besides the sum of £30 presented by "A Friend to the Baptist Irish Society, who is his own executor." The ordinary income of the Society has, therefore, been below the sum required to maintain its present operations. Within the last two years reductions have been made to the amount of £520. Some of these, however, are prospective, and have not yet lessened the actual expenditure of the Society. These reductions have been made in fulfilment of the resolution that a thorough revision of the stations should be made, so that the operations of the Society could be commended to the Christian public as known to be worthy of support. Efforts have also been made to increase the income of the Society. These efforts have been to some extent successful. The system of DEPUTATIONS having, however, been almost entirely abandoned some years since, it has been matter of great difficulty to effect the re-organization of Auxiliaries that once existed. Frequently journeys have had to be taken in order to visit some one or two churches, because a greater number in the district have not been able to receive the Deputation at the same time. The cost of such visits has, therefore, been considerably increased, while the proceeds have not been proportionably augmented. This, however, is an evil that the Committee cannot remove without the co-operation of the churches. It is much to be desired that those in the same locality would adopt some plan of united action by which to increase the income and lessen the proportionate cost of the Society. The visit to SCOTLAND, undertaken by Mr. Milligan and the Secretary, yielded considerably more than its ordinary amount, and many friends of the Society have expressed their wish that that visit should henceforth be paid every year, instead of being made biennially, as it has hitherto been.

In conclusion, the Committee earnestly commend the Irish Mission to the increased liberality of the Christian public. That Mission is not *needless*; for, beside the large proportion of the people who are involved

* These legacies were left by the undermentioned persons:—

	£	s.	d.
Miss Mary Shaw	200	0	0
Mr. J. Barcham	19	19	0
J. Thompson, Esq.	172	19	2
Mrs. Jay	45	0	0
	£437	18	2

in the errors of Rome, a deep sleep of formalism rests on many others. That Mission is not *useless;* years long since passed away witnessed the happy results of its labours: the year now closed has also supplied many proofs of success; some immortal souls have been brought even from the darkness of Popery to the light of truth. That Mission is not *hopeless:* stations long occupied are giving increasing signs of life; some more recently adopted are affording encouragement and hope; others have made appeals for additional help, which have been declined for want of means; the Committee have been strongly urged to enter on new fields of labour, but have been obliged to refrain; several other large towns, besides those mentioned in this Report, have been brought before them as needing, and as furnishing every reason to believe they would well repay, the efforts of Christians in Britain. It will be cause for thankfulness and praise, when the strength and resources of the Society are so far increased as to justify those under whose direction they are placed in responding to the appeal which Ireland, no less than distant heathen lands, presents to the Christians of England and Scotland, "Come over, and help us."

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special effort for Rathmines, Dublin, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

A Report will be sent by post to every subscriber of five shillings and upwards. Should any person who is entitled to one fail to receive it, a copy will be sent on application to the Secretary.

If any friends who are accustomed to collect for the Society think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

Contributions to the Baptist Irish Society, which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

CONTRIBUTIONS

Received on behalf of the Baptist Irish Society, from March 21 to April 15, 1859.

*** The particulars of these accounts will appear in the Annual Report, which is now in the press, and will be forwarded to every Subscriber of five shillings and upwards.

	£	s.	d.	£	s.	d.
London—						
B. B.	2	0	0			
Benham, Mr. A.	1	1	0			
Bigwood, Rev. J.	0	10	6			
Blake, Rev. W. A.	0	10	6			
Bousfield, Mrs.	1	1	0			
Chandler, Mr. J.	1	1	0			
Collins, W., Esq.	2	2	0			
Rives, Mrs.	1	0	0			
Gillman, Mrs.	1	0	0			
Miall, Mr. J.	1	1	0			
Parnell, Mr.	1	1	0			
Warmington, J., Esq.	1	1	0			
Woolley, G. B., Esq.	1	1	0			
Brixton Hill, by W. H. Miller, Esq.—						
Subscriptions and Collection	8	4	3			
Camberwell, by Miss K. Watson—						
Subscriptions	6	4	6			
Camden Road, by E. B. Underhill, Esq.—						
Subscriptions	14	10	6			
Commercial Street, by Mr. S. Bligh—						
Collection	10	0	0			
Hackney, by G. B. Woolley, Esq.—						
Subs. and Col. 15 5 5						
Previously acknowledged 11 4 0						
	4	1	5			
Islington, by Rev. A. C. Thomas—						
Contributions	0	17	0			
John Street, by Marcus Martin, Esq.—						
Missionary Association	23	10	2			
Keppel Street, by Mr. Marshall—						
Contributions	3	14	10			
Kingsgate Chapel, by Rev. F. Wills—						
Subscriptions and Collection	6	15	11			
Maze Pond, by Mr. Whimper—						
Contributions	1	6	0			
Spencer Place, by Mr. Newton—						
Contributions	3	7	1			
Tottenham, by Rev. R. Wallace—						
Contributions	4	5	1			
Walworth, by Miss E. Standish—						
Contributions	1	10	11			
				102	17	8
Abingdon, by Mr. James Williams				2	19	0
Ardnaglass, by Rev. S. Willett				0	5	0
Athlone, by Rev. T. Berry				7	4	6
Bacup, by Mr. S. Howorth				3	0	0
Ballina, by Rev. W. Hamilton				1	5	0

	£	s.	d.
Banbridge, by Rev. W. S. Eccles	5	6	0
Belfast, by Rev. R. M. Henry	7	5	8
Do., by do.	3	10	0
Beverley, by Mr. T. H. Sample	2	11	0
Bicester—Mr. Josiah Smith	0	10	6
Bradford, Yorkshire, by Mr. J. Petty	11	3	0
Bratton, by J. Whitaker, Esq.	8	11	0
Brighton, by Mr. Burtnall	4	0	0
Burlington, by Rev. Dr. Evans	0	17	6
Carrickfergus, by Mr. Weatherup	1	17	10
Chard, by Rev. E. Edwards	2	10	0
Chesham, by Rev. W. Payne	2	12	0
Coleraine, by Rev. W. S. Eccles	5	17	6
Curragh, by Rev. S. Willett	1	18	0
Diss, by Rev. J. P. Lewis	3	4	8
Driffield, by Rev. W. C. Upton	1	10	0
Dublin, by Miss Curtis	15	16	0
Great Brikhill, by Mr. J. Deverell	2	6	3
Hackleton, by Mr. G. Cave	1	10	0
Haddenham, Bucks, by Rev. P. Tyler	1	0	0
High Wycombe—Mr. G. Thompson	0	10	0
Hull, by Rev. W. C. Upton	5	19	6
Huntingdon—M. Foster, Esq.	2	2	0
Kettering, by Mr. S. Wallis	3	10	0
Leicester, by R. Harris, Esq.	15	5	6
Leighton Buzzard, by Mr. Sell	3	14	6
Letterkenny, by Rev. W. S. Eccles	3	4	6
Little Houghton, by Miss York	0	10	0
Liverpool, by John Coward, Esq.	11	11	0
Londonderry, by Rev. W. S. Eccles	3	13	6
Lymington—Mr. W. Mursell	2	10	0
Manchester, by Thomas Bickham, Esq.	15	0	0
Do., by Rev. J. Milligan	21	7	6
Moate, by Rev. T. Berry	7	2	0
Montacute, by Rev. W. Barker	4	0	0
Naunton, collected by Miss Comely	1	2	6
Nenagh, collected by Master William T. Burr	2	18	0
Newtown—Mr. R. Morgan	1	0	0
Newtown-Limmavady, by Rev. W. S. Eccles	1	10	0
Plymouth, by Mr. J. W. Popham	9	8	9
Redruth—E. and A.	1	0	0
Rochdale, by Rev. W. F. Burchell	25	8	0
Rock Mount, by Rev. S. Willett	2	12	0
Scarborough, by Rev. Dr. Evans	4	7	6
Shipley, by Mr. J. Petty	6	1	0
Shrewton, by Rev. C. Light	3	6	0
Southport—R. Craven, Esq., M.D. (two years)	1	1	0
Staplehurst—W. Jull, Esq.	1	0	0
Tring, by Mr. J. Burgess	4	8	0
Truro, by W. H. Bond, Esq.	1	10	0
Tubbermore, by Mr. James Graham	10	10	0
Wincanton, by Rev. J. Hannam	2	12	2
Worcester, by Mr. G. Grove	7	15	3
York, by Rev. Dr. Evans	5	5	0

THE

BAPTIST MAGAZINE.

JUNE, 1859.

PLEA FOR THE PROPOSED MISSION TO CHINA.

BY EDWARD STEANE, D.D.

It was not without considerable hesitation, but under a solemn sense of duty, that I recently submitted, first to our Missionary Committee, and then to the annual meeting of our mission, the proposition that we should take some part, as a denomination, in the evangelisation of China. And now, as a few pages of our magazine have been kindly offered me by the editor for the purpose, I do not feel myself at liberty to refrain from bringing the subject under the attention of our churches.

It is impossible that any Christian mind should be insensible to the vast importance, in a moral point of view, of those extraordinary events by which, in the providence of God, China has been made accessible to the nations, and thrown open, in its entire extent, to the gospel. For the result which those events have brought about, the whole Church of Christ has long been praying, yet, now that it has actually taken place, she seems scarcely prepared for the solemn duty it imposes. On the character of the events themselves I make no observation. I am not concerned on the one hand to censure, nor on the other to justify them, regarded under a political aspect; it is enough for my purpose to accept them as great providential occurrences which, contemplated in the light of Christian duty, carry with them a clear significance. I would not, however, by this silence, be supposed to look upon the iniquitous cupidity of our opium traffic otherwise than as a great crime, and the war, to which we resorted to enforce it, as at once a national calamity and disgrace. But it is the prerogative of God, out of evils which nations inflict one upon another, to bring forth their greater good, and even to make the very sins of men subserve the designs of his mercy to the world.

In the present instance, the issue to which these events have led exhibits unmistakable evidence of his overruling hand, nor less clearly indicates his will. For assuredly we shall not interpret the course

of his providence aright if we do not hear in it a loud voice calling upon us, in common with our fellow-Christians, to address ourselves, in dependance upon Divine help, to the spiritual regeneration of that vast empire. Many of them have so understood it, and are already engaging in the work. I am sure I speak the common sentiment of our entire denomination when I say devoutly, May God graciously prosper them! May our enthroned Redeemer accept their more forward zeal! May the Holy Spirit guide their counsels and succeed their efforts!

But that which, in this instance, constitutes a call to them, is equally a call to us. They understand it thus, and so should we. Other missionary societies are far from wishing to monopolise either the responsibility or the honour of this great enterprise. On the contrary, they invite us to go with them and labour side by side in this new harvest-field. In none of their proceedings, nor in any of the speeches and writings of their advocates which I have read on the subject, have I met with anything that bears the semblance of a narrow-minded or sectarian jealousy. And if I thought that our churches would engage in the work in any other spirit than that of the Apostle of the Gentiles, when he says, "Christ sent me not to baptize, but to preach the gospel," mine should be the last voice and the last pen that should urge them to it. I am not afraid that my words will be misunderstood; for, with perhaps a few exceptions, I believe there is not a body of Christian pastors, nor a sisterhood of Christian churches, to be found, who better understand how to combine firmness of principle with catholicity of spirit, and a conscientious and, therefore, tenacious adherence to denominational peculiarity with the most enlightened and enlarged sympathies at once with the whole Church of God, and with the spiritual wants of the world. I am ready, indeed, to ask how it could be possible to indulge sectarian littleness, or be jealous for denominational pre-eminence, in presence of 850,000,000 of human souls, for whom Christ died, and who are waiting to receive at our hands the knowledge of that life-giving fact. Assuredly, in opening China to missionary effort, Christ rebukes our carnal contentions, and meant to strike our unhallowed party-spirit dumb.

I refrain from enforcing the special pleas which might be urged in favour of attempting the conversion of China to Christianity and even from an enumeration of them. This has been most forcibly done by my honoured friend, Mr. James, in his eloquent and heart-stirring pamphlet, "God's Voice from China to the British Churches," a pamphlet which should be read, and read again, by every Christian, and which, with equal respect and earnestness, I recommend to the members of our churches, and especially to their pastors. Mr. James shows, in addition to the great fact, that China, through its whole extent, may now be traversed by the missionary, and the Word of God be printed and circulated without the slightest legal hindrance, that there exist unusual facilities and subsidiary aids for the propagation of the gospel; as, for example, the unity of the language, the literary taste of the people, and the absence of caste. But if, instead of facilities, there were nothing but what the opponents of Christian missions would represent as insurmountable obstacles, the duty would still be imperative, and we might still enter upon its fulfilment with the confidence of ultimate success. It is not for the Christian soldier to shrink from difficulties, nor to be disheartened by them. Although the Spirit of the Lord should come upon no son of Asaph in any of our congregations, and insire him to foretell the victorious issue of the conflict, we may yet be as certainly assured of it as when Jahaziel was sent with

the message to Jehoshaphat, "Be not afraid nor dismayed by reason of this great multitude; *for the battle is not yours, but God's.*"

We are reminded by some of our friends that Bengal is the proper sphere of the Baptist Mission, and that it is a sphere large enough to absorb all our anxieties and to exhaust all our resources. I shall not controvert this proposition in either of its parts. Bengal is, undoubtedly, the proper sphere, though even at present it is not the only sphere, of our missionary labour. We were the first to occupy it, our missionaries and our converts are, I believe, more numerous there than those of any other society, and our version of the Word of God in its language is the only one which can be used with advantage. These are strong, indeed they are irresistible claims upon us for the continued missionary occupancy of Bengal, and may God graciously avert the day when our churches shall be deaf to them. At present I think there is no indication of the proximity of such an event. On the contrary, in the autumn of last year we raised a special fund for strengthening and increasing our Indian Mission. This we did as a practical acknowledgment that we had not done enough for that great dependency of the British empire, and that, in the terrible events which have recently taken place there, God has been rebuking our nation for its unfaithfulness. Shall we say that it was an unmerited rebuke? Those who look at such events from a Christian point of view, cannot suppose that the ancient and magnificent kingdoms of India had, one after another, been subjected to British rule only for the purpose of augmenting our political greatness, of extending our commerce, and increasing our luxuries and our wealth. And yet what views besides these have, for the most part, been entertained by our Government, our merchants, and the nation at large? We have subverted their dynasties, dethroned their monarchs, annexed their territories, seized their revenues; and, in the meantime, how little have we done for the moral improvement of the myriad masses of the Indian Peninsula; how little, above all, to bring them under the saving power of the gospel! We have sent our troops to conquer them, and our civilians to plunder them, by tens and by hundreds of thousands—and our missionaries we have sent by scores! Who that reflects on these contrasts will be prepared to deny that in the recent disasters we ought to recognise the hand of the Lord stretched out in judgment. For my part, I think it a happy omen for ourselves and for India, that we have been disposed to accept them in this light; and that a generous consecration of property has been made among all classes of British Christians to extend more widely to those restored provinces of our empire the blessings of Christianity. So far would I be, therefore, from counselling our churches to relax their efforts for the Christianising of Bengal, that I would urge them rather to be among the foremost to obey God's startling and impressive call to renew and enlarge them.

But whatever attention we may bestow on India, we must not forget those few simple but majestic words—majestic and overwhelming from their very simplicity—"*The field is the world.*" If we are to refrain from entering upon any other portion of the world until we have evangelised Bengal, and still more the whole of British India, then I fear we shall never be in a condition, certainly not in our time, to yield obedience to the larger call. It was not thus that the Church acted in her earliest and purest age. The little band of primitive evangelists "went *everywhere* preaching the word." They did not restrict themselves to one particular country, but made haste to publish the gospel in all countries. In less time than has elapsed since the commencement of modern missions, the apostles and

their coadjutors had proclaimed thenew doctrine so extensively, as to warrant him in the use of language which cannot seriously be read without astonishment, and which, though it should be deemed hyperbolical, must yet be admitted to be substantially true, as when he says to the Colossians, that the word of the truth of the gospel which had come to them had "come *into all the world*." Their immediate successors acted upon the same principle, so that in no long time after their decease, as we find from the first Christian apologists, there was no nation which had not been visited by them, and no language in which the "good news" had not been heard. "There is no race of men (says Justin Martyr), either barbarian or Grecian . . . by whatever name they are called, . . . among whom supplications and thanksgivings to the Father and Maker of all are not offered in the name of the crucified Jesus." Not on apostolic precedent, therefore, shall we be acting, but signally departing from it, if we determine thoroughly to evangelise one country before we carry the gospel to another.

Nor shall we be following the example, or conforming ourselves to the sentiments, of the founders of our own mission. When they had established themselves at Serampore, they immediately began to send some of their number into the remoter provinces of India, and the nations beyond. The Burmese Mission, more marvellously blessed of God than, perhaps, almost any beside, was commenced by them, not to speak of others in the islands of the Indian Seas. Besides which, what may seem still more to the point, they contemplated this very mission to China, and made preparation for it. As if they had not enough already upon their hands in translating the Scriptures into the languages of India, Dr. Marshman undertook, and was, I believe, the first to complete, a translation of the entire word of God into Chinese. They were men of large minds, and their schemes were as comprehensive as their zeal was ardent. They never forgot, let us never forget, Carey's memorable aphoristic dictum, "Expect great things, and attempt great things." We have been in danger of forgetting it, even in its author's lifetime. In reply to a letter, in which the committee of that day proposed to abandon the then existing mission in Java, on the ground of inadequate resources, "Dr. Carey (says his last eloquent biographer), with whom the extension of the mission was a passion, and the extinction of a station like the amputation of a limb, wrote immediately to Dr. Ryland, that he began to tremble for the mission in the East." "I entreat," he said, "I implore our dear brethren in England not to think of the petty plan of lessening the number of stations, so as to bring their support within the bounds of their present income, but to lend all their attention and their exertions to the great object of increasing their finances to meet the pressing demands that Providence makes on them. If your objects are large, the public will contribute to their support; if you contract them, their liberality will immediately contract itself also."* Some may deem that, in writing thus, Carey allowed his zeal to outrun his discretion; that the language he employs is rather that of confident enthusiasm than of sober judgment; but I venture to affirm, that both his condemnation of the policy against which he protests, and the counsel he gives, are conceived in the spirit of the soundest wisdom, as they are certainly indicative of a bold and energetic faith. Can we not imagine him, even now, ready to say to some of us, adopting the language of the Apostle, "O ye Corinthians, our mouth is

* Marshman, vol. ii., p. 105.

open unto you, our heart is enlarged. Now for a recompense in the same (I speak as unto my children), *be ye also enlarged.*"

In point of fact, while our mission has been stationary, our income has become stationary too; if, indeed, it has not grown less. For the year just closed, it amounted, for all purposes, to £26,573 1*s.* 3*d.*; in the year 1847, it was £28,190 19*s.* 7*d.* It is true that the last year's amount is larger than that of any intervening year; and this may, perhaps, be deemed to refute the statement that we are not making progress. I cannot, however, accept it in that light; and when it is considered at what a ratio the material prosperity and wealth of the nation have, during those years, gone on increasing—in which it is to be assumed we have had our fair proportion—it must, I fear, be admitted as discreditable to us that our missionary income should at the present time be less than it was twelve years ago. How is such a fact to be accounted for? I do not undertake to furnish an answer to the inquiry; but I should wish it to be considered whether the cause may not be found, in part, at least, in this other fact that, contented with our present missionary sphere, we have neglected to act upon the apostolic rule, "to preach the gospel *in the regions beyond.*" My conviction is, that we shall not do less for India because we undertake to do something for China, if only we enter upon the new work in the right spirit, and conduct our efforts in relation to it—as well those at home as those abroad—with zeal and discretion combined.

To commence the Chinese Mission, it has been deemed wise to institute a special fund, and to make a special appeal. Perhaps this may be best; although, I apprehend, it can be intended only as a temporary arrangement. It cannot, of course, be supposed that we are about to form a distinct organisation for the purpose, or that the funds are always to be raised by distinct collections. The meaning must be, that we are to have a special effort made to start the new undertaking; and I confess that I am not among those who object to these special efforts and periodic impulses. On the contrary, I think we need them, and that they perform an important office in the development of Christian character, and in Christ's government of the churches. To oppose and decry them, as some do, seems to me neither philosophical nor in harmony with theological truth, nor with historic facts in God's moral administration of the world. The human mind is not constituted of sheer intellect. We are emotional creatures, quite as much as rational. We have affections and sympathies, as well as an understanding. We require—even sanctified human nature requires—something more than the knowledge of duty to constitute a sufficient motive to its fulfilment. Left to the simple influence of principle, zeal declines and benevolence collapses. And if we extend our reflections into the sphere of theology, what is so impulsive as the wind? And yet the wind is the chosen symbol of the Holy Spirit; a symbol, moreover, the propriety and fitness of which are attested by the whole history of his action on the minds of men, from the day of Pentecost down to the religious awakenings of our own times. The extension of Christianity in the world has not been carried on at one uniform rate of progress; but rather exhibits an alternating series of stagnations and revivals. The Pentecost was a mighty impulse. The Reformation was a mighty impulse. The awakenings under Whitefield and Wesley were mighty impulses. The extraordinary work of God in New England, by Jonathan Edwards and his compeers, was a mighty impulse; not to speak of more modern events of a similar kind. We

must not think to be wiser than God; and if we see that in the moral world, at least, though it may not be so in the physical, he works rather by the law of impulse than by the law of steady and uniform progression, we must not attempt to discredit the application of the same principle to ourselves. Let us, then, obey the new impulse which Divine Providence would give to our missionary zeal, and make a special effort for China.

I am not wishing to engage our churches in some apparently grand but indefinite scheme. Modesty in every sense becomes us. Compared with the pecuniary resources which some other branches of the Christian Church are able to command, our means are limited. There is no wisdom in "stretching ourselves beyond our measure;" but frequently much pride as well as folly. Nor can I forget that it is often the order of God's providence,—oftener, I believe, than otherwise,—to educe great results from small beginnings; witness, among other illustrations and instances, the little back parlour at Kettering, and the £13 2*s.* 6*d.* laid upon the table there. Let us not be actuated by the vain ambition of emulating those who, going before us in this enterprise, have signalised their Christian generosity by the large amounts they have contributed. I honour the princely merchant who, having the ability, has, at the same time, the heart to lay a thousand or five hundred pounds, in one sum, upon the missionary altar; and if we have such merchants in our churches, they will not, I am persuaded, be wanting to the occasion; but the widow's two mites may be a more magnanimous, because a more self-denying, act of generosity than theirs! "According to that a man hath, and not according to that he hath not, it is accepted, *if there be first a willing mind.*" May the willing mind be given to us all! If that shall be graciously imparted, I entertain no misgivings as to the adequacy of the amount that will be contributed. We want money, no doubt; but there are other things necessary to success in this undertaking, more precious than money;—other things, in the absence of which money to any amount would be utterly impotent. If our effort spring from love to Christ, and be attended with a profound sense of dependence upon the Holy Spirit's grace, and with much prayer, we may humbly indulge the hope that it will prosper. Even though we should do no more than send a single missionary, or what is, I suppose, every way preferable, only two, the attempt will be accepted and blessed. Less than this cannot, of course, be proposed, and I am far from saying that this should content us; nor if the mantles of Carey and Fuller have descended upon us, above all, if we have the Spirit of Christ, will it; but it will make a beginning.

Pastors of our churches,—my beloved and honoured brethren, much, under God, depends on you. You occupy stations as of great honour and usefulness, so also of great responsibility. It is scarcely too much to say, that the churches, in relation to their missionary sympathies, will be what you make them. If you are men of large and loving hearts, burning with zeal for Christ—longing, praying, and labouring for nothing less than the subjugation of the whole world to his mediatorial kingdom—they will catch the infection of your spirit, and our missionary coffers will then be abundantly replenished; for the churches will never suffer your appeals to be made to them in vain. But if, instead of stimulating them, you yourselves need to be stimulated,—if, instead of taking the lead in this and every similar effort, you are hard to be moved and slow to act,—your indifference will spread a chilling blight

around you; and it will be well if, after having discountenanced and repressed their zeal in the service of Christ abroad, you do not see them grow utterly unconcerned about it at home. But you will not act thus. The unanimity with which so many of you sustained the proposition for the Mission to China is the pledge that you will promote it and plead for it in your individual spheres, and, above all, commend it to the prayers and lay it upon the hearts of your flocks. Let us act in concert, in the spirit of mutual respect and love, and our gracious and Divine Master will condescend to accept our humble services, direct our counsels, and make the feeblest of his instruments subserve the greatest designs of his mercy to our apostate world.

ROMANISM ILLUSTRATED BY THE LIVES OF THE SAINTS.

THE hagiologies of the Romish Church form a class of literature with which our readers have, probably, but a very slender acquaintance. Yet nothing else can so well illustrate the true nature of that system. There is no surer test of what a man is than by considering what he worships. Ages ago it was said of the gods of the heathen, "They that make them are like unto them; so is every one that trusteth in them." The process of assimilation between the deity and the worshipper is twofold. *First*,—"They that make them," make them in their own image and likeness. The qualities most admired or most highly prized are deified, and man has simply worshipped the reflection of himself. Just as in the Spectre of the Brocken the traveller sees in the clouds a gigantic image which fills him at first with terror, but which, if he will calmly watch it, he finds to be nothing but a colossal representation of his own figure, so heathen nations have trembled at and worshipped what we can now see to have been only an apotheosis of themselves. The great Roman orator touched this truth, when he remarked that the gods of the Thracians were blue-eyed and tawny, those of Greece fair, those of Egypt dark. The character of the people determines the character of the gods. To this add, *secondly*: the features of character thus deified become yet more markedly reproduced in the worshipper. Love of wine found its expression in the deification of Bacchus. The worship of Bacchus, in its turn, tended to promote drunkenness. The thieves of Greece and the Thugs of India had their deities, to whom they first imputed a character like their own, and then sheltered themselves behind the example thus set them by their gods. From both these causes it holds true that we have no better test of what a people are, then that afforded by their mythology. In precisely the same way we may with certainty arrive at a knowledge of what the Papacy really is, by studying the history and character of its saints. We see in them an illustration of the qualities which Romanists most admire, and what are the examples its votaries are taught to imitate.

It would have been easy, from the Lives of the Saints before us, to adduce cases which would shock every feeling of decency and reverence. The hagiologies prepared for Austrian boors and Irish peasants differ in almost every conceivable respect from those published for the use of Englishmen. The examples of canonised saints held up to the admiration and imitation of Englishmen of the fourteenth century are utterly dissimilar to those offered us in the nineteenth. Proteus himself was not more versatile and changeable than the Romish Church,

which can transform itself into innumerable shapes to win its tortuous way, and yet with incredible audacity boasts of its immutability, and professes to be the same in all ages and all lands. Our object, however, is not to show what Rome has taught in other ages, or what she now teaches in other countries, but what are the examples of saintliness and sanctity which she now commends to the imitation of our countrymen. For this purpose we take Alban Butler's "Lives of the Saints"—a work, as we need hardly inform our readers, of the highest repute in the Papal Church, in which the grossest absurdities of the legends of the saints have been purged away, and where we have naratives adapted as far as possible to the tastes and feeling of Protestant England. Our edition is one published in twelve volumes, for the Catholic Book Society, "*By Lawful Authority*," in 1844. We confine ourselves to a single volume, that which contains the lives of the Fathers, Martyrs, and Saints, to whose memory days have been consecrated during the present month of June. They number not fewer than 146, being at the rate of nearly five saints per day. Many of them are simply known by name. What they did, when and where they lived, or why they were canonised—

> "Oh, that is the mystery
> Of this wonderful history,
> And I wish that I could tell."

Who were SS. Babolen, Moloc, Molingus, Petroc, Breaca, or Damhinade? In what their saintly deeds consisted, or whence they drew their supererogatory fund of merit, would puzzle the Bollandists to discover. We must be content to relegate such questions to the same limbo of unexplained mysteries with Junius, or the man with the iron mask.

Others, whose names and deeds are here recorded, seem to have lived lives of ordinary virtue and piety, with nothing to distinguish them from the common run of good men, whether Protestant or Catholic. Luther seems to have had these in view when, after condemning in strong terms the ordinary run of legends, he adds, "I hold in high esteem those saints whose lives were not marked by any particular circumstances, but who, in fact, lived like other people, without seeking to make themselves noted." These we pass over as affording nothing characteristic of Romanism, and proceed at once to that which is special and peculiar to the Papacy.

It is impossible to read the narratives here given without perceiving how utterly unreal and unnatural, how purely arbitrary and fictitious, is the morality of Romanism. Of St. Dorotheus, to whom June 5th is dedicated, we read that he used to employ himself during the heat of the day, and even in the most scorching sun, in picking up and carrying large stones, and in building cells for other hermits. At night he made cords and baskets; earning six ounces of bread per day, which, with a handful of herbs, formed his whole sustenance. What special holiness is to be derived from thus inverting the order of nature, and doing the hardest and heaviest work at the time least fitted for it, we are at a loss to imagine. Of St. Norbert again, whose feast is celebrated the next day, we are told as a mark of his great sanctity, that he presented himself for ordination in a lambskin cassock bound with a cord; that on his mission journeys he would walk barefoot in the snow; and that, save on Sunday, he never tasted food till evening. St. Margaret, whose festival is on the 10th June, used daily to wash the feet of certain poor persons, and, with her husband, to serve 300 poor on her knees at Lent and Advent. It is recorded in honour of Saint Aloysius (June 24th), that he used to thrust a board secretly into his bed to rest on at night; and that, being ordered to take a very bitter and

nauseous medicine, he sipped it slowly, and drop by drop, that he might have the larger and fuller taste of what was mortifying. Of John the Baptist, whose feast is kept on the same day, we read that, in order still further to mortify the flesh, he did not cook his locusts as other inhabitants of the district did, "but ate them raw"! To ascribe to the stern rugged Baptist this mere foppery and affectation of asceticism is almost ludicrous. To bear hardships bravely, and without repining, when encountered in the path of duty, or when imposed by the providence of God, is a noble thing; but to seek them for their own sake, and to imagine that there is any intrinsic merit in them, is to violate all the principles of ethics and of theology.

Sometimes the self-inflicted privations are of a kind that merit no other name than that of filthiness. Of these we cannot fitly speak here. Constantly do we read of saints who, like Basil the Great (June 14th), abjured cleanliness as though it were a sinful indulgence, and clung to dirt as if it were meritorious. "He had never more than one tunic, and never made use of the bath, which, before the use of linen and in hot climates, was a very rare and extraordinary self-denial." One would be anxious to keep to the windward of these unsavoury saints, who seem to reverse John Wesley's motto, and to teach by example at least, that "dirtiness is next to godliness." The Evangelist John tells us, in the Apocalypse, that "fine linen, *clean and white*, is the righteousness of saints." The hagiologists of the Papal Church would substitute for this, "coarse sackcloth, foul and fœtid." If any of our readers care to pursue this subject further, they will find some extraordinary and most sickening revelations in *Vie de Marie Angélique, ou L'Amour de Dieu seul. Par Boudon, Paris*, 1825; or in the review of it, and the other volumes of the Bibliothèque Chrétienne, in the *Quarterly* for Oct., 1827. We had no conception of the unutterable and loathsome nastiness to which a monkish imagination can sink, till reading these abominations.*

One very striking feature of these narratives is the exaggeration of special virtues they present. No one can hesitate as to the duty of shunning temptation; but is it not a caricature of this admitted duty, when we read that St. Aloysius "never looked at any woman, kept his eyes strictly guarded, and generally cast down; would never stay with his mother alone in her chamber; and if she sent a message to him by some lady in her company, he received it and gave his answer in a few words, with his eyes shut, and his chamber door only half open. It was owing to his virginal modesty, that he did not know by their faces many ladies among his own relations, with whom he had often conversed." And of St. Juliana Falconieri we read, that "such was her angelical modesty, that she never durst lift up her eyes to look any man in the face; and so great was her horror of sin, that the very mention of it made her almost fall into a swoon." The same remark applies to the exaggerated and fantastical humility of St. Anthony of Padua (June 13th), who hid his transcendent learning and eloquence in a convent scullery; and who, being called upon to speak a word of exhortation, alleged that he could not, because his only ability was to wash dishes and sweep the house. The scriptural exhortation, "Not to think of ourselves more highly than we ought to think, but to think soberly," is something very different to what is said of St. John Francis Regis,—that "he breathed only abjection, and placed all his satisfaction in being despised." A

* Even in the carefully expurgated memoirs of Alban Butler we find it recorded of St. Juliana Falconeiri (June 19th) that she used to "suck the most nauseous ulcers of scorbutic patients and lepers." We can assure our readers that is nothing to the details given in the volumes referred to above.

sentiment unsurpassed by anything in the Tartuffe of Molière. We can hardly speak too highly in praise of a cheerful submission to calamities endured in the path of duty. But the following incident in the life of St. Aloysius is only a parody of the Christian grace of "enduring grief, suffering wrongfully." "It happened that the Master of the Novices, thinking his perpetual application to prayer and study prejudicial to his health, ordered him to spend, in conversing with others after dinner, not only the hour allotted for all, but also the half-hour longer which is allowed to those who dine at the second table. The Father Minister, not knowing this order, punished him for it, and obliged him publicly to confess his fault, which he underwent without offering any excuse. The Minister, learning afterwards how the matter was, admired very much his silence, but, for his greater merit, enjoined him another penalty for not telling him the order of the Master." It would be easy to multiply, almost without limit, illustrations of this fantastic and unnatural morality, which substitutes tinsel for gold, artifice for nature, theatrical exaggeration for calm, sober reality."

But it is argued in defence of these pinchbeck imitations of Christian saintliness that they have received, and do still receive, the sanction of miracles; that "the signs and wonders and mighty works," by which God gave witness to the apostles of our Lord, still attest the Divine mission of the Romish saints. A very little attention will, however, suffice to show the essential and fundamental difference between the miracles of Scripture and those of the Papal hagiologies. The miracles of our Lord and his apostles have always a profound ethical and spiritual significance. They were not wrought to set a crowd gaping in idle wonder. They contain a deep and beautiful meaning. They are always in perfect keeping and harmony with the occasion. There is, too, a wonderful economy—we had almost said parsimony—of miraculous manifestation; the laws of nature being only suspended or turned aside on adequate occasions. In all these respects they are in striking contrast with the miracles of the Romish saints, which have all the showy, flashy air of mere stage-tricks, worked for no other purpose than to astonish and surprise,—without meaning and without result. In confirmation of this we will go no further than the volume from which all our previous quotations have been taken—Alban Butler's "Lives of the Saints," for June. If we were to extend our range of illustration to the great mass of miraculous legends handed down by "Catholic Tradition," we could compile a list more grotesque and amusing than the tricks of a Christmas pantomime; as, for instance, the Irish saint, who, being beheaded, swam across the Channel with his head in his mouth; or St. Denis, who, beheaded at Montmartre, walked with it under his arm to where the Cathedral Church now stands; or Marie Angélique, who, turned topsyturvy by demons who sought to shock her modesty, baffled their malice by causing her clothes to assume the rigidity of the drapery of a marble statue, and this continued as long as they held her standing on her head, "which was beheld by many respectable persons;" or, St. Patrick, who

> "——— came to the Emerald Isle,
> On a lump of a paving-stone mounted."

This last incident is indeed equalled, if not surpassed, by one recorded in the volume to which we restrict ourselves, concerning Saint Quirinus, to whom June 4th is dedicated. The chains had miraculously dropped from his hands and feet, as he blessed some food which had been brought him. The judge then

"Sentenced him to be thrown into the river with a millstone at his neck, and this order

was obeyed. But, to the great astonishment of the spectators, the saint, instead of sinking to the bottom, continued a long time above water, with the millstone at his neck, exhorting the Christians to continue stedfast in the faith. But, perceiving that he sank not at all, he began to fear lest he should lose the crown of martyrdom. He thereupon addressed himself to Christ in these words. . . . . He soon after sank to the bottom. Upon whose death the Acts of the Martyrs make this reflection: 'that he with difficulty obtained by his prayers to be drowned.'

The town of St. Alban's was the scene, if we may believe Mr. Butler, of a miracle equally great with that of Quirinus, and, like it, wrought to indulge the impatience of the saint for martyrdom. We read that on St. Alban's-day, June 22nd, he was led forth to execution.

"An exceeding great multitude of people went out to behold his execution, and the judge remained almost alone in the city, without attendance. In the road was a river, the Cole, which, being pent up by a wall and sand, was exceeding rapid. So numerous was the crowd, that the martyr could scarce have passed the bridge that evening, had he waited for them to go over. Therefore, being impatient to arrive at his crown, he went to the bank, and, lifting up his eyes to heaven, made a short prayer. Upon this the stream was miraculously divided, and the river dried up in that part, so as to afford a passage to the martyr and a thousand persons. The executioner was converted at the sight of this miracle, and throwing away his naked sword, he fell at the feet of the saint, begging to die with him, or rather in his place. The sudden conversion of the headsman occasioned a delay in the execution. In the meantime, the holy confessor went up the hill with the crowd, and there falling on his knees, at his prayers a fountain sprang up, with the water whereof he quenched his thirst. A new executioner being found, he struck off the head of the martyr, but miraculously lost his eyes, which fell to the ground at the same time"!

A miracle as wonderful as the foregoing, worked with even less occasion, is recorded of St. Anthony of Padua (June 13th); that once, preaching in the fields, the crowd began to disperse before a rising storm. "The saint, however, encouraged the people to remain, and by his prayers obtained that the audience, as if they had been covered by an invisible canopy, felt nothing of the dreadful shower of rain and hail, whilst the adjoining fields and highways were covered with the deluge." The following, recorded of St. Juliana Falconieri, reads like some conjuring trick, at which we might smile, but for its strange profanity. She was most desirous of "uniting her soul with her Divine Spouse in the sacrament of the altar, which she was not able to receive by reason that her stomach, by continual vomiting, could not retain any food. The sacred Host, however, was brought into her cell, and there suddenly disappeared out of the hands of the priest. After her death the figure of the Host was found imprinted on her left side, by which prodigy it was judged that Christ had miraculously satisfied her desire."

The audacious and impious reproduction of Scripture miracles in the legends of the saints has often been commented upon. Bartholomew of Pisa traces forty "conformities" between the life, sufferings, and miracles of our Lord, and those of St. Francis. He says, with incredible impiety, that "by his wounds St. Francis was so like Christ, that the Virgin would scarcely be able to distinguish him from her divine Son, if she were capable of error." He represents the miracles of Christ as being far inferior to those of St. Francis: Christ was transfigured but once, St. Francis twenty times; Christ changed water into wine once, St. Francis three times, &c. Alban Butler's "Lives of the Saints," prepared "under Lawful Authority," for the latitude of England, of course, omits most of these impieties which would shock and revolt the Christian and Protestant feeling of our country. Thus, the miraculous multiplication of food by our Lord is imitated thirteen times, and of wine sixteen times, in the histories of different saints; yet the great majority of these cases, which are fully recorded in Continental books of devotion, are omitted in those prepared for England. But, even here some of these offensive parodies of Scripture have been allowed to remain, as in the history of St. John Francis Regis (June 16th), who is said to have miraculously

multiplied food three several times, and concerning whose tomb twenty-two bishops and archbishops wrote to Pope Clement XI. :—"We are witnesses that, before the tomb of St. John Francis Regis, the blind see, the lame walk, the dumb speak, the deaf hear, and the fame of these things is spread over all lands."

An explanation of some of these miracles of healing is suggested by a very naïve remark respecting St. Meen, a saint of South Wales, whose festival is June 21st. "His tomb is frequented by crowds, and many wonderful cures are there wrought, especially of the itch and scab, and other like cutaneous distempers, *to which a mineral well, which bears the name of this saint, and in which the patients bathe, seems to contribute.*" A suggestion which appears not a little probable.

In view of these absurd and lying fables, we say with Luther, "We have no good legends of the saints, pure and true. Those we have are stuffed so full of lies, that, without heavy labour, they cannot be corrected. Such monstrosities did we believe in Popedom, but then we understood them not. Give God thanks that ye are freed and delivered from them, and from still more ungodly things."

REVISED VERSION OF THE BOOK OF JOB.

PUBLISHED BY THE AMERICAN BIBLE UNION.

CHAPS. XXXVIII.—XLII.*

CHAP. XXXVIII.

1 THEN Jehovah answered Job out of the storm; and he said:

2 Who is this that darkens counsel,
by words without knowledge?
3 Gird up now thy loins like a man;
and I will demand of thee, and inform thou me.

4 Where wast thou, when I founded the earth?
declare, if thou hast understanding.
5 Who fixed its measures, that thou shouldst know?
or who stretched the line upon it?
6 Whereon were its foundations sunken?
or who laid its corner-stone;
7 when the morning stars sang together,
and all the sons of God shouted for joy?
8 And he shut up the sea with doors,
when it burst forth, came out from the womb.
9 When I made the cloud its garment,
and the thick cloud its swathing band;
10 and appointed it my bound,
and set bars and doors;
11 and said: Thus far shalt thou come, and no farther,
and here shall thy proud waves be stayed!

12 Hast thou, since thy days, commanded the morning,
made the dayspring to know its place;
13 that it might take hold on the margins of the earth,
and the wicked be shaken out of it?
14 It is changed like the signet-clay;†
and they stand forth as in gay apparel.
15 And from the wicked is their light withheld;
and the uplifted arm is broken.

16 Hast thou come to the springs of the sea,
and walked in the recesses of the deep?
17 Have the gates of death been opened to thee;
and the gates of death-shade dost thou behold?
18 Hast thou surveyed even to the breadths of earth,
declare, if thou knowest it all.

19 What is the way to where light dwells;
and darkness, where is its abode?
20 That thou shouldest bring it to its bounds,
and that thou shouldest know the paths to its house!
21 Thou knowest; for then wast thou born,
and the number of thy years is great!

* See "Review," page 295, in our last number.

† *It is changed like the signet clay*: its dark and apparently formless surface is changed to a world of varied beauty and magnificence; just as the shapeless clay takes the beautiful device from the seal.

22 Hast thou come to the treasuries of snow,
and the treasuries of hail dost thou behold;
23 which I have reserved for the time of distress,
for the day of conflict and war?

24 What is the way to where light is dispensed,
and the east-wind spreads over the earth?
25 Who divided channels for the rain,
and a track for the thunders' flash;
26 to cause rain on a land without men,
a wilderness wherein is no man;
27 to satisfy the wilds and wastes,
and cause the springing grass to grow?

28 Is there a father to the rain?
or who has begotten the drops of dew?
29 Out of whose womb came forth the ice?
and the hoar-frost of heaven, who has begotten it?
30 As in stone are the waters hidden,
and the face of the deep cleaves fast together.

31 Dost thou bind the soft influences of the Pleiads,*
or loose the bands of Orion?
32 Dost thou lead forth the Signs in their season?
and the Bear with her young, dost thou guide them?†
33 Knowest thou the ordinances of the heavens;
or dost thou establish their dominion over earth?

34 Dost thou lift thy voice to the clouds,
and a flood of waters shall cover thee?
35 Dost thou send forth lightnings, and they go;
and say to thee: Here are we!
36 Who put wisdom in the reins,
or who gave to the spirit understanding?
37 Who numbers the clouds by wisdom,
and who inclines the bottles of the heavens;
38 when dust is poured into a molten mass,
and clods cleave fast together.

39 Dost thou hunt the prey for the lioness,
and the craving of the young lions dost thou fill;
40 when they crouch down in the dens,
lie in ambush in the covert?
41 Who provides for the raven its prey,
when its young ones cry unto God,
wander without food?

CHAP. XXXIX.

1 Dost thou know the time the wild rock-goats bear,
observe when the hinds are in labour?
2 Dost thou number the months they fulfil,‡
and know the time of their bringing forth?
3 They bow themselves, they bring forth their young,
they cast away their pains.
4 Their young mature, grow up in the field,
go forth, and return not to them.§

5 Who sent out the wild ass free,‖
and who loosed the wanderer's bands;
6 whose house I made the desert,

* The traditionary association of changes in the seasons with the rising and setting of certain stars, or groups of them, originated of necessity in very remote antiquity. At that period the bright cluster of the Pleiads, appearing before the sun in the east, announced his approach to the vernal point, a joyful presage of the coming spring; while Orion, in winter the most conspicuous object in the evening skies, was then invisible. His bands, for the time, were loosed. There is, therefore, a perfect consistency in the form of expression, considered as the traditionary one, derived from the earliest observation of these two signs in their relation to the change from winter to spring. When, by the gradual change in the sun's position, this relation was obscured to the common eye, it was still marked by the learned observer, and thus the tradition was perpetuated. That this language refers to the great change in the seasons (from winter to spring) indicated by these signs, has long been held by interpreters. Job is asked, in perfect harmony with the spirit of the passage and with the dignity of the Speaker, whether he can claim to be the author of this great and beneficent change in Nature, on which the well-being of all depends!

† The *circuit of the year* is meant; as marked (first member) by the succession of the celestial Signs (*led forth each in its season*), and (second member) by the varying position of the great northern constellation, in its annual circuit of the Pole. These would soon become a necessary measure of time; the latter marking also, as on a dial, the progress of the night.

‡ *Dost thou number*, not *canst thou number*, which would be no difficult matter. The idea is: dost thou determine these times, in the established and unvarying order of Nature; and are these things under thy supervision and control?

§ Remote as they are from human aid, and abandoned as they seem, the care of the All-Seeing suffices for them.—*Cast away their pains;* viz., by the birth of their young, which brings them relief. This purpose of Nature is accomplished in them, no less surely than in animals housed and watched with tenderness and care. Less happily others: *they cast forth their pains*, by metonomy for their young produced with pain.—*Return not:* i. e., are soon dismissed from them, and need no further care.

‖ Here the same general truth is illustrated, by the difference of disposition in animals of the same outward structure and capacities, but differing widely in their internal dispositions and consequent habits. The wild-ass, for example, is outwardly as well adapted for man's use as the domestic animal. So is the wild-ox; and yet no power or art of man can make him serviceable. Whence and how is it then, that animals apparently the same and

and the barren waste his abodes?
7 He mocks at the clamour of the city;
the driver's shouts he hears not.
8 The range of the mountains is his pasture,
and he searches after every green thing.

9 Will the wild-ox be willing to serve thee,
or abide at thy crib?*
10 Wilt thou bind the wild-ox with his cord in the furrow,
or will he harrow the valleys after thee?
11 Wilt thou trust him because his strength is great,
and commit to him thy labours?
12 Wilt thou believe him, that he will bring home thy seed,
and gather into thy threshing-floor?

13 The wing of the ostrich waves exulting;†
with pious pinion and plumage?
14 Nay, she abandons her eggs to the earth,
and warms them in the dust;
15 and forgets that the foot may crush them,
and the beast of the field trample them.
16 She is hard towards her young, as not her own;
in vain her pains, without fear!
17 For God has made her forgetful of wisdom,
and given her no share in understanding.
18 When she lashes herself on high,‡
she mocks at the horse and his rider.

19 Dost thou give strength to the horse?
dost thou clothe his neck with terror?
20 Dost thou make him bound like the locust?
his proud snorting is terrible!
21 They paw in the valley and exult in strength;
he goes forth to meet the weapon.
22 He mocks at fear, and is not dismayed;
and turns not back for the sword.
23 The quiver rattles against him,
the flaming spear and the dart.
24 With trembling and rage he swallows the ground;
he believes not that it is the trumpet's voice!
25 With every trumpet he says: Aha!
and scents from afar the battle,
the thunder of the captains and the shouting.

26 By thy understanding does the hawk mount upward,
spread his wings toward the south?
27 Or soars the eagle at thy command,
and builds his nest on high?
28 The rock he inhabits; and abides
on the tooth of the rock and the stronghold.
29 From thence he searches out food;
his eyes behold afar off.
30 His young ones suck up blood;
and where the slain are, there is he.

CHAP. XL.

1 AND Jehovah answered Job, and said:
2 Will the reprover contend with the Almighty?
he that censures God let him answer it.

3 And Job answered Jehovah, and said:
4 Behold, I am vile; what shall I answer thee?
I lay my hand upon my mouth!
5 I have spoken once, and will not answer;
and twice, but I will not again.

6 Then Jehovah answered Job out of the storm; and he said:
7 Gird up now thy loins like a man;
I will demand of thee, and inform thou me.
8 Wilt thou even annul my right?
wilt thou condemn me, that thou mayest be righteous?

fitted for the same uses, are yet so unlike, that while one patiently submits to every task imposed by man, the other baffles all his attempts to subdue it to his service?

* It is evident that the animal here spoken of belonged to a class employed in the labours of husbandry; that it was fitted for draught by its bodily structure and great strength, but, from its intractable disposition, could never be subdued to it by man. On the supposition that it belonged to any other class of animals, the questions would be irrelevant. (See above, on 5—18.) That this animal was of the bovine class is to be inferred also from other connections in which the name occurs. "The buffalo has performed for man, from the earliest historic times, the precise things which the Scriptures tell us the Reem would not. 'Will the unicorn be willing to serve thee, or abide by thy crib?' The buffalo does both as readily as the ox, the horse, or the elephant. 'Canst thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee?' The buffalo may be seen yoked to the plough and harrow in India, as customarily as the ox was in Judæa. In the Tenasserim provinces, nearly every acre of paddy land is exclusively ploughed and harrowed by buffaloes. 'Wilt thou believe him, that he will bring home thy seed, or gather it into thy barn?' The buffalo brings all the sheaves from the field on sleds to the threshing-floor, where he treads out the corn; after which the grain is put into carts, which the buffalo draws to the barn. The buffalo, though a fiercer animal usually to strangers than the common ox, is perfectly docile with its owner, readily obeying a woman or child that attends it."

† Another striking instance of this truth is seen in the peculiar instincts and powers of one of the most remarkable of the feathered tribes. —*Pious*, i. e., tender and affectionate towards its young; *with pious pinion and plumage*, as is that of the stork (*pia avis*), to which חֲסִידָה (its usual name) alludes.

‡ *On high*, i. e., to its full height.—*Lashes*, viz., by the beating of its powerful wings, which assist its flight, though not sufficient to raise it from the ground.

9 Or hast thou an arm like God;
and canst thou thunder with a voice like him?
10 Deck thyself now with grandeur and majesty,
and array thyself in splendour and beauty.
11 Send out the floods of thy wrath;
and behold all that is high, and abase it.
12 Behold all that is high, and bring it low;
and tread down the wicked in their place.
13 Hide them in the dust together;
bind up their faces in darkness.
14 Then I too will praise thee,
that thy right hand can save thee!

15 Behold now the river-ox, which I have made with thee;*
he eateth grass like the herd.
16 Behold now his strength in his loins,
and his force in the sinews of his belly.
17 He bends his tail like a cedar;
the sinews of his thighs are knit together.
18 His bones are pipes of brass;†
his bones are as bars of iron.
19 He is the chief of the ways of God;
He who made him gives his sword.‡
20 For mountains yield him produce,
and all beasts of the field play there.
21 He lies down beneath the lotuses;
in the covert of reeds, and marshes.
22 Lotuses weave for him his shade;§
willows of the brook surround him.
23 Lo the stream swells, he startles not;
is fearless, though Jordan rush forth to his mouth.
24 Before his eyes do they take him,‖
pierce through the nose with snares.

CHAP. XLI.

1 WILT thou draw out the crocodile with a hook,
and press down his tongue with a cord?
2 Wilt thou put a rush-cord in his nose,
and bore through his jaw with a hook?
3 Will he make many supplications to thee,
or will he speaks soft things to thee?
4 Will he make a covenant with thee?
wilt thou take him for a servant for ever?
5 Wilt thou play with him as with a bird,
and bind him for thy maidens?
6 Will partners dig a pit for him,
divide him among the merchants?
7 Wilt thou fill his skin with darts,
and his head with fish-spears?
8 Lay thy hand upon him!
of battle thou shalt think no more.

9 Lo, his hope is belied;
is he cast down even at the sight of him?
10 None so fierce that he will rouse him up!
then who is he that will stand before me?
11 Who has first given me, that I should repay?
under the whole heavens, it is mine!

12 I will not pass his limbs in silence,
and bruited strength, and beauty of his equipment.
13 Who has uncovered the face of his garment?
his double jaws, who enters in?
14 The doors of his face who has opened?
the circuits of his teeth are terrible.
15 The strong shields are a pride;
shut with a close seal.
16 They join one upon another,
and no breath can come between them.
17 Each is attached to its fellow,
they hold fast together, and cannot be sundered.
18 With his sneezings shines a light;¶
and his eyes are like the eyelids of the morning.
19 From his mouth go flames,**

* *River-ox*, the appropriate name of the animal, and, in the opinion of the best scholars, the literal meaning of the original word. That the animal was what we call the *hippopotamus* admits of no reasonable doubt. It is described as amphibious (comp. vv. 15, and 20-22, with 23, 24), and is introduced in this last discourse (after the land animals and birds had been spoken of in the previous ones), in connection with the crocodile, the other aquatic monster of Egypt. All the points in the description harmonise with this view; while there is not one distinctive reference to the structure or habits of any other animal.

† *Are pipes of brass*: the strongest material in the strongest form.

‡ The tusk or corner-tooth is meant, of which he has two. It is more than two feet in length, and hard as flint, striking fire with steel.

§ *The lotus*. Not the *lote-tree*, but the *lotus-plant*, the Egyptian water-lily, whose broad floating leaves form a dense net-work, the stalks and flowers projecting above. This characteristic is beautifully illustrated on ancient Egyptian monuments, where the animal is often represented among the tall reeds and lotuses.

‖ Referring, apparently, to the natural sluggishness and inoffensive disposition of the animal, which made it an easy prey, notwithstanding its prodigious powers of annoyance and defence. It feeds on vegetables only, and has no natural and instinctive impulse to harm other animals, or to shun them. Such is the description of it here; and such it seems to be in retired and unfrequented regions, where it lives unmolested by man.

¶ *Sneezings* is the literal meaning of the word, but with a special application here. The animal, as it lies basking in the sun, is accustomed to inflate itself, and then force the heated air and steam through the nostrils, as from a bellows.

** The following verses describe the animal as he emerges from the water, violently emitting the long-repressed and heated breath. The thick vapour, glistening in the sun,

and sparks of fire escape.
20 From his nostrils goes forth smoke,
like a kettle with kindled reeds.
21 His breath enkindles coals,
and flame goes forth from his mouth.
22 In his neck abideth strength,
and terror dances before him.
23 The flakes of his flesh cleave fast;
firm upon him, it is not shaken.
24 His heart is firm as stone;
yea, firm as the nether mill-stone.
25 At his rising up the mighty are afraid;
they lose themselves for terror.
26 If one assail him with the sword, it shall not hold;
the spear, the dart, and the mail.
27 Iron he accounts as straw;
brass as rotten wood.
28 The arrow cannot make him flee;
to him, sling-stones are turned to chaff.
29 Clubs are accounted as stubble;
and he laughs at the shaking of the spear.
30 Shard-points are under him;*
he spreads a threshing-sledge over the mire.
31 He causes the deep to boil like the pot;
he makes the sea like a pot of ointment.
32 Behind him he makes a glistening path;
one would think the deep hoar with age.
33 On earth there is none that rules him;
he is made without fear.
34 He looks on all that is high;
he, the king over all the sons of pride.

CHAP. XLII.

1 THEN Job answered Jehovah, and said:
2 I know that thou canst do all things;
and from thee no purpose can be withheld.
3 Who is this that obscures counsel without knowledge?†
I have therefore uttered what I understand not;
things too hard for me, which I know not.
4 Hear now, and I will speak:
I will demand of thee, and inform thou me.
5 I have heard of thee by the hearing of the ear;‡
but now my eye seeth thee.
6 Therefore do I abhor it,
and repent in dust and ashes.

7 Now after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite: My anger is kindled against thee, and against thy two friends; because ye have not spoken of me what is right, as 8 my servant Job. Now then, take ye seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering for you. And Job my servant will pray for you. But him will I accept, that I visit not the folly upon you; for ye have not spoken of me what is right, as my servant Job.

9 Then went Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, and did as Jehovah had spoken to them; and Jehovah accepted Job.

10 And Jehovah turned the captivity of Job, when he prayed for his friends. And Jehovah increased all that Job had, two-11 fold. And there came to him all his brethren and all his sisters, and all who before had known him; and they ate bread with him in his house, and mourned with him, and comforted him for all the evil which Jehovah had brought upon him. And they gave him each a kesita, and each a ring of gold.

12 And Jehovah blessed the end of Job more than his beginning. And he had fourteen thousand sheep and goats, and six thousand camels, and a thousand yoke 13 of oxen, and a thousand she-asses. And he had seven sons and three daughters. 14 And he called the name of the first Jemima, and the name of the second Kezia, and 15 the name of the third Keren-happuch. And there were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.

16 And Job lived, after this, a hundred and forty years; and he saw his sons, and the sons of his sons, four generations. And Job died, old and full of days.

seems like the smoke and flame from burning coals. These strong expressions, it is justly said by Hirzel, are not so much the language of poetical exaggeration, as of actual impressions made upon an eye-witness, which he labours to communicate in fitting words.

* The scales covering the belly are meant. They are not so hard and rough as those on the back; yet they leave traces in the mire, as though a threshing-sledge had been drawn over it.

† *Who is this, &c.;* quoting the words of the Almighty (38 : 2), as justly applicable to himself.—*Therefore, &c.*, as being one who only darkens counsel without knowledge.—Lit. *I have uttered and understand not* (i. e. when I understand not) = *what I do not understand.* The *Imperf.* here (in distinction from the preceding *Perf.*) expresses what is permanent and abiding.

‡ This is also quoted from the words of the Almighty (38 : 3); and expresses, therefore, his own sense of the justice of the implied rebuke. As quoted for this purpose, the words are not irreverent. The sentiment is: Rather let *me* demand of *thee*, and be instructed! No questions are proposed; the expression of this sentiment being all that is intended by the repetition of the words.

ANOTHER SCENE FROM "UNCLE TOM'S CABIN" IN REAL LIFE.*

"JEFFREY, chattel No. 319, marked as a 'prime cotton hand,' aged 23 years was put up. Jeffrey being a likely lad, the competition was high. The first bid was 1,100 dollars, and he was finally sold for 1,310 dollars. Jeffrey was sold alone; he had no incumbrance in the shape of an aged father or mother, who must necessarily be sold with him; nor had he any children, for Jeffrey was not married. But Jeffrey, chattel No. 319, being human in his affections, had dared to cherish a love for Dorcas, chattel No. 278, and Dorcas, not having the fear of her master before her eyes, had given her heart to Jeffrey. Whether what followed was a just retribution on Jeffrey and Dorcas for daring to take such liberties with their master's property as to exchange hearts, or whether it only goes to prove that with black as with white the saying holds, that 'the course of true love never did run smooth,' cannot now be told. Certain it is that these two lovers were not to realize the consummation of their hopes in happy wedlock. Jeffrey and Dorcas had told their loves, had exchanged their simple vows, and were betrothed, each to the other as dear, and each by the other as fondly loved, as though their skins had been of fairer colour. And who shall say that in the sight of Heaven and all holy angels these two humble hearts were not as closely wedded as any two of the prouder race that call them slaves? Be that as it may, Jeffrey was sold. He finds out his new master; and, hat in hand, the big tears standing in his eyes, and his voice trembling with emotion, he stands before that master and tells his simple story, praying that his betrothed may be bought with him. Though his voice trembles, there is no embarrassment in his manner; his fears have killed all the bashfulness that would naturally attend such a recital to a stranger, and before unsympathising witnesses; he feels that he is pleading for the happiness of her he loves, as well as for his own, and his tale is told in a frank and manly way. 'I loves Dorcas, young mas'r, I loves her well an' true; she says she loves me, and I know she does; de good Lord knows I loves her better than I loves any one in de wide world—never can love another woman half so well. Please buy Dorcas, mas'r. We're be good sarvants to you as long as we live. We're be married right soon, young mas'r, and the chillun will be healthy and strong, mas'r, and dey'll be good sarvants too. Please buy Dorcas, young mas'r. We loves each other a heap; do, really, true, mas'r.' Jeffrey then remembers that no loves and hopes of his are to enter into the bargain at all, but in the earnestness of his love he has forgotten to base his plea on other ground till now, when he bethinks him and continues, with his voice not trembling now, save with eagerness to prove how worthy of many dollars is the maiden of his heart:—'Young mas'r, Dorcas prime woman—A 1 woman, sa. Tall gal, sa; long arms, strong, healthy, and can do a heap of work in a day. She is one of de best rice hands on de whole plantation; worth 1,200 dols. easy, mas'r, an' fus'-rate bargain at that.' The man seems touched by Jeffrey's last remarks, and bids him fetch out his 'gal, and let's see what she looks like.' Jeffrey goes into the long room, and presently returns with Dorcas, looking very sad and self-possessed, without a particle of embarrassment at the trying position in which she is placed. She makes the accustomed curtsey, and stands meekly, with her hands clasped across her bosom, waiting the result. The buyer regards with a critical eye, and growls in a low voice that the 'gal has good p'ints.' Then he goes on to a more minute and careful examination of her working abilities. He turns her round, makes her stoop and walk; and then he takes off her turban to look at her head that no wound or disease be concealed by the gay handkerchief; he looks at her teeth, and feels her arms, and at last announces himself pleased with the result of his observations, whereat Jeffrey, who has stood near, trembling with eager hope, is overjoyed, and he smiles for the first time. The buyer then crowns Jeffrey's

* See the account of the great Georgian Slave Auction at page 268 of our last number.

happiness by making a promise that he will buy her if the price isn't run up too high. And the two lovers step aside and congratulate each other on their good fortune. But Dorcas is not to be sold till the next day, and there are twenty-four long hours of feverish expectation.

"Early next morning is Jeffrey alert, and, hat in hand, encouraged to unusual freedom by the greatness of the stake for which he plays, he addresses every buyer, and of all who will listen he begs the boon of a word to be spoken to his new master to encourage him to buy Dorcas. And all the long morning he speaks in his homely way with all who know him that they will intercede to save his sweetheart from being sold away from him for ever. No one has the heart to deny a word of promise and encouragement to the poor fellow, and, joyous with so much kindness, his hopes and spirits gradually rise, until he feels almost certain that the wish of his heart will be accomplished. And Dorcas, too, is smiling, for is not Jeffrey's happiness her own?

"At last comes the trying moment, and Dorcas steps up on the stand. But now a most unexpected feature in the drama is for the first time unmasked; Dorcas is not to be sold alone, but with a family of four others. Full of dismay, Jeffrey looks to his master, who shakes his head, for, although he might be induced to buy Dorcas alone, he has no use for the rest of the family. Jeffrey reads his doom in his master's look, and turns away, the tears streaming down his honest face. So Dorcas is sold, and her toiling life is to be spent in the cotton-fields of South Carolina, while Jeffrey goes to the rice plantation of the Great Swamp. And to-morrow Jeffrey and Dorcas are to say their tearful farewell, and go their separate ways in life to meet no more as mortal beings. But didn't Mr. Pierce Butler give them a silver dollar a-piece? Who shall say there is no magnanimity in slave-owners? In another hour I see Dorcas in the long room, sitting motionless as a statue, with her head covered with a shawl; and I see Jeffrey, who goes to his new master, pulls off his hat, and says, 'I'se very much obliged, mas'r, to you for tryin' to help me. I knows you would have done it if you could—thank you, mas'r—thank you—but—it's—berry—hard'—and here the poor fellow breaks down entirely and walks away, covering his face with his battered hat, and sobbing like a very child. He is soon surrounded by a group of his coloured friends, who, with an instinctive delicacy most unlooked for, stand quiet, and with uncovered heads about him."—*New York Tribune.*

THE PAUPER'S DEATH-BED.

BY MRS. SOUTHEY.

TREAD softly—bow the head,
In reverend silence bow:—
No passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
There's one in that poor shed,
One in that paltry bed,
Greater than thou.

Beneath that begggar's roof,
Lo! death doth keep his state;
Enter—no crowds attend;
Enter—no guards defend
This palace gate.

That pavement, damp and cold,
No smiling courtiers tread:
One silent woman stands,
Lifting with meagre hands
A dying head.

No mingling voices sound;—
An infant wail alone;—
A sob suppress'd—again
That short, deep gasp, and then
The parting groan.

Oh change—oh unknown change,
Burst on the prison bars;
This moment there, so low,
So agonised, and now
Beyond the stars.

Oh change—stupendous change,
There lies the soulless clod;
The sun eternal breaks—
The new immortal wakes—
Wakes with his God.

JOHN BUNYAN.

No. II.

In the year of our Lord 1665, just following the month in which solemn thanksgiving was offered, that in the fifteenth day of the said month, just five years before these realms were "new born and raised from the dead," the capital of England was as a city of the dead. The night wind moaned its solemn dirge through whole rows of tenantless houses, and the leading thoroughfares were overgrown with grass. The few who ventured out of the dismal houses for fresher air than the breath of pestilence, walked in the middle of the streets, and turned aside from every corner for fear of contamination. The dead-cart moved slowly through the streets to the cry of the driver, "Bring out your dead;" and the cries of torture and the ravings of delirium greeted the ear at every step. Mingling sadly and awfully with these heartrending sounds, were heard the merry song and the careless laugh, coming from the dimly lighted tavern, where, in the midst of pain and death, crowds gathered to drown their sense of danger in wild and hollow mirth. London, in that sad time, was a fitting picture of England during the first twelve years of the "glorious restoration." The gaols of England were filled with heroic sufferers, enduring tortures in loathsome dungeons, which have never been fully revealed; while a perjured and corrupt king and court were drowned in licentiousness and debauchery. The king had not been many months on the throne, before the most persecuting laws were put in force. And yet the Act of Uniformity, by which every one was ordered to worship God according to the Church established, was not enacted because the king cared for one creed more than another, still less because he had any love for the Reformed Church. It was the work of a man who loved ease, who could not understand what a conscience was, and whose indolence was charmed with the idea of a comfortable uniformity, which made every one believe in the same creed, and go to the same place of worship. It was the same reason which made him afterwards take off the yoke, when the cry of suffering, and the stern protest which reached the throne from every part of the kingdom, disturbed his sensual enjoyments. It is stated in Picart's Religious Ceremonies, possibly with some exaggeration, that upwards of 8,000 Nonconformists perished during the reign of Charles II. Old men, women, and children were hurried off to horrid dungeons, unfit for brutes; and so crowded were the gaols, that often the wretched prisoners had to take turns in lying down and standing, through the dreary days and nights. Many of the Quakers were torn from their beds in the middle of cold winter nights, and ironed to the vilest felons. The best of the country gentlemen who welcomed the restoration of the Stuarts, and who sent their sons to Paris to preserve them from the contamination of Puritan gravity, grew sick at heart at this state of things. Old Admiral Penn, who at first was grieved at his son William's predilection for Quakerism, who had sent him abroad, and then, when he was still unchanged, thrust him out of doors, sent for him and said, "Son William, I am weary of the world! I would not live over again my days, if I could command them with a wish; for the snares of life are greater than the fears of death;" and wound up with the solemn charge "to let nothing in the world tempt him to wrong his conscience." Thus these terrible doings gave to an easy yet upright cavalier the stern decision of a Puritan. In Scotland, the Solemn League and Covenant, which had once received the

signature of the perjured king, was burned by the hands of the common hangman; and 400 ministers left their livings, rather than submit to the Episcopal yoke. Upon no day in Scottish history were tears more freely shed, than when these faithful men left their quiet homes in the depth of winter, to be replaced by a set of "raw recruits," whom Burnet calls the "dregs and refuse of the northern parts." Tortures the most barbarous were endured by those who offered armed resistance to this spiritual tyranny, until the hangman himself refused to do the bloody work. All these sufferings were borne with the most heroic fortitude. Young Hugh Mackail, as he went up the scaffold, telling his fellow-sufferers that "he felt every step of it a degree nearer heaven," embodied the spirit of the martyrs.

John Bunyan was among the earliest victims of this persecution. He might easily have escaped for the time, if he had chosen; for he was forewarned of the attempt to arrest him at a public service. When the constable went to seize him, he turned round, and beat his "sharp, quick eye" solemnly upon him. The man turned pale, and relinquished his grasp, until John Bunyan gave himself up to his custody. This was just a skirmish in that grand war of the soul and the sword, which illustrates, perhaps more than anything in history, the royal dignity of the "sons of God." Since the words of Almighty wisdom palsied the arms of those sent to take our Lord, so that the only reply they could make when sternly asked for their charge was, "Never man spake like this man," many a strong arm has been discomfited by a glance or a word from an earnest soul. These incidents give us glimpses of a kingly supremacy in truth, we can yet hardly appreciate, making us sure the promise is true, "If we suffer with him, we shall also *reign* with him;" and enough to make us join with a more reverent and bold utterance in the prayer our Saviour left us, "Our Father, which art in heaven, hallowed be thy name; thy *kingdom* come, thy will be done."

We must be on our guard against a selfish spirit, in following John Bunyan into the sorrows of his imprisonment. There is a way in which we may regard them only as ministering to the profit and consolation of the church, while we overlook the sharp pangs that pierced his own soul, and their effect on his own spiritual history. A true and reverent memory enters, with warm sympathy, into the personal troubles of its hero, and is not alone concerned to glean fruit for itself. It may be readily supposed that this persecution did not altogether take its victims by surprise. John Bunyan's preparation for it gives us an impressive picture of the manner in which they awaited the coming of the storm. For a long time two considerations, he tells us, were warm upon his heart. The first was, "how to be able to encounter death;" and the second was, when all that was tempting in the world of sense had vanished in the gloom of his dungeon, "how to live on the unseen God." "If," said he, "I only prepare for a prison, then the whip comes unawares, and also the pillory. Again, if I only prepare for these, then I am not fit for banishment. Further, I conclude, that if banishment is the worst, then if death comes I am surprised. So that I see, the best way to go through sufferings is to trust in God through Christ, as touching the world to come."

For a whole year before the day of trial came, he never knelt in prayer in the cottage at Elstow, without humbly appropriating the wish of Paul to the saints at Colosse,—"To be strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness."

The licence of a court of justice in those days receives curious illustration from the proceedings on the bench, when John Bunyan was committed to the sessions. Some "old sinner," as Bunyan calls him (probably a clergyman of the Established Church), one Dr. Lindale, strolls into the court while his "mittimus" was being made out, and falls to taunting him "with many reviling terms." To whom John Bunyan replied, that he "did not come there to talk with him, but with the justice." He appears, however, though in no way connected with the case, to have had free license to catechize and abuse the prisoner as he chose. Bunyan's answers were sharp and clever; so that after one of his replies he says, "At this the man was a little stopt, and went at a softlier pace." The dialogue thus concludes:—

(*Lindale to Bunyan.*) "Indeed, I do remember that I have read of one Alexander the *coppersmith*, who did much oppose and disturb the apostles." (This was meant as a pun upon the trade of Bunyan; the dull wit supposing the trade of a *coppersmith* and *tinker* were sufficiently similar to give it point).

(*Bunyan.*) "I also have read of very many *priests* and *Pharisees* that had their hands in the blood of our Lord Jesus Christ."

(*Lindale.*) "Aye, and you are one of those priests and Pharisees; for you with a pretence 'make long prayers, to devour widows' houses.'"

(*Bunyan*) "I answered, that if he had got no more by preaching and praying than I had done, he would not be so rich as he was now. But that Scripture coming into my mind, 'Answer not a fool according to his folly,' I was as sparing of my speech as I could, without prejudice to truth."

But, notwithstanding the "helps" just referred to, when the day came that he was condemned to prison and banishment for "devilishly and perniciously abstaining to go to church," he found himself, as he says, "a man encompassed with infirmities." The parting with his wife and children he declares to have been like "tearing the flesh from his bones." It was bitter, he tells us, for two reasons; for first he says, with touching beauty, that he was "too fond of these great mercies;" and then his "mind pictured the many hardships, miseries, and wants his poor family was like to meet with. Four children must be left fatherless at home; and nearer to his heart than all beside, was the poor blind child whom he had so tenderly cared for. To whom could he trust her in that cold and blood-thirsty age, characterised by a uniform effort to stifle every holy and generous instinct? All the good and kind, who were not in prison, were themselves seeking refuge from cruelty. Poor child! thought I," he exclaims, "what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities; though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you."

And now, reader, if you wish for that point in his life when you can most honour your favourite hero, bring hither the robe and the ring, and put it on, not when his hand is holding the inspired pen that wrote the wonderful dream, but when it rests with a blessing on the head of the blind child who has come to see him in his dungeon (poor child! to her the lightest place in all the world), and when he gives to his wife the bundle of tags he has made to keep her from starvation. Thank God that many who have won their laurels in public work, have won the greenest

in their homes! Many have turned from the hum of the busy world to the quiet of home life and "childward care," as they would turn from some fevered dream to the quiet of a Sabbath sky.

After all the courage he had manifested in his committal and trial, he was still as one that "took heed lest he should fall." In no part of his history does the temper of his soul receive finer manifestation, than in his anxiety to exhibit the full glory of martyrdom. He was concerned not only to have the rude courage of a Christian soldier ready for death, but to possess that holy chivalry which gives a knightly bearing and a dauntless air to every movement. "What," said he, "if I should be hanged, and make a scrabbling shift to clamber up the ladder; and should, either with quaking or other symptoms of fainting, give occasion to the enemy to reproach the way of God and his people for their timorousness? This, therefore, lay with great trouble upon me; for I was ashamed to die with a pale face and tottering knees for such a cause as this." The desire burned within his breast to possess such calmness of soul, as would enable him to speak one more word for Christ, to the multitude who might come to see him die. "For," says he, "if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away or lost." In this spiritual conflict he found *comfort*, and at last *victory*, by communing with the inspired utterance addressed to the chief musician for the sons of Korah:—"Yea, for thy sake we are killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord? Arise, cast us not off for ever. Arise, for our help, and redeem us for thy mercy's sake." "The spoils won in the battle," he tells us, "he has dedicated to maintain the house of the Lord." Let it concern us to enter into the high purpose of these simple records, and as we reverently gaze upon the treasured spoils of strife and victory such "spiritual heroes" have left us, to be inspired with new valour in the "holy war."

Bunyan had, through the kindness of his jailor, much better treatment than many of his fellow-sufferers. Before a year of his imprisonment had passed, he ventured to pursue his wonted course of preaching, and exhorting the Christians who were still at large to be bold and steadfast in the faith. He even journeyed as far as London on the same errand, though his temerity nearly cost his kind jailor his place and liberty, and much restricted his own. We have just a glimpse of his jailor's character, in a dialogue carried on between Bunyan and the clerk of the peace, when he was sent by the magistrates, three months after his imprisonment, to see if he could move him to recantation. The clerk, one Mr. Cobb, thus urges his claim in the course of the dialogue:—

"Well, neighbour Bunyan, but indeed I would wish you seriously to consider these things between this and the quarter sessions, and to submit yourself. You may do much good if you continue still in the land; but, alas! what benefit will it be to your friends, if you be sent away beyond the seas, into Spain or Constantinople, or some other remote part of the world? Pray, be ruled." At this point of the discussion the jailor exclaims, "Indeed, sir, I hope he will be ruled." It thus appears, that the liberty he gave John Bunyan did not result from any particular sympathy with his work, but from the rough kindness of his nature, and his respect for his prisoner's honour. It required great strength of character, not only to use the liberty which Bunyan had without abusing it, but to have such an intelligent trust in his worth, as to allow it. While

on this subject, it will not do to omit the oft-told story of the jailor's marvellous escape at a later period of Bunyan's imprisonment. News had reached the authorities of the liberty allowed to the prisoner, and commissioners were sent to inquire into the matter. On the very night in question, Bunyan was sleeping at home in the cottage at Elstow. A sudden and unaccountable impulse seized him in the night, to go back to the jail. He had scarcely reached his cell when the commissioners arrived, and found him in safe custody. When he had gone, the jailor said to Bunyan, "You may go now when you please, for you know better than I can tell you when to come back."

But how do matters go on at home all the while? for we may well believe that the sale of the tags afforded but a poor livelihood for a wife and four children, too young to work for their living. We have only a hint from the wife's own statement, when at the Coronation she waited on the judges and bravely pleaded for her husband's pardon. She told them that it was her husband's desire to live peaceably, and to follow his calling, that his family might be maintained; and said, moreover, addressing herself to Judge Hale, "My Lord, I have four small children that cannot help themselves, of which one is blind, and have nothing to live upon but the charity of good people." "Hast thou four children?" said the kind-hearted judge. "Thou art very young to have four children." When she explained that she was only their mother-in-law, and how the life of her longed-for first-born had been taken away from her by her husband's trouble, he "looked very solemnly," and said, "Alas! poor woman." The bitter trouble of the young wife, and the poverty in the cottage, are but sad news for the "prisoner of Jesus Christ." We have no other account of how matters went afterwards, but we may hope, from the frequency with which the husband was enabled to visit his home, that they were better cared for.

About five years after his imprisonment, we have some interesting glimpses of scenes and thoughts in the gaol. A poem of seventy verses, bearing the date of 1665, entitled "Prison Meditations," directed to the hearts of "suffering saints and reigning sinners," proves, according to his own words, that he still "held his head above the flood." From the uniform strain of the verses, it would seem that bright dreams of the unseen world have already brightened the gloom of his dungeon. Thus he sings:—

"For tho' men keep my outward man
Within their locks and bars,
Yet by the faith of Christ I can
Mount higher than the stars.
To them that here for evil lie,
The place is comfortless;
But not to me, because that I
Lie here for righteousness."

Surely when verse 14 was written, the journey of the pilgrim was already sketched, although possibly but in dim outline:—

"This gaol to us is as a hill,
From whence we plainly see
Beyond this world, and take our fill
Of things that lasting be."

We gather from other verses that, ever and anon, news has reached him of the progress of the Church out of doors, and that he and his fellow-

prisoners watched with intense interest the manner in which the followers of Christ were passing through the fiery trial:—

"Here we can see who holds that ground,
Which they in Scripture find;
Here we see also who turns round,
Like weathercocks with wind."

The verses end with the following declaration:—

"And let us count those things the best,
That best will prove at last;
And count such men the only blest,
That do such things hold fast."

Yet further to appreciate the temper of his soul, we may add the declaration made in stern and solemn prose, that in the damp of the gaol, "the moss should grow over his eye-brows before he would desert his Master."

About the same time that these verses were written, one Sabbath morning, he and his fellow-bondsmen in Christ (some threescore) were assembled in the "prison-chamber," expecting to hear something for their mutual edification. It was John Bunyan's turn to speak, but so "empty, spiritless, and barren" did he find himself, that he thought he should be unable to speak five words of truth with "life and evidence." While in this frame, he cast his eye on the eleventh verse of the twenty-first chapter of the Revelation of Jesus Christ, sent and signified by John. While looking, he thought he saw in the gloom of the prison a gleam of that "jasper light," in whose beam the Holy City is said to descend. At first only a few glimmerings found a way to his barren soul, but with a few groans he carried his meditations to the Lord Jesus for a blessing, "which he did forthwith grant according to his grace." Before he had concluded, the light filled the prison, so that the prisoners sung for joy. So did the bread of life "increase in his hand," that when they had well dined, he gathered up the fragments, and gave them to the church, as a memorial of that bright Sabbath-day. Though full of quaint fancies, it contains some of the richest paragraphs that John Bunyan ever wrote. Nothing can surpass the sustained dignity and beauty of the concluding passages. How would the prisoners' hearts leap for joy, as they heard so impressively pictured the vision of that "golden world," the hope of which was the only solace in their hard bondage!

"Blessed is he whose lot it will be to see this holy city descending and lighting upon the place that shall be prepared for her situation and rest. Then will be a golden world; wickedness shall then be ashamed, especially that which persecutes the Church; holiness, goodness, and truth shall then with great boldness, countenance, and reverence, walk upon the face of all the earth. 'From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.' 'Twill be then always summer, always sunshine, always pleasant, green, fruitful, and beautiful to the sons of God. 'And it shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water; and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim; and Judah shall dwell for ever, even from generation to generation. And the name of the city shall be, from that day, The Lord is there.' [O blessed-

ness!] 'And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants things that must shortly be done.' I conclude, therefore, with that earnest groan of Moses, the man of God: 'O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory to their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands: yea, the work of our hands establish thou it.' Amen."

Nothing has been attempted in this paper beyond collecting those scanty fragments which throw light on John Bunyan's personal history and experience while in gaol. There yet remains the task, if the reader be not weary, of giving a general review of his writings, and adding a brief commentary on the "Pilgrim's Progress" and the "Holy War."

Melksham. T. E. F.

A MORNING HYMN.

BY THE REV. JOHN RYLAND, D.D.

To THEE I lift my waking eyes
Who bidst the morning sun arise;
In every beam thy glories shine,
His splendour leads my soul to thine.

The Sun of Righteousness thou art,
Shine forth resplendent on my heart,
And let thy beams to me convey
The dawn of everlasting day.

In darkness born and bred and bound,
With shades of death encompassed round,
I lay, an heir of endless night,
Till by thee rescued into light.

But, oh! what darkness still remains!
How oft my soul thine absence pains!
Rise higher, Lord, and brighter shine,
Illume and warm this heart of mine.

Let thy blest influence dispel
The baleful fogs and clouds of hell;
Be thou my centre, let me prove
The full attraction of thy love.

When shall I breathe in purer air,
And neither fog nor cloud be there?
But all, surrounded with thy rays,
Be lost amidst the glorious blaze.

Now, now beam forth without control,
Burn up my lusts, melt all my soul,
With light transforming shine on me,
Till I catch fire and shine for Thee!

Oct. 17th, 1777.

AN EVENING HYMN.

PRAISE to thee, all-bounteous Giver,
For the blessings of the day!
All the debt of love we owe thee
We can never, never pay;
Every moment
Doth some gift from thee convey.

Pardon, O thou gracious Father,
All the ill we've done to-day;
Great the guilt that rests upon us;
Take, Oh take it all away:
Lord, forgive us!
For the Saviour's sake we pray.

Keeper of thy ransomed people,
Now thy sleepless power display;
Shield us from night's many dangers;
All our fears and griefs allay:
Waking, sleeping,
Be thou still our strength and stay.

If thou raise us on the morrow,
Help us, Father, to obey;
From the way of thy commandments
May we never, never stray:
In thy service
Let our zeal know not decay.

May thy Spirit dwell within us,
That we be not Satan's prey;
All our dark and hellish passions
In thy boundless mercy, slay.
Keep our feet, Lord,
In the blest and narrow way.

For Death's night, O God, our Saviour,
May we wait without dismay,
And, at last awake to glory,
Joyful, clad in white array,
In the morning
Of the resurrection day.

F. L.

ILLUSTRATIONS OF THE FOUR GOSPELS, DRAWN FROM JEWISH TRADITIONS.*

THE Talmuds and Targums form a mine of wealth for the interpretation of Scripture, which Lightfoot, Gill, and others, have successfully worked, but have not exhausted. The penmen of the inspired volume were not only Jews themselves, but for the most part addressed themselves to their fellow-countrymen. Whilst the influence of the Divine Spirit was to emancipate them from national restrictions and prejudices, thus making them teachers of religion for the world; yet it was inevitable that the form and colour of their writings should be affected by the habits of life and thought prevalent among their own people. Whilst it is possible that the expositors of the school of Lightfoot exaggerated the Jewish and Rabbinical element in the Bible, we are quite sure that the modern school, of which Stanley, Conybeare, and Howson are illustrious examples, under-estimate it. Whilst seeking for illustrations of Pauline language in Corinth and Ephesus, they forget that it was among the schools of the Rabbies, and at the feet of Gamaliel, that his character was formed, and his early life spent, and his deepest associations acquired. "After the strictest sect of our religion, I lived a Pharisee." "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee." The Evangelists and Apostles of the New Testament, when they became Christians, did not cease to be Jews. They did not, they could not, unlearn the language, or forget the allusions, or shake off the mental habits of their early training. We welcome, therefore, the volume before us, as indicating a return, on the part of modern commentators, to a more correct appreciation of the value of Jewish tradition in Scriptural exposition. It would, perhaps, be improved by condensation. Some of the passages quoted from the Mishna, have no immediate bearing upon the text which they are adduced to illustrate. But that many of them have great interest and value, the following selections will prove. Should the volume reach a second edition, we would suggest that an index would add greatly to its value.

"Matt. viii. 30.—'*And there was, a good way off from them, an herd of many swine feeding.*'

"The Jews were forbidden by the decrees of the elders to feed swine. 'Nor shall any Israelite feed swine in any place.' Maimonides observes on the passage, that the law of Moses prohibited the eating of swine's flesh; and it was unlawful to feed any animals which were forbidden as food, except it were for labour or carriage; for neither of which purposes were swine employed.

"The Babylonian Talmud, however, gives another reason. When, in the civil war between Hyrcanus and Aristobulus, Jerusalem, then in the hands of Hyrcanus's party, was besieged by Aristobulus, the inhabitants, on the failure of lambs for the daily sacrifice, agreed with a party outside the walls to supply them with the requisite animals, for which the price was let down in a box. It was suggested, however, by a Greek, that the city would not be taken so long as lambs were offered in the daily sacrifice; and that a pig should be sent up instead. This truly Grecian suggestion was at once adopted; but on the pig, when raised halfway up, fixing its hoofs in the wall, an earthquake shook the land to the extent of four hundred parasangs. Upon this the Jews on the wall exclaimed, 'Cursed be the man who shall feed swine.'

"From the locality in which these swine were found, it is not improbable that they were the property of some Gentile resident. For any one, however, to feed swine within the precincts of the land of Israel was a daring act. The person who did so, doubtless acted on the principle of making money by any means, heedless of the temptations to which he might be exposing others, or the violence he might be offering to the religious feelings of the community. If the owner were a Jew, the case was of course so much the worse.

"Luke i. 21.—'*And the people waited for*

* The Evangelists and the Mishna; or, Illustrations of the Four Gospels drawn from Jewish Traditions. By the Rev. Thos. Robinson. Nisbet and Co.

Zacharias, and marvelled that he tarried so long in the temple.'

"For a priest to be officiating within the temple was believed, and that justly, to be not without danger. Hence we are told, that when the high priest went into the holy of holies on the day of atonement, he was anxiously waited for by his friends till he returned; and that on his doing so, he testified his joy by receiving them to an entertainment. 'He prepared a feast for his friends,' says the Mishna, 'in the hour that he came forth in peace from the holy place.'

"Luke xviii. 11.—'*The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*'

"In the Pharisee's prayer, if such it may be called, we discern that spirit of self-righteousness and self-complacency which so generally characterised the class. It is said in the Mishna, that Rabbi Nechonia ben Hakanah, when asked what formed the subject of the prayer which he was observed to offer every time he entered and departed from the Midrash, replied, 'When I enter, I pray that no occasion of stumbling may be given by me (in expounding the law); and when I depart, *I give thanks for my lot.*' When the Rabbi 'gave thanks for his lot,' it is said to have been in the following terms:—'I thank thee, O Lord, my God, that thou hast cast my lot among the men of the synagogue, and not among those who sit in the highways; that I rise early, and they rise early,—but I that I may attend to the law, they that they may attend to trifles; that I work, and they work,—I receiving reward, they none; that I run, and they run,—I to eternal life, they to the pit of perdition.' We should have admired the thankfulness of this Pharisee, had it been connected with humility. 'God resisteth the proud, but giveth grace to the humble.'

"Matt. v. 23.—'*Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*'

"Perhaps reference is here made to the gift of first-fruits, which, in accordance with Deut. xxiii. 3, &c. the Israelites were to bring to the temple at Jerusalem. The manner in which the first-fruits were presented is thus described in the Mishna, 'Those who lived near to Jerusalem brought figs and grapes; those at a distance brought dried figs and raisins. An ox went before them with gilded horns, and an olive garland upon its head. A pipe was played before them till they approached Jerusalem. When they drew near to the city, they sent forward those who should arrange the first-fruits. The captains, inspectors, and treasurers of the temple then came out to meet them, according to the honour due to the company; while all the workmen who were at Jerusalem presented themselves before them, and saluted them with—"Our brethren of such or such a place, you are welcome!"

"'The pipe was played before them till they reached the mountain of the House; and when they arrived there, though it were even King Agrippa, the offerer took up the basket on his shoulder, and went forward till he came to the court. The Levites then sung, "I will extol thee, O Lord, because thou hast lifted me up, and hast not made my enemies to triumph over me." The young pigeons on the top of the basket formed the burnt-offerings; and what was in their hand they gave to the priest. While the basket was still on his shoulder, he repeated from "I testify this day to thee, Lord, my God," to the end of the whole section. Rabbi Jehuda says, that he did so only as far as—"a Syrian ready to perish was my father." When he came to this, he let down the basket from off his shoulder, and held his lips (in silence), while the priest put his hands under his and raised it up, repeating from "a Syrian ready to perish was my father," till he finished the section. He then put it down *at the side of the altar*, and worshipped, and departed.' Viewed in the light of this interesting ceremony, how striking is the Saviour's direction in the text! Even in the midst of that festive scene, when already in the temple's court, and about to present his offering, the individual who remembers an unforgiven or, at least, unacknowledged wrong done to a fellow-man, is to stop at once, and, instead of offering his gift and worshipping, he is to leave it there before the altar, and go immediately to seek reconciliation with his offended brother. 'I will have mercy,' saith God, 'and not sacrifice.' 'I hate robbery for burnt-offering.'"

THE PRIESTHOOD.

"We have such an high priest." Heb. viii. 1.

"And hath made us kings and priests." Rev. i. 6.

THE religion of the Old Testament and the religions of the most cultivated heathen nations agree in one particular. They all possessed one institution, an essential part of their system; while the absence of this institution is as much an essential part of Christianity. The Jews, taught by pictures and symbols, by rites and sacrifices, in a material way, were bidden to consider one

of their nation as a mediator between God and them. This high priest, anointed for his office with the sacred oil, guarded from the pollution of ceremonial uncleanness by peculiar restrictions, and distinguished from the inferior priests by peculiar vestments, had also a peculiar duty to perform. The Levites fed the altar, they lighted the incense, they renewed the shew-bread, they were the ministers of the Temple; but the high priest alone, and but once a year, could enter into the holy of holies, where dwelt the presence of God. Once every year, on the solemn day of atonement, the high priest, the type of a greater than himself, made atonement before the mercy-seat for the sins of the people. "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus xvi. 30. But the priests, also, were, in a lower way, mediators. They could enter the sanctuary of the Temple, from which the people were excluded; and there they kindled the incense, and offered the daily sacrifices.

Now this *mediatorial* character belongs essentially to a priest. A priest is one who stands in advance of his fellow-creatures, through whose ministrations God visits and blesses his people. By his mediation their sins are forgiven: by his intercession blessings descend.

It would not be hard to show that the Christian religion has no *such* priesthood.* God now appoints no man on earth, or saint in heaven, to mediate between Himself and man. "For there is one mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. This man, Christ Jesus, the anointed Saviour, is now the High Priest of his Church; and he has made the final atonement for our sins. Before him the majesty of God descended in the cloud on the mercy-seat to draw nigh to the high priest. Now our high priest has himself ascended to the throne of God, to make intercession for us. Before him, the high priest atoned for the sins of the people once a year; but our High Priest, having offered a perfect sacrifice "once in the end of the world, hath appeared to put away sin." Heb. ix. 26. Before him, the high priest needed first to atone for his own sins; but our High Priest is "holy, harmless, undefiled, separate from sinners; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people." Heb. vii. 26. "Now hath he obtained a more excellent ministry." viii. 6.

Our high priest being, then, now in the heavens, having offered the last sacrifice, even himself, has thus removed *so much* of our religion thither. But the *priests and daily sacrifice*—where are they? They still exist on earth. He "hath made us kings and priests unto God and his Father." Rev. i. 6. The order of priests includes all believers—all who offer unto God the daily incense of their prayers, the daily sacrifice of their lives. We have a spiritual priesthood and a spiritual sacrifice; and each in his own body, the temple of the Holy Ghost, ministers and waits while his great High Priest pleads his own sacrifice, and intercedes for him within the vail.†

Therefore, "let us draw nigh with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Heb. x. 22—26.

Enfield Highway. E. S. J.

* It is unfortunate that the word *priest*, by which we express such a mediator, had no such meaning originally, but is derived from *presbyter* (or *prester*, as in *Prester John*), *presbyter* at the same time denoting an office in the Apostolic Church. It is also unfortunate that the Established Church should continue to employ so ambiguous a designation for its ministers, giving an advantage to the insincere.

† It may be useful to know that the words *priest*, *high priest*, *priesthood*, in the English version, are always used, in their proper sense, either (1) of the Jewish offices, or (2) of the spiritual priesthood of the Christian Church.

THE PROGRESS OF BAPTISTS IN AMERICA.

THE rapid extension of Baptist principles all over the United States and the British provinces is one of the most remarkable facts upon the page of history. A century ago there were not over 5,000 Baptist communicants to be found in all America; now, all told, they number about a million and a half. The March number of the "American Baptist Family Magazine" furnishes the following deeply interesting information on the subject:—

"In the United States, the Baptist, with one exception, is the largest denomination of evangelical Christians. They are spread through every state and territory. They form one body, differing in nothing but in their position in regard to slavery. Owing to this difference, in 1845, the Southern Baptists, by mutual consent, formed separate organisations for their benevolent enterprises; and, by avoiding biokerings, both sections have reaped the full advantages of a division of labour. By the "Baptist Almanack" for 1859, it appears that, in 1857, they had 11,600 churches, 7,141 ministers, 1,025 licentiates, and 923,198 church members; of whom 63,506 were added by baptism during the year. Including those of the British provinces and the West Indies, the total membership was 989,648. Besides these, there are nine minor sects, who agree with the Baptists in practising the immersion of believers only, but differ, more or less, on other points. If these be added, with the usual increase for the last two years, the total rises to more than 1,500,000, or a million and a half. The total population attached to Baptist views is estimated at from six to seven millions. By the United States census of 1850, it appears that they then had 8,791 church edifices, valued at 10,931,382 dollars, and containing nearly one-fourth of the church accommodations in the United States. Since then these have been greatly multiplied and improved.

"The number of Baptists in this country, with their relative progress and rapidly growing power, is one of the most remarkable facts of the age. As such it may well challenge the attention of the philosophical historian and statesman no less than that of the thoughtful Christian. It is not explained by ordinary causes. No large body owes so little of its increase to emigration from Europe. No one of the original colonies was planted by them. Even in Rhode Island, Roger Williams and Dr. John Clarke were not Baptists at first. Nor was their introduction or subsequent spread the result of any energetic but despotic missionary system like that of the Methodists. Neither is it the fruit of any foregoing bond of future membership, like infant baptism, on which most of the other sects rely for the perpetuation and spread of their peculiar views of religion, as well as of religion itself. Nor is it, on the other hand, the consequence of lowering the claims of Christianity, the qualifications for church membership, or the vigour of discipline; for no denomination, in these respects, holds up a higher standard. And it is but just to say, that no body of Christians in this country has done, or is now doing, more to extend vital evangelical piety at home or abroad. None is more free, yet united; none more conservative, yet progressive; none, though subscribing a common creed, more unanimous in faith and practice, or more closely knit together in love. Those who imagine the contrary do not know them. 'The ministry of the Baptists,' says Dr. Baird, 'comprehends a body of men, who, in point of talents, learning, and eloquence, as well as devoted piety, have no superiors in the country.' The Baptists have never made classical scholarship a pre-requisite to the ministry of the gospel, lest they should seem to be wiser than God; but it is a mistake to suppose they have ever despised education or knowledge, except when substituted for holier gifts. As early as 1764, when numbering in all America only 60 churches and about 5,000 members, they founded their first college in Rhode Island. Long before, they had fostered Harvard, and helped Franklin to lay the foundations of the University of Pennsylvania. They now have 33 colleges and universities of their own, over 100 academies and female seminaries of a high grade, and 11 theological schools. They have publication societies at Philadelphia, Charleston, and Nashville; besides many flourishing private publishing houses in our large cities. They maintain 42 periodical organs, two of which are quarterly reviews. If we add those of the British provinces, the total is 13 theological

schools, 35 colleges, and 48 periodical organs of the Baptist denomination in North America. Can all these fail of elevating, intellectually and religiously, not only the denomination, but the country itself?

"The Baptists of the United States also support the American and Foreign Bible Society, the American Baptist Missionary Union, the Free Mission Society, the Southern Baptist Board of Foreign and Domestic Missions, the Baptist Home Mission Society, and, in part, the Bible Union. Their missions are planted in Canada, Oregon, California, New Mexico, Hayti; in France, Germany, Denmark, Sweden, Norway; in Western and Central Africa; in Southern India, Assam, Burmah, Siam, and China. The number of conversions from their colportage and missions, last year, exceeded 4,000. Total number in the mission churches over 25,000. The income of all the above societies, in 1857, was 300,000 dollars.

"In doctrine, the Baptists of this country are Calvinists; but with much freedom and moderation. The New Hampshire Declaration of Faith, in 1833, is the most popular. They relish highly the works of Bunyan and Andrew Fuller, though some prefer the peculiar views of Dr. Gill. Their ministers preach the gospel freely, with a warm application to the conscience and the heart. No denomination is more characterised by experimental piety. The evidence of its possession is always required by the churches of candidates for baptism.

"Besides the general body of Baptists, there are in the United States nine smaller bodies, distinguished by peculiarities indicated by their respective names. The Seventh Day Baptists differ only in the observance of the Jewish Sabbath. The Free Will and the Anti-Mission Baptists are seceders from the general fellowship, on account of Arminian and Antinominian tendencies; though the former are zealous Christians, and the latter are gradually adopting different views, and returning to the general body. The General (or Six-principle) Baptists, the Tunkers, and Mennonites, are of foreign origin, and cling to their ancient usages. The Christian Connection, the Campbellites, and the Winebrennarians are new organisations, drawn from various sources, though agreeing with the Baptists generally as to the subjects and mode of baptism."

VESTIGIA; OR, THE FOOTSTEPS OF THE MARTYRS.

WHY will not some Christian scholar write a topography of martyr-land? Right profitable would it be to our summer wanderers, amidst the gaieties of society and the beauties of nature, to have their hearts thrilled by the solemn recollections of the heroic past. The blood of the martyrs is written in sympathetic characters on many soils, waiting but the love of the pious pilgrim to quicken it into legible sentences. The languid canals of Holland, the flat pastures of Friesland, the picturesque cities of Flanders, stately Brabant, out-of-the-world Cleves, lightsome Brussels, glorious old vice-regal Treves, the beautiful Rhein-gau, Alsace, Bavaria, and the Black Forest, all furnish the German contingent to the noble army. Like Napoleon's conscripts, they defy ethnology; but, unlike them, they are animated by "one heart and one soul." Switzerland, too, has other shrines besides those of civil freedom, whereat the Christian antiquary may well pause amidst the everlasting hills as he traces the tide-waves of persecution far up towards the snow-line. The Tyrol had heroes before Hofer, albeit, earthly history holds them too obscure for enumeration. The pine-clad defiles of the Trenthal are instinct with memories of the holy dead, who perished there, for the love of Christ, in the early part of the sixteenth century. Provence and Savoy, Bohemia and Hungary, Spain and Rome, have archives of this kind without end; whilst the blue Mediterranean, as it lashes the African shore, or laves the isles of the Levant, reverberates the tale of early Christian suffering. As a passing contribution to the subject, and in the hope of exciting to its full performance, and of awakening godward

thoughts in the mind of some tourist in the coming season, I annex a topographical index of the Dutch Martyrology, published by the Hansard Knollys Society:—

"Their blood was shed
In confirmation of the noblest claim—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies.
Yet few remember them. They lived unknown,
Till persecution dragg'd them into fame,
And chased them up to heaven. Their ashes flew,
No marble tells us whither. With their names
No bard embalms and sanctifies his song;
And history, so warm in meaner themes,
Is cold on this. She execrates, indeed,
The tyranny that doom'd them to the fire,
But gives the glorious suff'rers little praise."

Surely, some large-hearted, learned brother will feel sympathy for these sufferers for conscience sake (these witnesses for Christ), and will compile a hand-book, which shall guide to the battle-fields, where it has been said and done, "Neither count I my life dear unto myself, so that I may win Christ and be found in him."

S. R. PATTISON.

TOPOGRAPHY OF THE DUTCH BAPTIST MARTYROLOGY.

Augsberg, Suabia, vol. i., p. 1; Alzey, Hesse Darmstadt, vol. i., p. 116; Asselroye, vol. i., p. 344; Amsterdam, vol. ii., p. 18; Antwerp, vol. ii., p. 72; Aix-la-Chapelle, vol. ii., p. 145; Arras, Flanders, vol. ii., p. 341; Armentieres, vol. ii., 343; Brunn, Moravia, vol. ii., p. 60; Bruck, Styria, vol. ii., p. 78; Basle, vol. ii., p. 84; Bauschlet, Wurtemburg, vol. ii., p. 120; Breukenhausen, vol. ii., p. 175; Brixen, Tyrol, vol. ii., p. 179; Bolsweert, vol. ii., p. 265; Borren, vol. ii., p. 347; Bamberg, Bavaria, vol. ii., p. 362; Blankenburg, vol. ii., p. 446; Bergen-op-Zoom, vol. ii., p. 31; Bewerwyk, vol. ii., p. 69; Belle, vol. ii., p. 71; Brussels, vol. ii., p. 140; Bruges, vol. ii., p. 315; Berne, vol. ii., p. 423; Batteshem, vol. ii., p. 438; Cleves, vol. i., p. 438; Lake of Constance, vol. i., p. 97; Creitze, or Kreutznach, vol. i., p. 119; Cassel, vol. i., p. 175; Cologne, vol. ii., p. 138; Drache, vol. i., p. 21; Delft, vol. i., p. 185; Delden, vol. i., 249; Dixmunde, vol. ii., p. 32; Dortrecht, Holland, vol. ii., p. 61; Doornik, vol. ii., p. 345; Friburg, vol. i., p. 107; Franconia, N. of Bavaria, vol. i., p. 129; Gmund, in Suabia, vol. i., p. 103; Gratz, Styria, vol. i., p. 109; Gofedaun, Etschland, vol. i., 155; Ghent, vol. i., p. 314; Hague, vol. i., p. 40; Hall, Innthal, vol. i., p. 115; Hoorn, W. Friesland, vol. i., p. 142; Haarlem, vol. ii., p. 105: Hondschote, Flanders, vol. ii., p. 333; Hoff, Duchy of Berg, vol. ii., 398; Imst, Innthal, vol. i., p. 173; Ingoldstadt, vol. i., p. 240; Ipps, Danube, vol. i., p. 268; Innspruck, vol. ii., p. 285; Jena, vol. i., p. 162; Julich, vol. i., p. 445; Katzbuhel, Tyrol, vol. i., p. 39; Kufstein, on the Inn, vol. i., 125; Krommersdyk, vol. i., p. 138; Kumen, vol. i., p. 367; Kulenberg, vol. ii., p. 26; Kortryk, vol. ii., p. 34; Kottenem, vol. ii., 40; Lintz, on the Enns, vol. i., p. 102; Leeuwarden, Friesland, vol. i., p. 136; Lier, Brabant, vol. i., p. 340; Leyden, vol. i., p. 343; Linnich, vol. i., p. 344; Louvain, vol. ii., p. 57; Landshut, vol. ii., p. 280; Munich, vol. i., p. 16; Middleburg, vol. i., p. 147; Michelsberg, vol. i., p. 182; Monickendam, vol. i., p. 209; Monjou, vol. i., p. 444; Maestricht, vol. ii., 219; Middleburg, Zealand, vol. ii., p. 354; Meesen, vol. ii., p. 441; Nymegen, vol. ii., p. 93; Ostend, vol. i., p. 293; Olde Boor, W. Friesland, vol. i., p. 307; Pforzheim, Duchy of Baden, vol. i., p. 125; Passau, on the Danube, vol. i., p. 174; Pusterthal, vol. ii., p. 95; Rottenburg, on the Neckar, vol. i., p. 27; Ries, near Brissen, vol. i., p. 79; Reiten, Algei, vol. i., p. 181; Rotterdam, vol. i., 196; Riet, vol. i., p. 268; Remund, vol. i., p. 346; Rome, vol. ii., p. 114; Ryssel, vol. ii., p. 340; Scherding, Bavaria, vol. i., p. 35; Schwatz, vol. i., p. 50; Saltzburg, vol. i., p. 55; Saverne (or Saberen), Alsace, vol. i., p. 58; Suabia, vol. i., p. 127; Schagen, vol. i., p. 137; Sterzing, Etschland, vol. i., p. 131; St. Reit, Carinthia, vol. i., p. 184; Sittert (near), vol. i., p. 348; Schlanders, vol. ii., p. 59; Sundhofen, vol. ii., p. 425; Utrecht, vol. ii., p. 325; Volls, in Etschland, vol. i., p. 110; Vienna, vol. i., p. 160; Vingt, Bois le Duc, vol. i., p. 176; Vinderhout, vol. i., p. 183; Vilvoorde, N. Brabant, vol. i., p. 210; Vuren, vol. ii., p. 53; Veere (or Zeverre), Zealand; Venice, vol. ii., p. 306; Vreden, Westphalia, vol. ii., p. 312; Waltzen (or Botzen), Tyrol, vol. i., p. 58; Wishorn, vol. i., p. 86; Wolfsberg, Carinthia, vol. i., p. 129; Wasserburg, vol. i., p. 240; Wislcu, vol. i., p. 351; Worms, vol. ii., p. 60; Waesten, in Flanders, vol. ii., p. 242; Werwyk, vol. ii., p. 318; Zuricb, vol. i., p. 12; Znaym, vol. i., p. 76; Zierikzee, vol. i., p. 156.

Reviews.

Characteristics of the Gospel Miracles. Sermons preached before the University of Cambridge: with Notes. By Brooke Foss Westcott, M.A. Edinburgh: MacMillan & Co.

The history of opinions resembles the movement of a pendulum, which, as it oscillates from side to side, constantly overpasses the central point and goes into opposite extremes. But like it, too, each excess contains within itself the elements of re-action and correction, and the average of the oscillations to the one side and the other always gives the true centre. In literature, in philosophy, in politics, this holds good; nor is theology exempt from the same law of vicissitude. The place assigned to Miracles in our theological system is an illustration of this statement. A few years ago they were valued chiefly, or only, as proving the divinity of our Lord, the authority of his teaching, and the inspiration of Evangelists and Apostles. They were placed in the fore-front of the battle. Those who were "set for the defence of gospel" against gainsayers were wont to place the greatest reliance upon them, as the most conclusive of all evidences. Whilst a somewhat excessive estimate was thus formed of their apologetic value, their spiritual significance, their doctrinal import, was almost entirely overlooked. They were used to refute the infidel, not to edify the believer. The attacks of Hume, Strauss, and the Rationalists, upon Miracles, have driven modern expositors into the opposite extreme. During the last century they were adduced as the master-proofs of Christianity. Now they are kept out of sight in the argument with infidels as difficulties in the way of its reception. Trench, by popularising Olshausen and other evangelical German writers, in his "Notes on the Miracles," has shown to English readers how full of spiritual truth they are, what invaluable means of edification they offer, and how much we lost by omitting the Miracles of our Lord from the great teachings of his life. We think that both these views of the Miracles are tenable and necessary. They are not alternatives, so that the reception of the one involves the rejection of the other; rather, we should speak of each as the needful complement of the other. Each view taken separately and alone, is inadequate and imperfect. Hence we can hardly agree with Mr. Westcott when he says of the Miracles :—

"And thus it is that they belong properly to the believer, and not to the doubter. They are a treasure rather than a bulwark. They are, in their inmost sense, instruction and not evidence. And yet as the Christian rises to a clearer perception of their distinctness and harmony, as he traces their simplicity and depth, as he sees their comprehensive variety and infinite significance, they do become an evidence of his faith—an evidence of power and wisdom—which issues not in the silence of repressed doubt, but in the thanksgiving of grateful praise."

Finely as this is expressed, and important as is the truth it contains, we cannot but deem that view of Miracles incomplete which regards them as lessons of wisdom *rather than* displays of omnipotence. They are both. In saying this, we are convinced that we have Scripture on our side. Among many other passages which might be adduced, let the following be considered: Ex. iv. 5; Mat. xi. 4-6; John v. 36; Acts ii. 22; 1 Cor. xiv. 22; Heb. ii. 4.

Though we cannot but think that Mr. Westcott unduly disparages the apologetic value of Miracles, it would be difficult to praise too highly the originality and suggestiveness of his remarks on their spiritual significance. We have

seldom read a book which, in so small a compass, contains so many germinal thoughts. Many of the "mighty works," wrought by our Lord receive valuable elucidation; but it is in tracing the symmetry and internal harmony of the whole cycle, that its special excellence consists. The phrase used by the beloved disciple, in narrating "the beginning of Miracles which Jesus did in Cana of Galilee—that 'He manifested forth his glory,'"—is applied to the Miracles in their totality. It is shown that they constitute "an essential unity," and that in their combination they form a manifestation of Christ.

In working out this idea, the Miracles are divided into three classes—those wrought on Nature; on Man; and on the Spirit-world. This general classification leads to subdivisions, developing subordinating differences in the character and design of special Miracles. The result is, that they stand before us instinct with unsuspected meaning, and characterised by a wonderful unity. They are not unconnected acts of omnipotence, flashing out on rare occasions from the ordinary level of our Lord's humanity, like lightning from a midnight sky. They are not isolated acts. They are not vain repetitions of one another. Each has its proper place—each its peculiar lesson. Thus, in reference to the Miracles wrought on Nature, it is said:

"Some are works of power, in which the Creator is revealed to us in his absolute freedom; others are works of Providence, in which the Preserver is seen present in the order which reflects his will. In some, the result is such as we cannot connect with any known causes; in others, the circumstances under which it occurs exclude the notion of a fortuitous coincidence. In the one case, the elements obey; in the other, the laws subserve. There we are allowed to catch glimpses of the glory of a higher being; here we are enabled to see the wisdom which guides the accidents of the present world. There is no prodigality of display, but there is no room for misgiving. We can boldly look on nature, strong in the sternness of her order and terrible in the vastness of her force, with hope and confidence, through the might of Him who has revealed himself to us as her Sovereign."

For Mr. Westcott's theory of the internal essential unity of these miraculous manifestations, we must refer our readers to the volume itself. Our limits will not allow us to follow him through his exposition, step by step; and detached passages would fail to give an idea of the whole. But, as an illustration of his method of dealing with single Miracles, we may quote his very admirable and suggestive remarks on the raising of Lazarus. He has traced the course and meaning of the various Miracles of healing; and proceeds to remark, that the works of power and love, wrought by our Lord, did not rest within the limits of this world only. By healing sickness of every kind, he had taught his disciples to recognise in him the great deliverer, and to anticipate his victory over Death itself. And Death, which is the end of sin, as disease is its symptom, found in him a conqueror. Standing at last, only a few days before his own death, by the grave of Lazarus, he proclaimed, "*I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live.*"

"In these words lie the secret of all miracles of healing. This is the clear expression of that which they foreshadow and seal. One short sentence is enough to contain the whole Gospel. Christ, as he stands by the grave of one whom 'he loved,' is the sign of the restoration of humanity. And his words teach us the means. Not by any magical effluence, not by any arbitrary will, but by the inward union with him who not only *has* life but *is* life, the ills of man are removed. The hand stretched out to touch or raise was but the apt symbol of a deeper union in that vital energy by which all cures were wrought. *When many thronged Christ, only one touched him.* And that contact, the contact of the soul which feels its wants with him who is waiting to relieve it, is within our reach. Faith is still the measure of blessing, as when the Centurion found in the witness of his heart the certainty of an answered prayer. The past is not past only, for it was a revelation of the eternal. The miracles were wrought for *us;* the record was written for *us;* for *us*—and yet we live on from day to day as if we were not heirs of blessings already realised, as if we were not cheered by the assurance of yet greater works. I do not stop to inquire how far the form of the miracles may change, as the world itself changes, but as far as miracles are

flashes of a heavenly life and power, bursting through the thin veil of natural life, as far as they are revelations of the invisible, they belong to all time. We may not, we dare not, abjure the heritage of the Holy Spirit; and if we put it away it will be to our confusion. It is faithlessness alone, *our* faithlessness, which closes the period of miracles. Heaven lies about us still, though we will not look beyond the clouds which hide it. Christ is still the same, the Word, the Light, the Life, to each one of us, and to the masses of which we commonly think only with cold hopelessness."

It is such a treatment of the Miracles as this which makes them still a present living power. Thus regarded, they are not merely records of what the Incarnate God did eighteen hundred years ago. They are testimonies to what He is still. His love cannot change. His power cannot fail. The same omnipotent energy which conquered sickness and death, is still "mighty to save." Still as we go forth to fight the good fight of faith, and to do battle with "the world, the flesh, and the devil," we hear Him say, "according to thy faith, be it unto thee." "Only believe; all things are possible unto him that believeth."

We need not say that a volume which developes such views as these, has our heartiest welcome and most cordial recommendation.

A Grammar of the New Testament Diction; intended as an Introduction to the Critical Study of the Greek New Testament. By Dr. George Benedict Winer. Translated from the Sixth enlarged and improved Edition of the Original, by Edward Masson, M.A., formerly Professor in the University of Athens. Vol. I. Edinburgh: T. & T. Clark. 1859. To be completed in Two Volumes.

We hope to have some future opportunity of discussing at large the merits of this important work; at present we simply announce its appearance, at last, in a worthy English dress. The labours of Dr. Winer in New Testament philology extend over nearly forty years; the first edition of his "Grammar" having been published in 1822, and the sixth, containing the ripe and final result of his life's toil, in 1855. Every intermediate edition has been, *more Germanorum*, an immense advance upon its predecessors; and this last is, to all intents and purposes, a new work. In 1840, a translation of the fourth edition was published at Philadelphia, by Professors Agnew and Ebbeke, which obtained some currency in this country. Its renderings, however, were often incorrect, sometimes unintelligible; it was very badly printed, and swarmed with errata. On every account, then, English students have reason to be grateful for the enterprise of Messrs. Clark, and for the skilful labours of Professor Edward Masson.

It is perhaps humiliating to the scholarship of our own country to be thus indebted for our grammars to the Germans; but the fact is so. There are no Englishmen who can compete with a Matthæi or a Buttman, a Thiersch, or a Kühner. Even a scholar like Dr. Donaldson can but give us a grammar founded upon German researches. In the higher qualifications for Biblical criticism and interpretation, there are English expositors unsurpassed, perhaps unrivalled, by any on the Continent; but in the domain of grammatical investigations the latter remain supreme, and we must be content to translate. We do not forget that it was an English Bishop (Middleton, in his work on the Greek article) who did more than any other writer to set the example of accurate New Testament scholarship. Nor do we leave out of sight the very excellent and scholarly, though too brief and scarcely well-arranged, New Testament grammar of Mr. Green. Mr. Trollope's, published in 1842, was a comparative failure, although in all its best points it followed Winer's fourth edition. But now the English student has—or, when the remaining volume appears, will have—all that he can want,—a book of which we may fairly say, that it is not so much at the head of its class as absolutely unique, sufficient for the uses of present scholarship, and not likely in this generation to be superseded—in facts an encyclopædia, and in arrangement a model.

That such a book is absolutely necessary to the Biblical student we need not

attempt to prove at any length. The ordinary grammars of the Greek language will not suffice for this purpose. It was from the habit of their use alone that expositors, before Middleton and Winer, were led into those lax and confused methods of grammatical criticism with which so many of our readers will be familiar. "Here the aorist is used for the perfect," or, "the perfect for the aorist," "ὑπὲρ=ἀντὶ," "ἐν *instrumentalis*," "the article, redundant," or "article omitted, to be supplied," &c. To a great extent this style of comment is over now, or survives only in its relics, in such commentaries as those of Stuart. On all hands the truth has become recognised, that the New Testament writers had a language which they employed with correctness and precision, knowing what they meant to say, and saying it accordingly; albeit not in the precise style of the age which scholars have agreed to call "classical." The greatest merit of Winer is that he has fully vindicated this belief; and by the application of a sound philosophy has enabled the student, more accurately than heretofore, to discern, in the form of the "letter," "the mind of the Spirit."

Professor Masson has, on the whole, executed his task well; his perfect acquaintance with Modern Greek qualifying him, in a peculiar manner, to appreciate and set forth the specialities of the Hellenistic or transition stage of the language. A few Germanisms we have noticed, and some ambiguities, not to say mistranslations. The book is very cheap, and beautifully printed; and though, unfortunately, the first Hebrew word in the volume is a misprint (p. 31), we have not noticed any more, in Greek, Hebrew, or English. The references, however, we could have wished to see remitted to the margin, or characterised by a different type. German accuracy, we suppose, requires the constant interruption of parentheses to afford the means of verifying the statements made. To English readers the habit is certainly annoying. To take an example at random,—in support of the familiar remark that the future middle often assumes a passive signification, we have the following parenthesis, printed so as to read continuously with the text:—(Monk, Eurip. Hippol., p. 169. Lips. Boisson. Eunap., p. 336. Poppo, Thuc., I. i. 192. Stallb. Plat. Crit., 16, and rep. II. 230. Isocrat. Areopag. ed. Benseler, p. 229. Weber, Demosth., p. 353.) Now, we do not complain of such references; in fact, they are very useful. But if, in English fashion, they had been printed in small type, as foot-notes, the bulk of the book would have been reduced, and the comfort of the reader promoted.

Copious indices, we believe, are to be given with the second volume.

Christ and his Church in the Book of Psalms. By the Rev. A. A. Bonar, Author of the "Memoirs of McCheyne," &c. London: Nisbet & Co.

It would be difficult to imagine a greater contrast than that between the history of King David and the life of an ordinary Englishman of the nineteenth century. In their outward circumstances and fortunes there is scarcely a single point of similarity, The adventurous vicissitudes of the former are sharply contrasted with the orderly regularity of the latter. His poetic genius, his devout raptures, his fearful crimes, his agonising repentance, the frightful dangers to which he was so often exposed, the marvellous deliverances from impending death he so often enjoyed, his victories and defeats, the rapidity and frequency of his transitions from the depths of despair to the height of prosperity—Bethlehem with its sheep-cotes, and beasts of prey; Ephes-dammim, the Philistine army and gigantic warrior; the court of Saul; the headlong flight to Gath, the cave of Adullam, Hebron, Jerusalem, Uriah the Hittite, "the young man Absalom," the escape to Mahanaim, the victorious return, the painful death-bed scene—how utterly unlike the life of the present day! It would seem as though a trimly-dressed, smooth-shaven, respectable, money-making Englishman, could only regard such a career with distant wonder, as something belonging to a different sphere. What points of contact can he find? What personal sympathy or fellowship can he feel? Yet—strange to say—the words, and thoughts, and feelings, which come to us from the distance of thirty centuries, from the heart of David, are among our most fondly cherished pos-

sessions! His Psalms are "familiar in our mouths as household words!" If we wish to utter the deepest and strongest emotions of our hearts, we must have recourse to his words, for we find that he has expressed them more aptly and accurately than we can do ourselves. It is impossible to imagine the blank, or to estimate the loss we should feel, if the Psalms of David were to be at once obliterated from our literature and our memories. Can there be a stronger proof of their inspiration than is thus afforded? That a Shepherd-King of Judea, living three thousand years ago, should have been able, unaided, to emancipate himself from the prejudices and specialities of his position, and address himself to the universal heart of man—that he should have inspired and expressed the devotions of worshippers, in every subsequent age, and in every land, even the most remote—that his spiritual songs, so far from losing their power, should grow in value with each succeeding century*—all this, on the supposition that he was inspired by no higher power, is simply inexplicable. To regard him, with Voltaire, F. Newman, and others, as a mere vulgar murderer and adulterer, or a successful brigand who had raised himself to the position of an oriental sultan, increases enormously the difficulty of the case, rendering it monstrous and impossible. The only solution of the problem we maintain to be, that he was able to address the universal heart of man, because he spake by the inspiration of "the Father of the spirits of all flesh." The admitted facts allow of this explanation, and no other.

The volume before us, which is only one out of a dozen considerable works on the Psalms, published within a very short time, serves to illustrate our assertion, that "the sweet singer of Israel" still speaks with undiminished force, and that his strains still echo in the hearts of the whole Church The diversity of view taken by the different commentators, shows how many-sided those wondrous old Hebrew-hymns are, how various and inexhaustible their teachings. Every student of this wonderful Psalter is ready to say with Hooker,

"What is there we essay for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found."

Many, too, have felt what Bishop Horne has so well expressed of the pleasure and profit he found in the study of this volume of inspired songs.

"And now, could the author flatter himself that any one would take half the pleasure in reading the following exposition, which he hath taken in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly; vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursuit; and he can truly say, that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it; and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent on these meditations on the Songs of Zion he never expects to see in this world. Very pleasantly did they pass and move smoothly and swiftly along, for when thus engaged he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet."

That on such a theme Mr. Bonar would write a book deserving careful and devout study, might confidently be asserted. And he has done so. *Christ and his Church in the Book of Psalms*, is a volume rich in spiritual teaching, full of ingenious criticisms, and replete with evangelical truth. The commentaries

* In illustration of this statement we would call attention to the fact, that the great missionary enterprise has developed meanings which had lain unnoticed for ages. The hymns sung at our missionary meetings are for the most part metrical versions of the Psalms. Many of them, too, versions made when missions were not thought of.

of all ages, from Augustine downward, have been freely used, but with ample acknowledgment, and without servile dependence upon any. From the faults of the school of theologians to which he belongs, we cannot think Mr. Bonar altogether free. He pushes his Messianic theory to an excess, and by the determination to find a prophecy of Christ everywhere, he suggests doubts even as to those references which seem most clear. He is apt, likewise, to imagine connections between passages which have no other relationship than some catchword common to both. For instance, he supposes a reference to Psalm i. 2, "The ungodly shall not *stand* in the judgment"—in Rev. vi. 17, "The great day of his wrath is come, and who shall be able to *stand*?" and to ver. 6. "The Lord *knoweth* the way of the righteous;" in our Lord's expression, "I never *knew* you." So, too, he supposes the expression so frequently used in the Epistles, "*fear and trembling*," to be taken from Psalm ii. 11, "Serve the Lord with *fear*, and rejoice with *trembling*." But after making all needful allowance for these defects, it is a volume which will be read with interest and profit, as tending to promote a spiritual conception of the "Psalms which have stood the test for three thousand years, and contain a germ for eternity." He errs—if he errs at all—on the right side, and his mistake arises from his profound reverence for the very letter of Scripture, and his conviction that everything points to Christ. These principles, even misapplied and misplaced, are immeasurably better than the cold Christless criticism of late years. We cannot doubt that this volume will have a large circulation, and will feed the piety of many.

Brief Notices.

BIOGRAPHY.

1. *The Life of Dr. Arnold.* By E. J. Worboise. Hamilton, Adams, & Co.—2. *The Coronet and the Cross; or, Memorials of the Countess of Huntingdon.* By A. H. New. Sixth Thousand. Partridge. Knight & Son.

If we were required to mention the three most independent, self-reliant, outspoken thinkers and speakers whom England has produced, we should have to name three schoolmasters — Milton, Johnson, and Arnold. If we had to add a fourth, probably a fourth schoolmaster would have to be named—Thomas Carlyle. To three of these, however, school-keeping was but a passing episode in their careers. Arnold is the only one who made it the business of his life, and it is wonderful to see how much fiery force he threw into an occupation which ordinarily subsides into a mere routine. In any position he would have distinguished himself; but his was one of those rare cases where a man finds himself in the very position, of all others, for which he is best fitted, and toward which all his preferences tend. This fact it is which in part accounts for its wonderful power. His story is one of those which can scarcely be told too often, so noble and so ennobling is it. Hypocrisy, and meanness, and cowardice stand rebuked before him. No person, we think, has ever read his history without being the better for it. This new record of it (1) is an admirable one. Clear and vigorous in style, imbued with true and deep sympathy for the character of Arnold, characterised by great descriptive power, of moderate size and at a moderate price, the volume supplies what has long been wanted—a memoir shorter and less costly than that by Stanley. For young men there could scarcely be a better book.—Very different in character, yet, in her own sphere, no less excellent, is the subject of our next memoir —the Countess of Huntingdon. Few lives have been more blameless and devout —very few more extensively useful. So widely was her fame spread and her memory revered, yet so little were the facts of her history known, that we cannot wonder at this memoir (2) having reached its sixth thousand. It is a simple, unaffected, and, as far as we can test it, truthful narrative of her life. Doddridge, Hervey, Whitfield, the Wesleys, Rowland Hill, and others, appear constantly on the scene. Few books we have seen give so clear and vivid a conception of the religious activity of the day. Mr. New's qualifications as a biographer are hardly equal to the subject he has undertaken. But the subject itself is so spirit-stirring, the narrative is so full of incident, and he has

so carefully avoided the great fault of modern biography, a tedious prolixity, that he has produced a very profitable volume; that it is a very interesting one the sale of six thousand copies in little more than a year seems to prove.

REPRINTS FROM AMERICA.

1. *The Power of Prayer illustrated in the American Revival.* By Samuel Irenæus Prime, D.D. Sampson, Low, & Co. 3s. 6d.—2. *The Life of Faith.* By Thomas C. Upham, D.D. Hamilton, Adams, & Co.—3. *A Method of Prayer: an Analysis of the Work so entitled, by Madame Guyon.* By T. C. Upham. Sampson, Low, & Co. 1s.—4. *Life at Threescore.* By the Rev. A. Barnes. Knight & Son. 6d.

A TRUSTWORTHY narrative of the rise, progress, and results of the great American Revival has long been needed. This Dr. Prime has supplied. His high standing among the American churches enables him to speak with authority. It is impossible to call his veracity in question. Yet, if his record be true, the whole Church of Christ ought to stand abashed and confounded at its neglect of prayer, and unbelief in its efficacy. Every page of this volume seems a commentary on our Lord's words, "Ask, and ye shall receive." Well may Dr. Prime say, "Never was my own mind so filled with AWE as while grouping these facts into chapters. Never was the connection between prayer and answer so revealed to me as in the prosecution of this work. Here I find it confirmed by scores of facts and examples — facts of present occurrence in the midst of this busy, noisy, restless, worldly city—that the Lord will give his praying people *whatever* they ask in faith." Some of the incidents recorded may raise a smile from their very American character, and some may be insufficiently attested. But, after making all allowance for these exceptional cases, enough remains to rebuke the unbelief alike of the infidel and the Christian. We would say to every one whom our words reach — Read this book, and then read our Lord's promises to answer prayer. No further commentary would be needed. Their meaning would stand out with startling distinctness, such as no mere verbal exposition could give.—The name of Dr. Upham is favourably known in Europe as the biographer of Madame Guyon. The volume before us (2) will enhance his reputation. It contains a very clear analysis of the nature of faith. The value and necessity of religious faith is very admirably shown; and the relationship of this fundamental principle to the life of godliness is well illustrated. The book would perhaps have been improved by condensation; but Dr. Upham writes so well, and the topic is so inconceivably important, that we can hardly regret that he has written so much. Any of our readers who may be perplexed as to the nature and operations of faith, could not do better than procure this book, and study it devoutly.—The next volume in our list of American books (3) is likewise by Dr. Upham. It is an abridgment of Madame Guyon's famous treatise on the method of prayer. The work has an interest both historical and intrinsic. Those acquainted with her life will be curious to see a book which played so important a part in the persecutions she endured, and in which the names of Fenelon, Bossuet, Madame Maintenon, and other celebrities, were complicated. The analysis is well executed, and the work will be read not without instruction and profit for its own sake as well as for its connection with the history of the times.—The writings of Mr. Barnes (4), though marked neither by profound learning nor intellectual power, have proved more widely useful than many possessed of these qualities. Industry and good sense have enabled him to act as a middleman between our great theological writers and the general public, for whom he has popularized works, the costliness or erudition of which placed them beyond their reach. Multitudes who are indebted to his commentaries for clear views of Scripture will be glad to read some record of a life so laborious and so useful. This little piece of autobiography contains many valuable lessons. Its cheerful, earnest, manly piety, its hopeful views of life, its strong, vigourous convictions, and its perfect freedom from all hypocrisy or cant, make it a refreshing and very profitable little volume.

MISCELLANEOUS.

1. *The Book of Revelation, translated from the Ancient Greek text. With an Historical Sketch of the Printed Text of the Greek Testament.* A New Edition. By S. P. Tregelles, LL.D. Bagster & Sons. 2s.—2. *The Spring: a Sermon.* By the Rev. W. T. Rosevear. Heaton & Son.—3. *The Bible in the Family.* By E. Edwards. Hamilton, Adams & Co.—4. *The Early Religious History of Britain.* By Jas. Smith, Jun. Nelsons.—5. *The Ministry of Angels.* Two Discourses. *The Work and Reward of the Sunday School Teacher.* A Discourse. By the Rev. J. Edwards, Hon. Sec. to the Liverpool Town Mission.

WE are thankful to see a cheap issue of Dr. Tregelles' admirable edition of the Apocalypse (1). The value of his collations of the codices of this portion of Scripture

is too well known to need remark. He has succeeded in placing the text, hitherto so doubtful and corrupt, upon a basis nearly as certain as that of any other part of the Canon. In this edition we have the result of his amended text, and a translation in which the most scrupulous accuracy has been attained. The correctness of particular renderings may be called in question; but we are sure that no former translation of the Apocalypse into English has appeared in which the minutest shades of meaning are so carefully reproduced. The introduction and appendices likewise contain much profitable matter. The price places it within the reach of all, and all may gain very much by its study.—Mr. Rosevear has published a sermon of remarkable eloquence on the religious aspects of this sweet vernal season (2). In a style of singular richness and beauty he deduces the lessons which it should suggest to the devout heart, and rises "from nature up to nature's God." If we might hint a fault, it is that the ornament is rather redundant, and the drapery sometimes covers and encumbers the thought.—We do not wonder that the ministers and messengers of the Western Association should have requested the republication in an enlarged form of Mr. Edwards's admirable Letter on the "Bible in the Family" (3). It deserves a very wide circulation, and cannot be read without instruction. It is well adapted to promote the profitable use of the Scriptures in the family circle, pointing out, as it does, the errors into which many fall respecting this most holy book, and showing the temper and spirit in which it must be used if we are to be by it made wise unto salvation.—In the "Early Religious History of Britain" (4), Mr. Smith has made good use of all authorities within his reach, and has compiled a narrative which, if it contains nothing very startling or new, at least relates a familiar story pleasingly. Druidism, primitive Christianity, the idolatry of the Saxons, and the mission of Augustin, are described in turn. In each succeeding age the events are tested by the principles of true religion, and the supremacy of a free, unfettered Christianity is everywhere asserted. The spirit and aim of the book are excellent.—Mr. Edwards, in the discourses named above (5), has published some important truths in plain, faithful words. He speaks not with wisdom of words, not with philosophical profundity, but in a homely and convincing manner. The discourses on the Ministry of Angels contain many views of truth, which are very valuable, but very commonly overlooked.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

MELBOURNE, AUSTRALIA. ALBERT STREET.—The opening of the above church, for the ministry of the Rev. Isaac New, was celebrated on Sunday February 27th. A prayer-meeting was held in the morning at a quarter past seven o'clock; which left on the minds of all present a tone of the most hallowed feeling. Three services followed, when sermons were preached, distinguished by great excellence and power. In the forenoon, by the Rev. W. B. Landells (Independent); in the afternoon, by the Rev. James Hutchinson (Wesleyan); in the evening by the Rev. James Taylor. At this service the place was crowded in every part to excess, by nearly 1,000 people, who will not easily forget the sermon, to which they listened with breathless interest for an hour and a quarter. The collections amounted to £101 15s. The above place of worship was designed by Thomas Watts, Esq. The dimensions are 75 ft. by 52 ft. 6 in. clear of the walls. The seats are arranged in the form of an amphitheatre, having three entrances. The pulpit is of cedar, decorated with Corinthian pilasters and columns, and is placed in front of a pediment also of the Corinthian order. The Baptistry is on a platform before the pulpit. The cost is nearly £4,000. On Tuesday, March 1st, a tea-meeting was held, when between 600 and 700 sat down. At half-past seven a public meeting was held, when the Rev. Isaac New took the chair, supported by Henry Langlands, Esq., M.L.A., by the Hon. Charles Vaughan, the two deacons, and by a number of ministers of various denominations. The Rev. W. Moss engaged in prayer, after which effective addresses were delivered by the Revs. A. M. Ramsay (United Presbyterian), A. Morison and R. Fletcher (Independents), D. J. Draper (President of the Australian Wesleyan Conference), J. P. Sunderland (Independent), and James Taylor (Baptist).

BAPTIST EVANGELICAL SOCIETY.—The

Annual Meetings of the Northern Branch of this Society were held on April the 26th and 27th, 1859, at Salendine Nook, near Huddersfield, the Rev. D. Crumpton, minister of the place, was chosen Chairman. From the Report it appeared that during the year several ministers and churches had given their adhesion to the Society, and the funds were considerably increased. The public services were held on the Wednesday, and though the day was unfavourable, hundreds assembled. The Rev. W. E. Jackson preached, the Rev. H. J. Betts, gave an effective discourse, founded upon Ezra viii. 21. A public meeting was held, at which John Brook, Esq., presided. Addresses were given by the chairman, and the Revs. J. Howe, T. Dawson, H. J. Betts, A. Spencer, and R. Cameron. Something over £12 was collected for the Society.

THE BOOK SOCIETY.—This Society held its hundred-and-ninth anniversary, at the London Coffee-house, Ludgate-hill, on Wednesday, April 20th. The speakers included ministers of the several sections of the Church of Christ. The Lord Mayor presided during a portion of the evening, and contributed £5 to commence a fund, to make free grants of books to poor societies and schools.

GLASGOW.—Services in connection with the opening of the new chapel, in North Frederick Street, took place as follows:—On April 28, the Rev. Hugh Stowell Brown preached; in the evening, the Rev. gentleman delivered a lecture, in the City Hall, on "The Noble Army of Martyrs." W. P. Paton, Esq., occupied the chair. On the following Lord's-day, sermons were preached, in the forenoon, by the Rev. H. Bachelor, and in the afternoon and evening by the Rev. J. Williams. On Tuesday evening, May 3, a *soirée* was held in the new chapel. The Rev. J. Williams occupied the chair, and the chapel was well filled by a respectable and intelligent audience. The pastor expressed his gratitude to God for the circumstances in which he and his people were placed; and thanked God especially on account of the fact that the church members had increased—notwithstanding the many changes which, during the past eight years, they had experienced—to about 260. If asked what were the doctrines he was accustomed to preach, and his people held, he would use the language of an old divine, "*The three R's*,—Ruin by sin, Redemption by Christ, and Regeneration by the Holy Spirit." These were the leading doctrines which he had always preached, and hoped, by God's grace, to preach till the close of life. The secretary (W. Bowser, Esq.) having made a statement in regard to financial affairs, which showed the cost of the building to be about £1,700 (exclusive of the £1,225 paid for the ground), and present liabilities to be about £1,200, the chairman called special notice to the donation of upwards of £100, made to the fund by the Hope Street Baptist church, and hoped that he and his people would ever prove themselves worthy of the confidence which this handsome gift expressed. The Rev. Dr. Paterson addressed the meeting, and expressed the gratification he felt in the erection of this chapel, remarking that whoever needed to hear a statement of the doctrinal opinions made by the pastor, he did not, seeing he had long been perfectly satisfied with the soundness of his brother's views on the fundamental doctrines of the Christian faith. The Rev. Alex. Wallace then delivered a very telling address, eminently catholic in its spirit, and practical in its tendency, expressing his willingness to exchange pulpits any day with Mr. Williams. The meeting was further addressed by the Rev. Mr. Dunn, and the Rev. A. K. M'Callum.

RUGBY.—The Baptist Chapel, Rugby, which had been closed for eight weeks, for repairs and alterations, was re-opened on Wednesday, May 4th, by the Rev. W. Landels; and on Sunday, the 8th instant, the Revs. R. P. Macmaster and W. T. Rosevear, of Coventry, preached. In the afternoon the funeral sermon of the late Rev. Edward Bull (the former pastor of the church) was preached by the Rev. J. Jones. The collections, with donations previously promised, amounted to £154, in addition to work given of the value of £20, leaving a little over £30 to be raised to meet the entire cost of repairs and improvements.

UXBRIDGE.—At the anniversary services in connection with the Baptist Chapel in this place, the Rev. Dr. Leechman preached in the afternoon, and the Rev. J. Aldis in the evening. During the interval a goodly number took tea. On the following Sunday, the Rev. Dr. Hoby preached morning and evening; and the Rev. E. Hunt in the afternoon. The Revs. G. Rouse Lowden and S. Lillycrop took part in the services.

RATHMINES, DUBLIN.—A public meeting was held on the occasion of the anniversary of the opening of the temporary place of worship at Rathmines. George Foley, Esq., presided. Addresses were delivered by the Rev. Dr. Kirkpatrick, the Rev. F. Trestrail, and Mr. Clarke, of Cheddar, Somerset. The meeting was well attended, and much interest manifested. The secretary, Mr. Eason, stated that, with the amount of £66, raised by means of the

collecting cards issued in January, and now returned, the sum of £478 had been contributed in aid of the fund for the erection of the new chapel. We earnestly hope this effort will be well sustained by the Christian public in England and Scotland.

SWAFFHAM, NORFOLK.—The new Baptist chapel in this town was opened on Thursday, May 12th. A prayer meeting was held, commencing at six o'clock, when an address was delivered by the Rev. J. T. Wigner. At half-past ten, the Revs. J. P. Lewis and Wigner conducted the devotional services, and the Rev. T. A. Wheeler, of Norwich, preached from Col. iii. 3. In the afternoon a public meeting was held; the esteemed pastor of the church (Rev. W. Woods) presided. Addresses were delivered by the Revs. E. Price and R. Williams, Watts, of Wisbeach, and Wigner. In the evening, the Rev. J. P. Chown preached a sermon from Eph. iii. 18, 19. The brethren, Whitley, Keen, Symonds, J. Williams, Woodgate, and others, took part in the services of the day. Mr. Woods, the devoted pastor of the church, was himself the architect and clerk of the works. The chapel is a gem of beauty, and a marvel of cheapness; the total outlay, including purchase of ground, trust-deeds, &c., being only £1,000, and the place will seat 450, without galleries, for the erection of which provision is made. The friends had raised, mainly amongst themselves, £600 before the day of opening. The entire proceeds of the services were £100, leaving a debt of £300, which the friends will strive, as early as possible, to remove; towards which they earnestly ask the help of distant friends.

TRINITY ROAD, HALIFAX.—The annual sermons on behalf of the Sunday School connected with Trinity Road Chapel, were preached on Sunday, May 15th, by the Rev. W. Walters, minister of the chapel. The collections amounted to £30. The school has about 300 children, under the instruction of forty teachers. Six young persons have joined the church from the school during the past year.

PORTMAHON CHAPEL, SHEFFIELD.—The above chapel, after being closed for several weeks for painting, repairs, and alterations, was re-opened on Sunday, the 15th May, when, in consequence of the illness of the Rev. A. Mursell, two sermons were preached by the pastor, the Rev. J. E. Giles. Collection, in the morning £32; in the evening £24 4s. 2½d. On Monday evening, May 16th, a sermon was preached by the Rev. Hugh Stowell Brown. The collection at the close of the service amounted to £15 0s. 10½d. On Tuesday evening a tea meeting was held in the large room of the Cutlers' Hall, at which the Rev. J. E. Giles presided. The attendance was very numerous and respectable. Addresses were delivered by the Revs. H. S. Brown, D. Loxton, and T. Robertshaw, Independents; J. Flather and J. Hudston, New Connection; R. Parks, Primitive Methodist; and H. Ashberry, General Baptist. The trays having been given by the ladies of the congregation, the result was an additional sum of £27 15s. 4½d.

RECOGNITION AND ORDINATION SERVICES.

ST. JOHN'S HILL, SHREWSBURY.—On Good Friday, April 22nd, services were held for the purpose of forming the church meeting in the above place. The Rev. C. T. Keen, of Bridgnorth, gave an address on the Nature of a Christian Church. The Rev. C. Morrell, of Wolverhampton, who presided, received from the church and pastor, the Rev. Henry Lawrence, their confession of faith, and administered the Lord's Supper. In the afternoon, about 150 friends took tea together. In the evening, a sermon was preached by the Rev. S. H. Booth. The services of the day were felt to be deeply interesting and profitable.

FISHPONDS, NEAR BRISTOL.—The recognition services in connection with the settlement of the Rev. J. H. Hall as minister, were held on Good Friday. Sermons were preached by the Revs. Thos. Winter and E. Probert. A public tea was held at five o'clock. Addresses were delivered by the Revs. S. Hebditch, G. B. Thomas, of St. Neots (formerly minister of the place), Mr. Dickie, Presbyterian; and W. D. Wills, Esq.; G. H. Leonard, Esq., very ably presided over the meeting. Several contributions were promised towards completing the chapel.

ST. PAUL'S SQUARE CHAPEL, SOUTHSEA.—On Wednesday, May 11th, a numerously attended meeting was held by the friends of this place in the Beneficiary Society's Hall, Portsea, to welcome the Rev. J. H. Cooke, the newly-elected pastor. The hall was tastefully decorated for the occasion. Rev. Ebenezer Arnott, as the senior minister of the district, occupied the chair. The proceedings were very interesting, nearly all the Dissenting ministers of the neighbourhood being present.

TESTIMONIALS AND PRESENTATIONS.

TROWBRIDGE, BACK STREET.—On Monday evening, May 2nd, at a tea meeting of the members of the church here, Jesse

Gouldsmith, Esq., addressing the pastor, said that it had occurred to some of them that they ought to evince their love and esteem for him by a substantial testimonial, and they had privately suggested the design to as many of the members as could be communicated with in the limited interval, and the result was a purely voluntary and spontaneous offering of a purse of ninety-two sovereigns, made up of donations varying from £10 to the very small, but cheerfully bestowed, contributions of the poor. Mr. Barnes warmly acknowledged this renewed proof of affection and confidence, dwelling with special satisfaction on the large number of members concerned in it.

ISLEHAM, CAMBRIDGESHIRE.—On Thursday, the 28th April, a very numerous company assembled to present their pastor, the Rev. W. W. Cantlow, with a testimonial of the affection and respect in which he is held, consisting of several volumes of Bengel's works, a valuable time-piece, and an elegant silver cake basket, with suitable inscriptions.

COMMERCIAL STREET, WHITECHAPEL, LONDON.—The annual meeting of the church and congregation was held on April 25th; nearly 300 persons sat down to tea; the meeting was rendered particularly interesting, as it afforded the opportunity of congratulating the Rev. C. Stovel, on the completion of the 27th year of his pastorate, and of presenting him with a purse of gold, also several articles adapted to promote the comfort of his home, as the unanimous expression of the affection and confidence of the church and congregation among whom he has so long and so successfully laboured. The Revs. A. A. Rees, C. Stovel, M. Gowland, and Mr. E. Brown, took part in the service, which was of a very solemn and instructive character.

MINISTERIAL CHANGES.

The Rev. H. Lefevre, pastor of the Baptist church, West Haddon, Northamptonshire, has given notice of his intention to resign his office at Midsummer next.—The Rev. W. Webley, of Corsham, Wilts, is about to resign the pastorate there, and would be glad to hear of some sphere of labour with a prospect of usefulness.

RECENT DEATHS.

THE REV. W. STANLEY.

The Rev. Wm. Stanley, for twenty-five years the respected, esteemed, and consistent minister of the Baptist Chapel at Peterchurch, was called rather suddenly to his heavenly inheritance, on the 29th ult., in the 55th year of his age. He had been suffering, for two years or more, from bronchitis, but had so far recovered as to give the most cheering hopes to all his friends of many years of usefulness; but a change came on, and he fell whilst walking across his room to rise no more, only to a crown of glory.

Myself and family attended his ministry for more than seventeen years, although none of us are Dissenters, and our friendship was of a very close and unbroken character; I am thus enabled to bear my feeble testimony to his Christian character. His life was the most even and blameless it has ever been my happiness to see: he was emphatically a man of prayer; everything for himself, for the church over which he presided, and indeed for the welfare of the neighbourhood, were subjects of constant and fervent supplication. He was a Baptist from conviction, but he was quite free from bigotry. He was in deed and in truth a "peacemaker." Though not a shining preacher, the spirit of his Divine Master seemed ever with him, and, like him, it might be said, he went about doing good. His influence was very conspicuous in the order, peace, and number of members of his church, for so long a period. The spread of the gospel was his ardent desire, and the amount of subscriptions to the Baptist Missionary and Bible Societies annually proclaimed that the good cause had some warm friends in this thinly populated and remote district: the mainspring of all was the prayers and influence of our departed friend. On all occasions the Christian was conspicuous in him, and it was never left to conjecture whose he was, and whom he served. I have been led to make the above remarks, not to extol the man, but to magnify the grace of God which shone in him. He may have had imperfections, but they were so eclipsed by abounding grace, that to others they seldom appeared. I have often heard him lament, but never saw him exhibit, infirmity of temper.

JAMES HILES.

MR. E. WELLER, OF BATILE,

Was born at Ringor, a village near Lewes. From childhood he attended the means of grace, but grew up to manhood without deriving spiritual benefit therefrom. Steady and moral in outward life, he yet unhappily imbibed many of the awful errors of infidelity, by which his mind was yet more darkened, and his heart more hardened against the truth. At length convictions of sin and danger fastened on his soul, and after a long period of dismal foreboding,

almost deepening into despair, spiritual light broke in upon him. He saw Christ the way of salvation, and, by God's grace, was enabled to take refuge in him. Subsequently he removed to Battle, and united with the friends at Zion Chapel in Christian fellowship. He became a Sunday-school teacher, and from time to time preached the gospel in the surrounding villages, in both which engagements he was blessed with success. In February, 1838, the church elected him to the deacon's office, which he filled with great ability and satisfaction to the brethren, until the close of his life. He died November. 7th, 1858, aged 55.

As the chief support of the church with which he was connected (furnishing more than half the minister's salary), and as a liberal contributor to the various societies connected with the denomination, his loss will be severely felt. The real loss, however, is himself; his Christian influence and example—a bereavement his relatives and the church will not soon cease to mourn. He died in the full assurance of hope, resting firmly on the merits of the great Redeemer.

Correspondence.

FESTIVAL OF THE GERMAN MISSION.

To the Editor of the Baptist Magazine.

My dear Sir,—You will, I am sure, endeavour to make room, amongst the accounts of our missionary gatherings here, for a short notice of the festival held at the same time by our brethren at Hamburg, in celebration of the 25th anniversary of the formation of the church there.

On the 23rd of April, 1834, as is well known, the first seven Baptists were immersed in the Elbe; and on the 24th they were formed into a church, in Mr. Oncken's house. In 1859, only two of the seven remain — Mr. Oncken himself, and Mr. Krüger, who has emigrated to America; but a noble band of more than 7,000, throughout Germany, Denmark, &c., attests the blessing of God upon the work begun by weak instruments, but with strong faith, and carried on through persecution and oppression for a quarter of a century. With such cause for gratitude, the Hamburg Church might well hold a commemorative festival, and summon their brethren far and wide to unite with them in its celebration.

From an account written for an American paper, it appears that though, from various circumstances, but few from a distance could be with them, yet they had a series of very pleasant meetings.

The poet of the churches, Bro. Köbner, of Elberfeld, had prepared hymns for the occasion; and Bro. Braun, who leads the choir at Hamburg, had set to music suitable passages of Scripture. Mr. Oncken gave a retrospective view of the experiences of the past; and Mr. Schauffler, formerly a pastor of the church, presented to him, in their name, a token of their affection and gratitude for five-and-twenty years of unwearied labour and fatherly kindness; the present being accompanied by a suitable and affectionate address. Numerous letters were read from brethren unable to attend; amongst them, one from Rev. Dr. Sears, of the United States, who baptized the first seven, and who had received a special invitation to be present.

Mr. Joseph Lehmann, in a letter to his father in England, thus speaks of the deeply impressive and devotional character of the meetings:—

"We have just been enjoying great and glorious days. Extraordinary blessings have been bestowed on us by the Lord's gracious hand, and our hearts are full of the wonders he has again shown us. We have been permitted to enjoy four or five days of precious fellowship and communion of soul, which have far exceeded our hopes. Praise be to the faithful Shepherd of the flock! Oh! may the impression never be effaced!"

We hope that full particulars will be published in the "Quarterly Reporter" for July.*

I remain, dear Sir,
Yours very truly,
M. H. Wilkin.

Hampstead, London, N.W.,
May 16th, 1859.

* "Quarterly Reporter of the German Baptist Mission." Edited by J. G. Oncken, Hamburg. Published by Heaton and Son, Warwick Lane, London, E.C. Price 2d.

IS THERE AN ANGELIC HIERARCHY?

DEAR SIR,—Your May number contains an interesting article on the Cherubim, in which the writer uses the following words:—

* * * * "Allusions to the heavenly hierarchy in the New Testament. In such passages as Ephes. i. 21, iii. 10; Col. i. 16, ii. 10, we have clearly definitions of ranks and orders in the hosts of heaven. Among them are those who are styled ἀρχαι, a phrase which occurs in all the passages alluded to. It imports princes or chiefs, the leaders of angelic armies."

Your correspondent has the sanction of *all* expositors in his mode of interpreting these passages. Nevertheless, I should be glad if he, or some other competent person, would carefully inquire whether that interpretation be sound. Nowhere in Scripture do I read of an angelic hierarchy, and sometimes have I ventured to hope that the "necessary evil" of earth, governmental machinery, finds no place among the sons of light and love. A pleasant fancy, if it be only a fancy, which has seemed to find something like sanction in the fact that both Paul and Peter distinguish between angels, and principalities, and powers.

While musing on this subject, I am reminded that it is possible to understand "principalities and powers," without assuming that it is to be referred to the angels of heaven. For when human beings were created, dominion was given them: they were appointed to be the "principalities and powers" of this world. In any other world in which intelligent creatures are found, it is reasonable to suppose that similar authority was, at the era of their creation, confided to them. And in the light of this thought, if it were admissible, how grandly would read these words of revelation:—

"God who created all things, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

I write, however, for the purpose of inquiry, not dissertation; and shall be happy if these lines induce some one more competent than myself fairly to meet the question, "Is there an angelic hierarchy?" and am, Mr. Editor, yours truly, but—

NO FRIEND OF HIERARCHIES.

Editorial Postscript.

WHEN we last wrote, England was convulsed with contested elections, and Europe waiting in painful suspense for the flash and roar of the cannon, which should tell of the commencement of hostilities. The events that have happened in such rapid succession since, instead of allaying the excitement, have only rendered it still more intense. The conflict of parties at home, so far from being decided by the elections, has become more fierce than before; as the relative strength of the opponents is more nearly balanced. The desperate game which the Tory party have been playing in the provinces bids us be prepared for any enterprise, however desperate, or for any practices, however corrupt, which may promise to turn what is still a minority of votes into a majority. The audacious alliance unblushingly avowed between the Roman Catholics leaders and the Derby government may be productive of still greater immediate service than it has been already. It has carried many seats against the liberals, and it may make apostates of some liberal Catholic members. But retribution will yet overtake the political treachery which has instigated the corrupt concessions. Lord Derby, and his wily Chancellor of the Exchequer, will rue the day on which, for a present advantage, they flung away the sympathy and support of the Protestant gentlemen, who have hitherto been the main support of their party.

The tide of war is steadily and rapidly rolling up towards the rich plains of Lombardy, a district which well deserves the title of the garden of Europe. Knowing as we do, from personal observation, the luxuriant fertility of the soil, the almost horticultural perfection of the agriculture, and the tremendous strength of the Austrian garrisons and fortresses, we shudder at the devastating ravages of a campaign in such a territory. May God, in mercy, avert from our own beloved land the disasters of war!

THE MISSIONARY HERALD.

THE MISSION TO CHINA.

APPEAL BY THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

At the General Meeting of the Subscribers of the Baptist Missionary Society, on the 26th April, the following was the resolution adopted with respect to the establishment of a Mission to China:—

"That this meeting learns with much satisfaction that the late Committee have entertained the subject of commencing a Mission in China, and, coinciding with them in the conviction that the recent opening of that vast empire to the gospel constitutes a providential call upon our churches, in common with those of every other denomination, to attempt its evangelisation, intrusts the Committee now chosen to prosecute this design, and appeals to the constituents of the Society throughout the country to strengthen and encourage them to take some part, however humble, in this great and blessed work; and that a fund be opened for this purpose, its proceeds to be specifically devoted to this object."

In prayerful dependence on the guidance and blessing of God, the Committee, therefore, announce the opening of a SPECIAL FUND FOR THE PROSECUTION OF A MISSION TO CHINA.

Till the year 1842, regular efforts for the evangelisation of this great empire by Protestant missionaries, were confined to the floating population of the islands of the contiguous archipelago. In that year, as the result of the first English war with the Chinese Emperor, five cities on the seaboard were opened to their residence and labours, but the country itself still remained closed.

By the recent treaty the advantages of residence have been extended to nine other cities. In the country around them, amid the many millions which throng every stream, which traffic in every mart, which cultivate the plains and even the mountain-tops, the English missionary may travel without molestation, preach without hindrance, settle without opposition, set up a house of prayer, and form classes for Biblical instruction. The converted native may henceforth profess his faith in Christ Jesus without fear of the penalty of death. In the emphatic words of the Rev. John Angell James, "CHINA IS OPEN!—open from one end to the other for the introduction of the gospel!"

And China is the home of *three hundred and sixty-seven millions of men*, of whose religious condition it may emphatically and literally be said, they are without GOD and without hope in the world.

The difficulties of language have diminished before the ardent toil of the servants of Christ. No nation possesses so large a class of readers by whom one character is understood; and the Bible is translated and ready for their use. The first stones of the temple have here been laid, and many true converts evince the power of the cross to save and sanctify. Chinamen have begun to announce the good tidings to their fellow-countrymen. Caste does not exist, as in India, to create an obstacle to the spread of Christian fraternity. An advanced and ancient civilisation adds its attractions to the work.

Such, in a few words, is the nature of the call addressed to us, in the Providence of God, to give the gospel to China, to unite with other sections of Christ's Church in going up to possess a land which the Lord our God has given His Son for an everlasting inheritance.

"The day is about breaking on China, and we are on the eve of glorious times," says a China missionary; "for the barriers are broken down, and the doors are flung wide open." Shall we not enter? The answer depends on the liberality, the consecration, the prayers, of the churches, and of every true and faithful Christian.

What is now done must be done independently of the general funds of the Society, and so as not to injure the annual income. May we, therefore, ask of our friends, for this especial work, *a contribution in addition to their ordinary gifts*, and the employment of their kind influence in the circles in which they move?

Although no appeal had been issued, we are permitted to announce the following contributions:—

		£	s.	d.
Sir Morton and Lady Peto, a permanent increase to their annual subscription of £50 per annum.				
Mrs. Blair, Bridge of Allan	donation	100	0	0
C. B. Robinson, Esq., Leicester	do.	100	0	0
Ditto, annual subscription		50	0	0
Rev. Edward Steane, D.D.	do.	50	0	0
C. Youngman, Esq., Barton Mills	do.	5	0	0
John Sprague, Esq., Exmouth	do.	5	0	0
William Burford, Esq., Entwistle	do.	5	0	0
"Cymro," by *The Freeman*	do.	5	0	0
P. N. M.	do.	5	0	0
Mrs. Leader, Abingdon	do.	5	0	0
Miss Adams, Exeter	do.	5	0	0
Mrs. Risdon, Birlingham	do.	2	0	0
Mrs. Edmunds, Brompton	do.	1	1	0
Mr. John Balls	do.	1	0	0
Mr. Reynolds, Windsor	do.	0	10	0
Rev. W. F. Burchell, Rochdale, by *The Freeman*	do.	0	10	0
A Widow ... do.	do.	0	5	0

THE ANNUAL MEETINGS.

We have to report, with thankfulness, the issue of the Annual Services. The arrangements made were carried through without lapse or interruption. The attendance at the various meetings was large throughout, the interest well sustained, and general satisfaction expressed. The conjunction of Easter and the general election, to some extent, doubtless injured the collections; but otherwise did not operate on the numbers frequenting the various services.

The anniversaries commenced with the usual meeting for prayer. Dr. Steane presided. The prayers were earnest and devout, and it was felt that a season of refreshing had been enjoyed from the presence of the Lord.

The attendance and collections at the sermons throughout the metropolis were of an average character.

At the meeting of subscribers, a lengthened conversation took place on the stationary character of the income of the Society. The general result seemed to be, that a more systematic effort was required throughout the churches to obtain a permanent and substantial increase in the ordinary income, ever liable to be affected by the special appeals which from time to time arise. Arrangements are in progress which will, we trust, have this beneficial result. As we

anticipated in our last, the action of the Committee, with respect to the commencement of a mission in China, was cordially approved, and the new Committee was instructed to undertake this arduous enterprise. The resolution, and an appeal founded upon it, will be found on the previous page.

The following gentlemen were elected to serve on the Committee for the ensuing year:—

Acworth, Rev. James, LL.D., Bradford.
Aldis, Rev. John, Reading.
Allen, Joseph H., Esq., Aston Clinton.
Benham, J. L., Esq., London.
Birrell, Rev. Charles M., Liverpool.
Brock, Rev. William, London.
Brown, Rev. J. T., Northampton.
Brown, Rev. J. J., Birmingham.
Burchell, Rev. W. F., Rochdale.
Cartwright, Rich., Esq., London.
Chown, Rev. J. P., Bradford.
Dowson, Rev. Henry, Bradford.
Evans, Rev. B., D.D., Scarborough.
Gotch, Rev. F. W., M.A., Bristol.
Harris, R. Esq., Leicester.
Haycroft, Rev. N., M.A., Bristol.
Heaton, William, Esq., London.
Landels, Rev. W., London.
Leechman, Rev. J., LL.D., Hammersmith.
Manning, Rev. S., Frome.
Middleditch, Rev. C. J., London.
Mursell, Rev. James P., Leicester.
Newman, Rev. T. F., Shortwood.
Pewtress, Thomas, Esq., London.
Pritchard, Rev. John, Llangollen.
Robinson, Rev. William, Cambridge.
Russell, Rev. Joshua, London.
Smith, W. L., Esq., St. Albans.
Stevenson, George, Esq., London.
Stovel, Rev. Charles, London.
Tucker, Rev. Francis, B.A., London.
Vince, Rev. C., Birmingham.
Watson, William H., Esq., London.
Webb, Rev. James, Ipswich.
Wheeler, Rev. T. A., Norwich.
Williams, Rev. B., London.

Truly missionary sermons were preached by the Rev. J. H. Hinton, M.A., and the Rev. J. P. Chown, on Wednesday, the 27th. Mr. Hinton's text was 1 Cor. i. 21. Its chief features may be given in the emphatic motto, "Every convert a preacher." Mr. Chown's text was the Lord's command, "Go ye, therefore, into all the world, and preach the gospel to every creature." The discourses were eminently calculated to guide and stimulate the missionary spirit.

The meeting at Exeter Hall was very largely attended, under the presidency of the Earl of Carlisle. In a very effective speech, marked by its tone of earnest piety, and knowledge of the history of our Missionary Society, Lord Carlisle at once served the cause of missions and gave a character to the proceedings of the day. From the excellent speeches delivered, we proceed to give the following extracts:—

CHRISTIAN CATHOLICITY.

I am addressing, for the most part, the members of the Baptist Missionary Society—and yet many of you will be aware that I myself belong to another religious fellowship, differently constituted and governed, with many differences of form and ritual, with some differences of opinion and principle; and I do not dissemble that I by no means lightly estimate the merits of my own religious community, and that I feel that my primary and current obligation would lead me to sympathise and to share both in its domestic ministrations and in its missionary exertions. Yet, at the same time, I feel that there are subjects, and there are undertakings, in the presence of which all minor distinctions and all subordinate differences become absolutely pale, faint, and colourless. I do not say that they disappear wholly from our view, or cease to influence our conduct; but, like the stars in the sky of the morning, while they retain their allotted spheres, and even their own intrinsic lustre, yet, in the presence of such views and feelings, we take no longer heed of them in the full blaze of the day. So I feel that when our thoughts are directed to eight hundred millions of heathens, we can no longer dwell upon such topics, important as they may be, as the precise period of baptism, or the method of ordination, but that we must feel it to be the paramount call upon us to win souls to Christ, and enlarge the boundaries of his kingdom.

Earl of Carlisle.

THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

I cannot forget that the Baptist Missionary Society has borne no obscure or ignoble part in the history of Christian missions. I cannot forget that it has chosen for its own fields of labour the most arduous, the most exposed, at times the most apparently hopeless, posts in the glorious warfare; and that it has, on more

than one occasion, found itself, if I may use the term, leading, as it were, the forlorn hope in the gospel sieges—at all times alike with the same unmoved attitude, and the same unblenching front, meeting the opposition of the day, whether that opposition which it had to encounter manifested itself, as in the earliest days of the Society, in the form of unsparing ridicule from wits and from reviewers, or, after a long interval of devoted and indefatigable service, in the more appalling form of mutiny, havoc, and bloody massacre. Such has been your career of fiery trial at all times in the annals of this mission, beginning with your first establishment at Serampore, under the honoured championship of Carey; thence, as the official and imperial hostility gradually subsided, through a series of hard-fought struggles, sometimes in connection with other Christian communities, sometimes foremost or almost alone. I may refer to the unremitting efforts to abolish suttees, now happily crowned with success; to the permission for widows to marry, more recently achieved; to the continuous protest against caste, I hope now in the process of achievement; to the establishment of native schools; to the diffusion of printing-presses; to the translation into, I believe, more than thirty Indian languages and dialects, of the New Testament;—to all these processes, carried on with singular constancy and faithfulness, till, in the midst of these healing and promising operations, which seemed to indicate tranquillity and to predict progress, out burst that fearful crisis which shook the pillars of the State, and plunged so many domestic households into terror and misery. Well, in the midst of these fearful scenes, this, your Society, had its own conspicuous martyrs, both British and native—both male and female. So that, as I indicated before, it may be truly said, that your Society has borne a faithful, consistent, and unfaltering witness, from the laying of the first stone or foundation of Serampore, to the storming of the blood-stained ramparts of Delhi.

Earl of Carlisle.

THE FUTURE OF EUROPE, AND OUR DUTY.

It is impossible, it seems to me, to consider the present state of the world, especially of our European portion of it, without feelings of deep anxiety, suspense—I had almost said of awe. I know that every one ought to feel scrupulous, and even timid, in venturing upon the domain of unfulfilled prophecy. I only mention what follows as a mere matter of fact. Having been for some time past led to compare the train of passing events with the various schemes of interpretation set forth by different authorities—whose very variety and wide divergence, I will say, ought, at least, to inculcate modesty and moderation of men—yet no later ago than last year, I came to the conclusion that all historical coincidences seemed to point to the speedy close and consummation of prophetical announcements, if it had not been for one feature which was then wanting, and that was the appearance of three separate powers upon the territory of the old Roman empire, and the outburst of strife and war among them. I mention only what struck my own mind while we were still indulging fond prospects of continued peace and growing prosperity; I do not strain any allusion to the events upon which we are hanging with such breathless suspense. The issue will explain its own meaning, and teach its own lessons. But whilst I trust, as a nation, we shall find even here an additional motive, if any such could be wanting, for keeping ourselves, as long as we possibly can, free from all interference in the guilty and unhallowed strife, I will only remind you, as individuals, each in your own personal sphere of influence and action, that you are alike best fulfilling the magnificent behests of prophecy, and also what is a matter of still closer personal concern to you, you are complying with the plain commands of Christian duty, when you do all that in you lies to spread the knowledge of the everlasting gospel, to teach the ignorant, to civilise the savage, to soften the cruel, to dry the tears, to enlighten the consciences, to kindle the hopes of mankind, to justify the ways, and to promote the glory of God.

Earl of Carlisle.

THE MISSION AND ITS MISSIONARIES.

Having ever recognised the moral grandeur of the missionary enterprise, I have felt it to be the highest honour that God could confer upon me to be allowed to preach the gospel to the Hindus, and next to that the honour of being associated with the Baptist Mission, because it originated in the deep love of God, was matured in pure Christian principles, and is transparently honest in all its organisations and in all its agencies. Its founders and pioneers were men great in the love of God, heroic in their self-denial, and ennobled by their achievements; and their successors have not been unworthy of them. I have known them now for twenty years; not one has failed through defect of character; not one has been allured by the blandishments of wealth. Though not surrounded by much of this life, yet they have been faithful to their mission and faithful to their God; and there is one

gentleman on this platform who gave up an honourable and lucrative profession to sustain the character of a Baptist missionary, and he has well and honourably sustained it for the long period of forty years. I must admit, there is something due to the Secretary and the Committee of the Society for their kindness and sympathy and consideration. They have ever recognised the individual responsibility of the missionaries; they have left them to work untrammelled, and with as much freedom as is compatible with the responsibility of that Committee to the Christian public. Having, then, been sustained for twenty years, having been permitted to realise my fondest hope, I feel grateful. I desire to express that gratitude; therefore, my Christian friends, let me entreat you to lay no ruthless hand upon the mission; mar not its beauty; diminish not its usefulness; but, as a flower of heaven, cherish it kindly and tenderly.

Rev. T. Morgan.

THE REVS. J. THOMAS AND W. H. DENHAM.

There is allusion in the report, though I do not think it has been read, to our departed brethren, Thomas and Denham. I knew them well, and I have much pleasure in echoing the sentiments of the report respecting them. Brother Thomas occupied a central position with regard to his brethren. He was, indeed, eminently judicious in council, he was honest in purpose, sympathising in trial, excellent in character, and characterised by unwearied labours; and, above all, he was the peacemaker, and "blessed are the peace-makers" wherever they are found. With regard to our brother Denham, I have only to contrast what Serampore College was twenty years ago with what it is now:—its halls were silent, its walls dilapidated, but our brother, by the noble generosity and through the cordial and hearty co-operation of that noble-minded man, Mr. Marshman, succeeded in restoring the college to its pristine architectural beauty. And within its walls he realised, as far as he could, all the intentions of its original founders; and in the accomplishment of that great purpose, few know the toils, the cares, the difficulties, the anxieties he had to encounter. But he braved them all. If he had a fault, it was too strict an abnegation of self. All that he had, body and soul, life and death, he consecrated unreservedly to the mission and to his God.

Rev. T. Morgan.

WHAT DOES INDIA WANT?

Admitting that the Government is as perfect as it can be, it is admitted by all that there is one element essential to the well-being of the people, and that is—the gospel. And it is equally admitted that it is not desirable for the Government to assume the functions of the church. In fact, it would be most unkind. The Government of India has more on its hands than it can well do. It has but two things to do, and if it could do them it would be entitled to the lasting gratitude of the people of India. That is, in the first place, to make a good road, and in the second place to appoint a stout, honest constable that will not be bribed. These are the two things which the Government ought to do.

Rev. T. Morgan.

NATURE OF HINDUISM.

Hinduism is not a system, but a living embodiment of every system that ever was inspired by the prince of darkness. Systems, which in other countries have grown up and flourished and died away, in India have attained a gigantic growth like the banian tree; but not beautiful like the banian tree, rather like the fabulous upas tree, distilling poison, sterility, desolation, and death all around. There is not throughout India one correct idea of the nature of God. We are told that he is a being without a single attribute. If you can understand that, it is more than I ever could. Therefore the Hindus say, "We must have an image, a visible object to look upon ere we can worship him." We are told that matter is eternal, and that spirit is eternal. We are told that all within the cognisance of our senses and mind itself is only an emanation of God, and that there is about the mind an illusion which hinders us from seeing all that. And, consequently, the Hindu, the most common and most ignorant man, will tell you, "I have no individuality, therefore I can do neither good nor evil. God, like a man playing upon a fiddle, does what he likes with me." There is not again one correct idea of the moral nature of God. We say God is a being of infinite perfection, and therefore cannot sin. The Hindus say, because he is supreme he can do what he likes. He can commit any crime and any atrocity. There is not between all the millions of India and the eternal God any connection. There is no praise, no love, no adoration. And why? Because this idea is floating before the popular mind, that there is no favour to be had from the gods without propitiation, there is no propitiation without a gift, and no gift can be offered but through the Brahmin; and it is through the Brahmin

that God is robbed of all the honour, and the people of their substance. Mark that. No man feels he has anything to do with God. He brings his rice, or anything else, and puts it down. The Brahmin takes it and gives it to the god, and there is an end of the matter. There is not about the Hindu system any idea of holiness. It is true the elements of sin exist in all countries, but in your country there are also the elements of holiness. In the lowest depths of London, people know that there are holier and better men than themselves existing; and though they are low down in the deep darkness, they can see the light shining above them. But in India all is bad; the gods are bad; holy men even are wicked; all around are wicked; all is one putrescent mass throwing out miasma, and malaria, and death all around, just like your Thames last summer.

Rev. T. Morgan.

THE FUTURE LIFE OF EASTERN NATIONS.

The Hindu has before his mind not the idea of eternal life, but nothing but a continued succession of births, being whirled and driven all through the revolution of ages like a feather on the mountain torrent. The end of all Hinduism is absorption into the Deity — the loss of individual consciousness. And turn to the Buddhists, of whom there are 500,000,000. They have no God; they believe in merit; and they believe in reference to an hereafter—what? Oh how dreadful is the thought! Here are 500,000,000 human beings whose only hope of heaven is extinction—annihilation—like putting out the light. Look at that broad fact. With the glorious light of heaven shining upon the path of immortality, can you look upon all these beings without a feeling of pity and compassion? Oh! how great and glorious is the truth that we have to convey to India. When I understood all this, I used to feel, "There is one sentence in the Gospel worth conveying to India and to China, and that is, 'Eternal life.'" Oh! for the trump of an archangel: I would stand on the brow of the Himalaya, and proclaim to the teeming, panting millions, "Christ Jesus, whom to know is life eternal."

Rev. T. Morgan.

NO TRUTH IN INDIA.

There is no truth in India. Examine the theology and the ethics, the geography and the astronomy, common amongst the people—all are false. Go into the courts, and ninety-nine cases out of a hundred are supported by perjury, not by the vile and despicable, but by the most respectable. If it were notorious that the most respectable man in or out of Calcutta supported his case by perjury, it would not endanger his reputation: but if a friend were to ask him to go to court to swear to a falsehood, he would suffer if he did not do so, because he would not oblige a friend by doing an action that cost him so little trouble. There may be men that would not do this; but the best Hindu that I ever knew was a Brahmin, and I asked him the simple question, "Would you go to court to swear a falsehood?" "Of course I would," he said. "I would go and swear anything to oblige a friend. Do you think I am such a cruel man—that I have no benevolence about me? Of course, I would go and swear for a friend. I would not injure a man; but I would get a man away from the hand of the magistrate, if I could." Young men will come to my office; I know nothing about them, and they will ask me to write down that I know them to be moral, and honest, and intelligent, and clever, and everything in the world; and when I will not do it, they are perfectly amazed. "We were told you were a benevolent man, a kind-hearted man; you are a man of God, everybody takes your word—then why refuse to do it?" I say, "I cannot write a falsehood; I know nothing at all about you;" and they seem amazed.

Rev. T. Morgan.

CRUELTY OF HINDUISM.

There is absolute cruelty throughout the whole system. A Hindu, it is very probable, would not take away the life of a cobra; but he would burn his mother, if he could get away from the Government, to-morrow. A Hindu would not tread upon an insect; but he would kill his daughter, or throw her to the crocodiles. When the cow is sick, she is let loose to do what she likes; but when the mother is sick, she is carried away to the banks of the Ganges, and exposed to the dews by day and night; and if she will not die, they can put mud in her mouth, and put her in the way of the tide, and away she goes. When the cow recovers, there is rejoicing, and the Brahmins are invited to a very great feast; but should the mother, or the wife, or sister, by any chance escape and come back to her own house, she is told that she is dead, or ought to be dead, and is spurned from the door as a fugitive and a vagabond, and she has nowhere to go; they will not have her back again. Then the Brahmin, the gentle, mild, soft Brahmin, has thought it necessary to surround his divinity, by pouring melted lead and boiling oil and hot iron down the throat of any man who will insult him by attempting to speak to him

or instruct him. Again; cruelty pervades the whole society, because caste prohibits all interchange of the amenities of life. A man travelling lies down under a tree; the people of the village say, "He does not belong to us, he does not belong to us; we dare not give him a drop of water, we should take away his caste." The man will not take it, he will die rather; for it is better to die than to lose his caste. I go to a large town where there are twenty thousand people, and preach all day; when the evening time comes, I cannot get a house anywhere, because if I were permitted to enter, it would defile it; consequently, the best thing I can do is to go to the bullocks' house, where the travellers' bullocks are kept, and sweep it out and lie there—not because the people are unkind to me, for they would have been really glad to have obliged me, but such is the horrible spirit of caste, that they cannot exchange the amenities of life.

Rev. T. Morgan.

CONDITION OF HINDU WOMEN.

Seeing before me so many of the mothers and daughters of England, I may be permitted just to allude to your honoured position, and the wretched and degraded position of a Hindu woman. She is spoken of in the Shasters in the most degraded and libellous terms; all confidence in her is prohibited as an act of unmitigated folly; and it is said, in the laws of Menu, if a husband is destitute of all good qualities, and possessed of every evil quality, yet a wife will revere him as a god. She is married in infancy, and should her husband live, there may be a gleam of sunshine, or it may be altogether unmingled bitterness; and there are thousands and thousands of baby widows in Bengal. The noble Chairman said, an Act has passed in order to permit the Hindu widows to marry; but they do not want to marry; the Hindu laws are older than ours. The Hindu law says a daughter is a gift that can never be made twice. Rammohun Roy tried it, I suppose, for twenty-five years. I have been over all the districts where he lived, and over his estate, and the people all laugh at him for his attempt to get a widow to marry. Here and there one may marry, but the feeling of the people is so strong that they must have a stronger element still than an Act of the Legislative Council. We must bring the power of the gospel to bear on the minds of the population. And in reference to education—it is all very well to be told that a Hindu can be a mathematician, and that there are some young women about Calcutta who can read. Amongst all the masses of the people, to learn to read is disreputable; and no respectable woman would have it known that she has learned to read. And, moreover, they are told that if they learn to read, their husband will die. And more than that, Hindu gentlemen say that reading and writing are incompatible with the life of drudgery to which the Hindu woman is doomed. All that a woman has in the way of change is to go out, young and old, mother and maid, upon a long weary pilgrimage, to see and observe—what? It is called religion, but it is not religion; it is not morality; it is not amusement; it is vile, unpronounceable, unparalleled; it is an infernal evil, there is nothing like it; the devil never succeeded in corrupting the human mind so effectually. Then turn to the Hindu widow. I will give you an answer that was once given to me. I asked, "What is done with the Hindu woman when her husband dies?" They said, "We take away all her ornaments, all her clothes, and make her sleep on the floor, and partake of the coarsest food; we make her the drudge of all the house." "How long will she live?" "Perhaps seven years." "Why do you do that?" "Because you will not let us burn them; if you would remove that law, we should burn them all, and that would be better than letting them live." Oh, these poor women are unmistakable. There you see them carrying heavy loads, fishing in filthy pools. Look at their countenance, is there one joyous emotion? Their very soul is withered within them. Oh, how long shall this dark, this dreadful, weary night last! Shall not the Hindu widow be told that th eternal God is the God of the widow? shal she not be told that there is a Saviour who pitied the widow of Nain? Oh, yes, the night is passing away, the day is dawning; light is beaming upon that dark, cheerless, joyless home; and the widow's heart shall sing for joy.

Rev. T. Morgan.

ENCOURAGEMENT.

I remember, when I first went to India, it was then a common thing for a man to take a tract, tear it up into small pieces, and fling it in my face. Now, when I go to a village, forty, or fifty, or sixty miles from Calcutta, they bring out a chair, if there is one, or their best mat, and spread it under a tree, and all the men, women, and boys come out, and I tell them about Jesus Christ, and answer their questions, and they give me a very hearty invitation to come again. There is one town where I have often been. I suppose there are 20,000 people there. I have preached several hours in the day, half an hour at

each corner. There was an immense crowd, and they have quarrelled where I should stop. One man has said, "Come to my shop, that is the best place;" and another, "Come to my shop;" and as soon as they have found a wily Brahmin, throwing out his wily net to catch me, they have said, "Now get your answer ready; put him down;" and I have been too long in India to be caught in this net, and I have succeeded in giving an answer to the satisfaction of the people; and then the Brahmin would go away, and the people would shout with joy because the Brahmin had been defeated.

Rev. T. Morgan.

HEATHENISM A DISHONOUR TO GOD.

We shall find, I take it, in all systems that are not based upon the truth as it is in Jesus, the two grand elements existing now, as they have ever existed in the world, of dishonour to God and of misery to man. You have heard those thoughts brought out briefly this morning. Sin is the transgression of the law, and the transgression of the law of necessity involves disrespect for the authority which has enacted the law. How grievously, then, is this dishonour done to God in the systems which are now rampant in heathendom, and which we seek to overthrow! There is not an attribute of His nature which idolatry does not insult. It is insulting to his unity, for it has its gods many and its lords many; and the hardihood which can deify at all may multiply its deification at its pleasure. It is insulting to his spirituality, for these rabble deities are inflamed with human passion. It is insulting to his omnipresence, for they are only of local supervision and authority, and are powerless save at their own peculiar shrines. And it is especially insulting to his holiness, for they are but the embodiments of the most monstrous passions and vices, and are gigantic only by being exalted in evil. It is manifest that it must be so; the framer of an idol must make it after some type, and he knows no higher type than his own. Every idol, therefore, is in some sort the photograph of the nature of its artificer. There is a twofold working. The man conceives of his own nature, weaves its propensions and impulses with attributes, exalts it into a god, and then sets its before him as the model after which he would aspire. First, the man looks at it, and it is altogether such a one as himself; then, by inevitable assimilations, they that make them are like unto them, and so is every one that trusteth in them. There are two thoughts that have pressed very forcibly upon my own mind, which I think will deepen our estimate of this dishonour. The first is that there is a gradual degeneracy even in error, in each succeding type. Where are the exquisite statues and immortal verse, in which ancient paganism embodied and perpetuated its conceptions of divinity? Modern idolatry knows nothing of the Sylph or of the Naiad, those light and graceful spirits which peopled the green wood, or played about the grove, or nestled about the banks of rivers, in the elegant mythologies of ancient Greece and Rome. No temple, even amid the gorgeous superstitions of India, rivals the Parthenon at Athens, or the magnificent temple at Ephesus of the great goddess Diana. No modern Plato, groping in heathen darkness, stumbles upon fragments of divine morality. Heathenism is getting worse and worse, still worse and worse. Like Nebuchadnezzar's image, there are baser metals at the foot than at the head. Each reproduced caricature of the Supreme is more misshapen and hideous than its predecessor. And as in the past, so in the future. We do not expect that the dark river by rolling longer will filtrate itself at last into a pure and pleasant stream. We watch it in its course, as it becomes more feculent and sluggish as it flows, until we lose it in the far-stretching darkness.

Rev. W. M. Punshon.

THE GUILT OF HEATHENISM.

We have been accustomed, I fear, sometimes to look upon the cruelties of superstition and the idolatries of heathenism as abstractions merely, and as such we have denounced them; but think of them as the embodiments of human thought and of human feeling, and the mass of guilt becomes appalling. But it is not the censer, it is the mind that flings it; it is not the fetish rite, it is the mind which is satisfied with these abominations, and rejoices in this stream of blood; it is not the idol, it is the mind that crouches to it, that gives to the worship all its reality and its life. Now, think of this vast mass of mind—mind fashioned in the image of God—mind capable of enjoying God—mind heaving and stretching with immortality—think of all this vast mass of mind in rebellion, given over to other authority, and heedless of the Jehovah by whom it has been so fearfully and wonderfully made. And, mark, it is not, my lord, a distant nature, a nature alien from ours, and with which we have only a constrained and conventional sympathy. It is *our* nature, *your* nature and *mine*, that is thus foully polluted and impure. It is *your* nature which lifts that frantic hand, and scatters fire-brands, and arrows, and death. It is *your* nature which, to propitiate a deity that has no

existence, swings upon that torturing hook, or is crushed beneath that rolling car, or sits moveless and mute by the wayside, blind to the beauty of the landscape, deaf to the harmony of sound. It is *your* nature which bends crouched and craven before that grinning idol—immortal mind, created in the image of God, in dishonoured prostration before a thing that is nothing in the world. It is *your* nature that crowds yon lazar-house, and taints the troubled air from yonder slave barracoon, and pours out its life to furnish those drink-offerings of blood. It is *your* nature which in those jungle-prowlers, deems murder to be a moral duty, and estimates its hopes of immortality, as the Indian warrior does his valour, by the number of scalps with which, it can swell its victory. It is your nature and mine that is thus foully polluted and impure. I am sure that every Christian heart must be stirred to its depths by the recital, and every Christian tongue must swell its utterance with those who, beneath the altar, cry, burdened and imploringly, unto God, "How long, O Lord, how long shall the wicked triumph?"

Rev. W. M. Punshon.

THE MISSIONARY'S WARFARE.

In the progress of our enterprise, we war necessarily, sometimes, against the sordid, sometimes against the sensual interests of men. We assail the vested interests of cupidity and shame; hence we stir up against ourselves enmity. The voluptuary does not like us; the mammon-worshipper looks askance at us; the slave-dealer honours us with his hostility. We stir up against ourselves the rancorous competition of the still numerous class of craftsmen who are making silver shrines. And, then, we must not forget that we war against systems enfibred around the hearts of nations, and interwoven with their political existence; systems garrisoned by prejudice, systems fought for by astute and veteran defenders, systems magnificent in furniture, systems venerable for age; and then, chiefest of our difficulties, we find in the heart of every man we go to benefit a natural and inveterate enmity. It is no easy thing, then, when these our difficulties are considered, to convert the world.

Rev. W. M. Punshon.

MISSIONS AND PUBLIC OPINION.

People cannot ignore the great missionary cause now; they must either support it or oppose it; there can be no affectation of indifference to it. Now, that is just what we want. The keen reasoner, the subtle investigator, the antiquarian scholiast, we invite them forward, and we put our cause before them as we have disinterred it from the darkness of ages, and we say, "Tell us whose is that image and superscription?" Ah, full well we know that the labours of years will only show the mark of the mint more clearly—will only bring out into broader relief the image of the sovereign—and that the old, old legend, "Go ye into all the world, and preach the gospel to every creature," will shine out distinct and brilliant upon the lettered gold. Then it is a marvellous thing how public opinion has veered round in our favour—not that we care very much, my lord, for that, it is part of our mission to create public opinion. But as it is as well to have everything favourable when we can without any compromise at the expense of principle, it is an encouraging thing to find that public opinion has veered round so much in our favour. The scurrilous review, the invective, the badinage, the imputation of sinister motive, which in the earlier periods of our history were the current weapons, where are they? There is not a reviewer in the land, who dares write an article like that Sydney Smith wrote in *The Edinburgh Review* many years ago. Not that the world likes us any better than it did, not that the enmity of the carnal mind is a whit subdued, but there is a distant respect even for the hated thing. Men are beginning to find out that we are consistent in our evangelism, that aggression and progress are integral parts of Christianity. The infidel rails yet—of course, it is his right and his trade; but men draw off from him—they give him "ample room and verge enough." He continues in his railing and in his ribaldry alone. There are no Christian objectors to missionary enterprise now.

Rev. W. M. Punshon.

SIGNS OF DECAY.

There is not anywhere in the world a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurors than they were a while ago. They are maintaining their power by sleight of hand rather than by the potent influence which superstition used to have upon the mind. The religion of China, if one can understand it at all, absurdly gay, as it has been well described, and as dead at heart as some Egyptian mummy, preserves, as long as its mummy life is continued to it, some remnant of its fantastic beauty; but chip the lid off, and let the air breathe upon it, and, like other mummies, it crumbles into rottenness and

dust. Then the gorgeous superstitions of India have, on the confession of their votaries, ceased to aggress, and can hardly hold their own. Mohammedan empire and Mohammedan faith, twin-births of disaster, are siling and shall die together. The Papacy dreams yet as insanely as ever it did. It is the most wonderful somnambulist that the world has ever known; but its reign is over. The city of its harlotry and its pride will speedily be overthrown, and soon—and may God hasten the time—shall there be a track made for the gospel chariot down the broadest street of the mystic Babylon. Everywhere in the ranks of the enemy decrepitude and dismay! Everywhere in the army of Emanuel the renewal of youth and the immortality of hope! Men begin to walk with firm tread, as if they were in a world whose restitution had already begun. The Redeemer is at hand. The world is full of the significant and deepening foretokens of his approach. Nothing can shake us from this majestic reliance. Though the heavens darken above us, though the earth rock beneath us, though there be a shattering among thrones of power, though the world should be desolated successively by famine, and plague, and sword, this hope remaineth, and to its clear and crystal vision every portent is a prophecy, and every omen a pledge of blessing, as it sings,—

"Whatever ills the world befal
A pledge of endless good we call,
A sign of Jesus near:
His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant Lord appear."

Rev. W. M. Punshon.

A NEW ERA FOR INDIA.

As Englishmen and as Christians, we are occupying a new position in India. We have begun a new period of life and a new period of duty. The men that sought to take our lives and to destroy our religion have all passed away, ruined, exiled, or dead. The great Brahmin army of Upper India, the stronghold of caste, the great bulwark of Hinduism, that stood in the way of the progress of Western civilisation, of sound knowledge and education, of evenhanded justice, and, above all, of the gospel of Christ, has, in the endeavour to ruin the influence of Christianity, only swept itself away, and we may well hope that its influence will never be restored. And, while they have gone into darkness, there are other openings now made for us, and we see societies occupying new stations even in positions that they never occupied before. Our brethren of the Church Missionary Society, with great enterprise and energy, have taken up a new station in the city of Lucknow, and our American Methodist brethren stand side by side with them, and have resolved to establish a large number of missionary stations in the whole of the province of Oude. Shall we not rejoice, then, at these signs of progress, and shall not we at home endeavour to do more than we have ever yet done to sustain the hands of our brethren, and encourage them to go forward, and bid them God speed, with the earnest determination to sustain them to the very last? And then there is one change, my lord, that we cannot forget—a change that has taken place in the Government of India—too important in its influence, and, I think, so fruitful for good, that in our missionary meetings it becomes us to recognise it with thankfulness. We should never forget, at least in this Society, the death of that great East India Company, who, in the days of the Society's youth, voluntarily stepped forward as such a bitter enemy, and desired to stand between the welfare of the souls of the Hindoos and the efforts of our brethren here. We should never forget how for years they persecuted missionaries of this Society, and hunted others—Americans—from the land, resolved, if possible, to prevent them from ever opening their lips on the glorious theme of man's redemption. The East India Company has had a great history. Raised from the low level that it once occupied of traders cringing before native princes, it has become a race of kings, and has built up a kingdom and an empire that has gradually grown higher, broader, deeper, until it has absorbed a population six times as numerous as the population of our own land. The story of the Company contains the history of many a bravedeed—of many an earnest action—dictated by high principle, self-denial, and true devotion of heart. The story of the Company contains many a record of a wise law; and, above all, the victories of the Company, in the cause of humanity, during the last twenty years, ought never to be forgotten. They have endeavoured to put down infanticide as well as the Suttee; to put a stop to human sacrifice among the Khoonds; and in other parts of the country they have endeavoured to step forward in the cause of humanity, in opening the way for the legal re-marriage of widows; and they have endeavoured to improve their courts of justice, to supply all the large towns with hospitals and dispensaries, and, in a small degree, to improve the education of the people. But they have committed great crimes. They have stood forward ashamed of their own religion, deeming it an element of weakness in their Government, instead of strength. They voluntarily came forward as the pa-

trons of idolatry; they stood side by side with Brahmins in presenting offerings to the shrines and temples of Hinduism; they sought to put a stop to the gospel, by hunting missionaries from the land, and therefore they deserve no panegyric at our hands. And, although we are Englishmen, and now that they are abolished can afford to be generous as well as just, as Christians we cannot but rejoice that the accusers of our brethren, who sought to interfere between them and their labours, have been swept away, and have met with the punishment that was justly deserved.

Rev. J. Mullens.

EUROPEANS IN INDIA IN THE PAST.

Look at the different English population that we have in India now from what we had in former years. When good Dr. Carey first landed in Calcutta, there was living in that city an Indian officer, well known amongst his colleagues, Colonel Stewart, whose house was full of Hindoo idols, and who, every day, was accustomed to go down to the banks of the river, clothed like a Brahmin, with the sacred thread round his neck; and there, for two hours, every morning, he would make the little mud idols that he worshipped, and repeat all the prayers, and all the sacred texts, that any Brahmin would then utter, every day. Colonel Stewart was so infatuated with his attachment to Hindooism, that he not only filled his house with Hindoo idols, but when, on a particular occasion, his regiment was going to the neighbourhood of the sacred city of Benares, he asked permission to accompany them, in order that he might pay his respects at the great shrine of Siva. At the same time, at the other end of India, there was a man in Travancore, named Captain Powell, who left such an impression upon the people amongst whom he dwelt—simple devil-worshippers—that when he died, they built a little altar upon his tomb, and there, as the most suitable offering they could present, to appease his malignant anger, in times of peril, danger, and calamity, they presented to him large quantities of brandy and cigars. That is a sad fact, that any one of our countrymen, in name a Christian, could so act and so live, in the sight of the heathen, that he should be treated as a malignant devil, and that his manes, and their wrath, should be appeased by the offering of those things to which he had been such a slave in life. Such evils were common in India in that day.

Rev. J. Mullens.

IN THE PRESENT.

The more we look at the state of English society in India, and look at the number of those Christian friends who are the best supporters and friends of missions, the more thankful should we be that we stand in a position far higher than that which our distinguished brethren first occupied when they took up their station at Serampore. Only last year, we had brought to our notice, for the first time, one of the most singular things that has ever occurred in India, in relation to our Government officers. It is published on the authority of Colonel Edwardes, that when good Colonel Nicholson, who was commissioner of the district of Bunnoo, in the Punjaub, left his district, the people came crowding round him, poured out their sorrows and their tears, and declared that the Government had removed from their midst the father to whom they all looked up as their best friend. And one man, who thought himself wiser than his brethren, resolved that he would institute a special sect, for the worship of "Nicholsyne," as he called him. He gathered his disciples around him, and they all agreed, Hindoo fashion, that such a man could never be a mortal man, but must be an incarnation of one of the great and wise spirits, or deities, of former years; and they all began worshipping Colonel Nicholson as a divine benefactor. However, he heard the story, and sent for the man. He remonstrated and argued with them, and showed them that he was a man and a brother; that he loved their interests and sought to promote them, but that he was no god; and, when the man would not be convinced, the story tells us, he gave him a friendly thrashing, and then dismissed him. But the man went back and said to his people that, while the good colonel had refused such homage, nothing was clearer than that he was more divine than ever. The worship was still repeated. Colonel Nicholson sent for the man again, but he told him he would let him off the thrashing he deserved, if he promised that he, and all his people, would transfer their homage to Colonel Beecher, who had just joined the district, and who would carry on the same course of justice and fatherly kindness which Colonel Nicholson had himself adopted. We would much rather see our Indian officers honoured like Colonel Nicholson, than worshipped as malignant spirits, like Captain Powell.

Rev. J. Mullens.

EXCELSIOR.

All the general arguments upon which we base our missionary efforts come home to us with greater power than ever; and all the special reasons based upon the mutiny, the wider openings for the gospel, the persevering care of our Father in heaven,

the duty we owe to him, the responsibility under which he has laid us—all these come home with power to our minds, and should lead us now and henceforth to adopt for ourselves, and to hold up aloft among our Christian assemblies, and in all the work we do in the world, that banner with the strange device, "Excelsior!" The more we look at all the claims of home, the people that are around us, the ignorance still existing at our very doors, and feel that, superadded to this, God gives us a mighty field abroad to cultivate, the more we shall feel that nothing but the most earnest self-denial, the most complete consecration, will enable us to fulfil the duty devolving upon us, and the more resolved, therefore, shall we be to cry as we go on with our duty, "Excelsior!" And while we see the world around us, with its influences, secularising our thoughts, closing the eye of faith by the objects of sense, teaching us to be satisfied with the world, instead of looking to these immortal souls perishing at our doors, and looking across the wide ocean to this mighty empire with its 130 millions,—the more we look at these things, the more we contemplate the new fields and the new opportunities of usefulness, the more should we be stirred up to adopt this as our motto, "Excelsior!" And thus stirred up to duty, casting our care and our faith upon God, denying self, giving our whole power to the work that is committed to our trust, we will go forward, looking only to him; and thus pressing onwards, when our work shall be concluded, when the world, swept of its sins, shall indeed become the kingdom of Christ, the habitation of the Spirit, and the kingdom shall be given back to God the Father, then the glorious company of the ransomed, gathered from every clime, converts speaking every tongue, shall rise with peans of victory to the upper air, and, welcomed by the shouts of rejoicing angels and by the Redeemer's smile, shall begin their new song, higher than earth can hear, "Excelsior, for ever in the sky!"

Rev. J. Mullens.

THE ARDUOUS CHARACTER OF THE MISSIONARY WORK.

It is not merely in Amboises Bay that we come in contact with the African character, albeit that there we have a service of great magnitude to perform: for let once the Saviour be exhibited in Amboises Bay, and his influence be carried onward towards the centre, you reach nobler tribes, less demoralised and debased, of more manly hearts, and capable of nobler action. Africa is greater in the interior than she is upon her coast. However, to escape the influence of Rome, you will have her corruption at your heels every step you take. You will have to contend on the right, perhaps, with the heathenism of Africa, and on the left with the heathenism of Rome. The mighty conflict will be sustained hardly. It is, my lord, as you have well expressed it, a kind of forlorn hope in the service of Christ. Ceylon is of the same character, and to my mind there is not so much difficulty to encounter in the Mohammedan or even the heathen character of India, as there is in this fact, that in various forms Christianity has been disgraced upon her shores. Hyder Ali had his trust betrayed by the teachers of Christianity so called. Along the coast of Malabar Christianity has lived and reigned and become all but extinct. Missions have been multiplied from time to time, and missions have failed, and they have failed in this way; by oftentimes declining from the great teaching of their Lord, they have lost the energy of his power; and when once his hand is withdrawn, no doctrine shall stand, no pleading shall prevail.

Rev. C. Stovel.

THE DEPUTATION TO JAMAICA.

No more important undertaking can be before you than your present Mission to Jamaica. Those churches now present to us claims on British sympathy of great weight, demanding the most serious deliberation, the soundest judgment, and the most generous feeling. I am not one of those who think that this Society should directly resume its relationship to these churches—I hold the question in abeyance; but I do feel that either individual brethren from England, or else messengers from your Society, or else efforts of other kinds, should be adopted, that those churches formed of men recently rescued from slavery should have all the advantage of fraternal guidance, and oftimes of fraternal succour, so supplied as to foster no error and to strike one monster error which, I think, marches through the world. They speak, my lord, of aristocracy—and I respect the aristocracy; but, my lord, the aristocracy of the skin I do despise. And I believe it is your care—it ought to be the care of this Society—that no native teacher should rise to a disadvantage because of his colour, form, condition, or any peculiarity whatsoever. Educate them as you please, afford them all the help you can; but let it be remembered that, though his skin is black, he is a man and a brother, and if a man and a brother, a Christian too.

Rev. C. Stovel.

A well-attended meeting at Albion Chapel, Moorgate Street, the arrangements for which were made by the Young Men's Missionary Association, closed the services of the season. In the absence of the Lord Mayor, through fatigue and illness, the chair was occupied by E. B. Underhill, Esq. The chief theme of the evening was the projected mission to China. In its prosecution the Committee hope to enjoy the warm-hearted and devoted services of their younger brethren, and perhaps be permitted to find among them some who shall be sent forth, as one already has been, into the vineyard of the Lord.

To the brethren who so cordially took part in these various services the Society is greatly indebted, and we trust that the Christian sentiment elicited, the interest awakened, the prayers offered before the throne of heavenly grace, will bear fruit in the greater success of the missions during the year, and in their ample and liberal support.

RESUMPTION OF THE MISSION IN DELHI.

BY THE REV. JAMES SMITH.

THUS, after much consideration and consultation with Mr. Gregson, and hearing that the people of Delhi appeared very hopeful, and were entirely without a missionary, we determined to come here. I have got a house in the very centre of the city, and hope to be settled in it by the 1st of April. I have also commenced preaching in the city in good earnest. Crowds assemble daily in Chandun Chouk, and even when I am quite exhausted they cry, "Go on," and are not willing for me to cease.

On Sunday, after preaching to a very large crowd, many of them followed me to the door of the house where I am staying, and I was constrained to preach again before going in.

Some came to me to ask questions and hold conversations about religion, and I have a very interesting Bible class of young men, who are students of the Government college, where they are not permitted to read the Bible. This month I am to be put in possession of the chapel, and shall repair and open it as soon as I can raise funds. I am also getting a shop in the city to be used as a Bible and Tract Depôt, and to meet inquirers.

As soon as Mrs. Smith is able she is going to try a girls' school. Several already promise to come.

Thus we have plenty of work marked out, and are somewhat sanguine as to results, yet would desire to feel that, after all we can do, without God's blessing nothing will be realised.

The mutiny has been a terrible scourge in God's hands, especially in the North West provinces. I have seen no reason to change my former opinions as to its cause, extent, and results. I am persuaded that its immediate cause was a religious panic, produced to a large extent by the inconsistencies of our rule. Professing to be indifferent to all religions, we have yet in spite of ourselves been destroying heathenism and advancing truth; and as one important element of Hinduism after-another has disappeared the people have felt that some secret power was at work which they could not understand, and thus their fears have gradually become excited until all confidence was gone. That the mutiny has been strictly a military one I have not the smallest doubt, and I am persuaded that the number who voluntarily joined it is far smaller than has been generally believed.

The Bengal army was the stronghold of caste and superstition, and hence was easily made to believe the most foolish stories that man's ingenuity could invent.

The extreme state of dependency of the masses leads them to bow with servility to any who for the moment may be in power; thus thousands became passive adherents of the rebellion; but no sooner did substantial protection arrive than the people hailed with unmistakable signs of joy the re-establishment of British authority.

I am sorry we appear to have profited so little by the past.

The Queen's Proclamation was on the whole very good; but its attempt to conciliate, by professing neutrality in religion, is a complete failure. The Queen says no one's religion is to be interfered with, and yet we cannot administer the affairs of

State a day without thousands of interferences. It is amusing to see the way in which this Proclamation has been understood. In one city there are thousands of half-starved dogs belonging to nobody. Numbers of them turn mad, and thus human life is sacrificed, and the magistrate commences a campaign against them, killing numbers.

The Janis, a Hindu sect, at once raise their voices against the magistrate; for killing dogs is against their creed, and the Queen has promised they shall be humoured. Thus a man may be consumed by mosquitoes, fleas, and bugs, and have no rest day or night; and yet the Queen has promised that not one of them shall be hurt, for that would be contrary to the religion of the Hindus.

The Shanars, being outcasts, are not, according to the mercies of Hinduism, permitted to wear clothes on the upper part of the body, and although numbers of these poor people have become respectable Christians, yet no sooner does the Queen's Proclamation appear than the high caste people determined to reduce their neighbours to Shaster conformity, commenced to strip their breasts and shoulders, and otherwise reduce them to subjection.

The truth is we cannot govern India according to the Queen's promise in her Proclamation, and have added another inconsistentcy to the many that have gone before, putting the stamp of faithlessness on the most important document we have ever issued.

But enough; it is pleasant to feel that there are deeply seated principles at work in India, that in spite of our errors will gradually bring light out of darkness and order out of confusion. I cannot describe the painful feelings that are continually passing through my mind as I witness the terrible effects of this mutiny. The Sepoy lines that three years ago were in every station full of life and activity, occupied by one of the proudest races of men our earth has known, are now silent as death, and fast mouldering to the ground. Who can think of the destruction of such a body of misled fanatics without regret—of the 100,000 men by which India was garrisoned three years ago? How few are left to tell of the fearful tragedy in which they have been the principal actors? The ruins of Allahabad, Cawnpore, Agra, and Delhi, through which I have passed, cast a gloom over my mind which sometimes I cannot shake off. And to hear the natives tell of their sufferings during the reign of terror would soften a hard heart. In Delhi thousands of affluent families have been reduced to beggary—innocent and guilty. The King's wives, concubines, and grandchildren beg through the streets, and multitudes of delicate women on whom man never looked, except their own families, are starving, begging, or living on the wages of prostitution.

The sorrows of Delhi would fill volumes, and then the half would not be told. Our reign is of vital importance to the millions of India, to prevent them from destroying each other. Nor is this a truth hidden from the thoughtful; I hear them proclaim it continually.

The cruelties of Nana and the leaders of the rebellion towards their own people were of the basest kind, and have opened their eyes as to their real friends.

Mrs. P. tells me that, coming to Cawnpore, she met a man with ear, hand, foot, and half his nose cut off, and one eye torn out; and on asking him who had done it, he replied that he was one of hundreds whom the Nana had ordered to be mutilated, on suspicion of their being in the service of the English.

As yet the Mohammedans have not been admitted into the city. There are about 60,000 Hindus, a third of the former inhabitants. The beautiful Musjids are all occupied as barracks by the Sikhs, and there can be no doubt that the humiliation of the Mohammedans is complete. In a few days they are to be re-admitted, and then their Mosques will also be given back to them.

I do not think that generally they will have their houses restored. The whole of their property is confiscated to the Crown, and they must pay rent even for their own premises.

I am not sure that a little relaxation in this matter would not be wise, as the sufferings of so many kept out of their houses is very great.

NOTES AND INCIDENTS.

HOPE FOR INDIA.—In the altered tone of the people, the missionary brethren in the Upper Provinces find ground of hope in their work. It is, indeed, occasion of joy, that, so far as my experience goes, all seemed to think that what has happened will turn

out for the furtherance of the gospel. Larger audiences, in preaching the word, are everywhere reported, and the demeanour of the people most attentive and respectful. At Muttra, a respectable Hindu, when dying, sent his son to the missionary, with the request that he would send him word in whom he should put his trust for salvation; "for," said he, "I have no longer faith in Hindu gods, and whatever you tell me I will do; I know you will not mislead me." At Lucknow, a rich Mahommedan has, unsolicited, given to the American missionary one acre and a half of land free, for a school, and a large house, rent free, for six years, for the missionary to live in. The whole has been made over by an attorney. He knows fully that Christianity will be taught. I would not make more of these things than they are worth. Such are the facts; but the motives of natives lie very deep, and the wisest amongst us often fail to scan them.—*Rev. Geo. Pearce.*

NEW MISSION TO CENTRAL AFRICA.—The lectures of Dr. Livingstone, in Cambridge, have excited great interest, and have led to the formation of a society, combining the two Universities, under the title of "The Oxford and Cambridge Mission to Central Africa." The mission is established under the special sanction of the "Lord Bishop of Cape Town, Metropolitan of South Africa;" and is to be directed to the African tribes visited by Dr. Livingstone. This field, explored by a Nonconformist minister, and thus pompously taken possession of by a Bishop of the English Church, is to be worked upon a new plan. Dr. Hurtley thus energetically enunciates the "*true way* of sending forth a mission." He says—"To plant in other lands a tree of a different species from our own was monstrous. If it were to bring forth the fruits we wished, it must be a branch from the same stock. The want of bishops at the head of our missions have been one grand cause of their very partial success; and the Universities, of all bodies, were bound to send forth the completest type, the most perfect model." Archdeacon Clerke observed:—"Bishops and bodies of clergy formed the machinery by which, under the blessing of God, they succeeded" among our barbarous ancestors. It is rather late in the day for Episcopalians to put other Christian bodies right as to the only true way of carrying on Christian missions, and to speak of the missions in the South Seas, in the West Indies, on the Western Coast of Africa, in Madagascar, Burmah, and India, as having had only a "very partial success."

HOME PROCEEDINGS.

THE Spring Missionary Meetings have been numerous during the month of May. In Ireland and Northamptonshire the Rev. F. Trestrail has acted as a member of the deputation. The Rev. Thomas Morgan has visited Wiltshire, Somersetshire, and Bristol, assisted in the former places by the Rev. S. Green The Rev. John Clark, of Brown's Town, Jamaica, having, with Mrs. Clark. safely arrived in England, has kindly visited Braintree. Other meetings have, been held, as in Birmingham, but the particulars have not reached us.

During the month, an unknown friend has generously contributed the sum of £500 to our General Funds, in accordance with the wish of a deceased brother.

DEPARTURE OF MISSIONARIES.

The Committee have to acknowledge, with many thanks, the generous offer of J. Kemp Welch, Esq., of Brixton Rise, of a free passage to Calcutta for one of the missionaries of the Society. The Rev. J. Williams, of Llangendeyrne, will accordingly have sailed for his destination by the time the present sheet is in the hands of our readers. The short time allowed for preparation prevented a public designation of our esteemed brother to this service for Christ; but a meeting for prayer, and to commend him to the providential

care of his Lord and Master, was held in the Welch Chapel, in Eldon Street, Finsbury, on the evening of the 25th May.

The Rev. W. A. Claxton, and Mrs. Claxton, are expected to sail for Madras on the 10th June.

DISTRICT AGENTS.

For some time past the Committee have anxiously desired to renew and revive the auxiliaries throughout the country, and where none exist to form them, in order more thoroughly to bring the claims of the mission before the churches. The issue of a new Quarterly Paper has proved already of considerable service; but obviously it has no power to organise auxiliaries where none are found. An agency, at once effective and of little cost, was difficult to secure; but at length several brethren have kindly undertaken the work desired. Their object will be to organise auxiliaries and associations, and to excite in their circle a missionary spirit, more especially for the purpose of increasing the ordinary income of the Society, on which the demands, arising from the new missionaries proceeding to India and China, will be permanently large. The following brethren have undertaken this new district agency, and we commend their efforts to the kind consideration and cordial sympathy of our friends. There can be no reason why every church or congregation, in villages and towns, should not have its auxiliary to the mission:—

Rev. W. Walters	West Riding of Yorkshire.
Rev. W. F. Burchell ...	Lancashire.
Rev. B. C. Young... ...	Shropshire.
Rev. W. Allen	Oxfordshire and parts of Gloucestershire.
Rev. T. Fuller	Wiltshire and parts of Somersetshire.
Rev. J. Shindler	Parts of Kent.
Rev. J. Haycroft	Sussex and Surrey.

The following new auxiliaries have been formed by the Rev. W. Walters, who commenced his labours early in the year:—

YORKSHIRE.

PLACE.	SECRETARY OF AUXILIARY.
Millwood	Mr. John Pilling.
Blackley	Mr. Oliver Hirst.
Rishworth...	Mr. S. Mellor.
Wainsgate...	Mr. Mitchell.
Wakefield	Mr. Thos. Hodgson.
Barnsley	Mr. E. Wood.
Lockwood	Mr. J. Mitchell.
Farsley	Mr. J. Walton.
Bramley	Rev. J. Compstone.
Sutton	Mrs. Duckett.
Keighley	Mr. J. Town Smith.
Huddersfield	Mr. J. Birkenshaw.
Gildersome	Miss Bilbrough.

By the Rev. W. F. Burchell, Lancashire:—

Blackpool	Mr. H. Fisher.

We trust, in subsequent HERALDS, to be able to report the like satisfactory progress in other parts of the country, so soon as the brethren named commence their labours.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JUNE, 1859.

THE ANNUAL MEETINGS.

THE ANNUAL SERMON

was preached in the POULTRY CHAPEL, on FRIDAY EVENING, April 22nd, by the Rev. CHARLES STANFORD, of Camberwell.

THE ANNUAL MEETING OF MEMBERS

was held on MONDAY, April 25th, in the LIBRARY OF THE MISSION HOUSE; E. J. OLIVER, Esq., presided. Considerable discussion took place respecting the present operations of the Society, and much pleasure was expressed on account of the cheering prospects of the Mission.

The Rev. R. M. HENRY, of Belfast, read a paper of much interest in reference to the progress being made in that important town. This, together with the effort so successfully being carried out at RATHMINES, DUBLIN, gave to the meeting a tone of great hopefulness that, by the Divine blessing, the Mission will render much service in promoting the cause of spiritual and evangelical religion in Ireland.

At this meeting the Officers and Committee for the year ensuing were appointed.

THE ANNUAL PUBLIC MEETING

was held in KINGSGATE CHAPEL, on TUESDAY EVENING, April 26th. S. M'CURDY GREER, Esq., having been prevented from attendance by engagements in Ireland, EDWARD CORDEROY, Esq., was called to the chair. Prayer having been offered by the Rev. THOMAS MORRIS, of Whitchurch, addresses were delivered by the Chairman, and the Rev. Messrs. WALTERS, BIRRELL, and KATTERNS.

As the report given in the *Freeman* newspaper has been seen by the majority of our readers, we shall give only a few extracts, illustrative of the tone of the meeting and of the proceedings of the Society.

"IRELAND FROM AN ENGLISH POINT OF VIEW."

You have heard the reason, my dear friends, why the recent member for the County of Derry cannot be here to night. It would have been a most fitting thing for him to have presided on this occasion; the theme being Ireland, and one upon which an Irishman could have discoursed most eloquently. However, this evening we must endeavour to take a view of your Society, and of the work to be done in Ireland, from an English point of view. It has been remarked that Ireland is the vulnerable heel of the British Achilles; and perhaps few illustrations have ever been more just and true. Strong in the might

of her hearty and enterprising sons, her armies and fleets, her commerce, language, and literature,—strong in her free pulpits, her free platforms, and her free press,—stronger still in the unfettered, open English Bible,—Britain is yet vulnerable in one point at least, and that point is Ireland. "Ireland," said one of our greatest modern statesmen, "is England's difficulty," and foreign powers have not been slow to perceive this, and to take advantage of it. "England's extremity is Ireland's opportunity," said Daniel O'Connell. Why is it that demagogues should unite in ascribing to Ireland the fact of being a weak point in connection with the British empire? Doubtless, much is owing to the Government—much to the teaching of its own sons; but I believe that one great cause of England's difficulty is the presence of a priesthood eminently disloyal, and owing an allegiance to another Power, as the emissaries of Rome. I do not say—I should be very loath to say—that nothing good can be found in the Romish Church, even in Ireland. There is much of good there. All is not Popish that is called Papist. I believe the Lord has many genuine disciples within the pale of that Church there, and in every country where Popish Christianity rules the mind of the people, and that there will be very many of God's own people found within her pale when the time of her great overthrow comes, or those words would never have been written, "Come out of her, my people, and be not partakers of her plagues." And while we must ascribe very much of the difficulty of progress in that country to the want of spiritual life and power in Protestantism in that country, we must not readily conclude that there is a want of much Christianity there. The famine was the means of calling forth much Christian feeling which touched many hearts: and since that period, the Established Church, Presbyterianism, and Methodism, and your own Baptist Irish Society, have all striven to improve the sphere of your labours. I hope, when the next census comes round, that something like this fact will be demonstrated—that instead of Rome numbering her adherents by three to one, there will be something very nearly like equality in the position of Protestanism and the Papacy in that island. These matters are calculated to make us rejoice. But there is also especial need for all the efforts that we can bring to bear on behalf of Ireland. Rome knows the feeling of the country. She is now seeking to obtain that ecclesiastical influence which would show itself in the admittance of Popish priests into workhouses, and in other ways connected with education and the general institutions of the country, at Government expense. This we consider a weak point in the British empire, deeming it mischievous and damaging to Ireland, and injurious also to England; and, therefore, I hail with joy every effort put forth to spread true Christianity throughout the land, and I rejoice in all the efforts your Society is making with that object in view.

E. Corderoy, Esq.

SOCIAL IMPROVEMENT OF THE IRISH PEOPLE.

When the famine of 1847, in the mysterious providence of God, thinned the population of the country of about one million and a-half of people, the great kindness of private persons in England, and the slow but at last lavish munificence of the Government towards the survivors, produced a tide of gratitude in the people's hearts that floated them into the hands of those who sought to do them the highest kind of good. For a considerable number of years the Irish Missions connected with the Established Church expended 3,000*l.* per month on efforts to evangelise the people. And, certainly, nothing was more cheering to a traveller in the dreary peninsulas of Connemara, and on those rocky islands that stand like sentinels on the western coast, than to notice the vast improvements in the population, both in a physical and intellectual point of view; the hum of busy school-rooms, and the song of praise from members of modest churches, reached him from every side; the huts actually seemed as if intended for the habitations of human beings; and the people, when conversed with, almost manifested an air of independence and self-respect. But then these efforts called forth corresponding efforts on the part of Romanism: the old

style of priests began to disappear, and men of education and sharp cunning—clever men who had acquired their ability for the purpose in the higher seminaries of Catholicism—appeared in their place, and Redemptorist preachers, whose fiery eloquence tells mightily on a superstitious and imaginative people, brought back multitudes to Romanism, and threw up ramparts over the rest of the population which are almost insurmountable.

Rev. C. M. Birrell.

THE TRUE POWER OF PROTESTANTISM.

It is said that Protestantism never overthrew any great system of religion. That is another sentiment which we need hardly stop to criticise. A mere setting up of Protestantism as a system will make very little impression upon the world. Protestantism appears to me to have its great work in setting scriptural Christianity free to act and live and labour in the earth. It has done this to a great extent. Rome had crippled religion—had almost reduced it to the state of Lazarus in the tomb when he was wrapt up in grave-clothes; and God has commissioned Protestantism to take its stand and say, "Loose it, and let it go." And, wherever Protestantism goes forth imitating its Master, and doing good, there it succeeds, and that not because it is an organisation of Protestants, but because it is Christianity itself in arms. As soon as Protestantism ceases to be aggressive, it ceases to be powerful. There is such a thing as perverted Protestantism. Wesley and Whitefield did much in the last century to purify the church in this respect, and to throw off disguised Popery; and it appears to me that it is the duty of the Church of Christ to throw off everything which the Bible does not enjoin, and to carry out everything which the Bible commands.

E. Corderoy, Esq.

THE IRISH PEOPLE, AND THE ADAPTATION OF THE GOSPEL TO THEIR CASE.

For his part, he believed the Irish people were among the most interesting people of the earth. He had observed, with admiration, the caution and prudence of the canny Scotchman; he had also greatly admired the honest outspoken nobleness of John Bull; and when he thought of his own countrymen in the Principality, and felt the generous risings of his own heart, he was kindled into something like enthusiasm; but he could not but love the Irish, simplicity of character, and affectionateness of disposition. Yet they had suffered under centuries of misrule, and under the fearful corruptions of the Church of Rome; and evangelical religion had been presented to them too long in a form not at all calculated to remove their prejudices or win their hearts. He referred, of course, to the Established Church of England and Ireland in that land. Ireland suffered not only from the influences of Popery, but also from the cold and cheerless influences of Arianism and Socinianism; this Society was therefore much needed to bring before the Irish mind the cheerful, the generous, the warm sympathies of true religion.—

Rev. W. Walters.

THE CLAIMS OF IRELAND.

It had been already said that Ireland had many claims upon our attention and regard. It was impossible to view the beauties of Ireland—its natural beauties even—without thinking of the moral and spiritual condition of the people, and the sad contrast which was presented between the one and the other. Whatever of the beautiful was seen among a people, whether it was the work of God or the result of human art, only heightened by contrast the moral degradation of a people, if their condition was morally and spiritually degraded. It was so when the Apostle Paul looked upon the grandeur of Athens; his spirit was stirred within him because of the painful contrast between the magnificence of that queen of ancient cities and the spiritual condition of the people lost in idolatry, worshipping ignorantly the unknown God. It was so, it might be, in the mind of the Scripture historian, when he described the region of Sodom as the garden of the Lord for beauty, whilst the inhabitants of it were so sunk and degraded that they were lying under the doom of heaven speedily to be fulfilled. Nor could we look upon the beauties of that country without feeling a similar pain and regret that such an island as that is—so full of

beauty and of majesty—should have a people alienated from the life of God through the ignorance that is in them, or rather enslaved by a priesthood which holds its power over them by means of ignorance. The claim of Ireland had also been set before them as arising from the character of the people. It was very true that if they looked at the people, they appeared to be even, class for class, poorer than the people of their own country; and amongst the poor, perhaps, they did not find in every case a very scrupulous attention to that virtue which was ordinarily said to be next to godliness. It was very true, moreover, that if they looked through the streets of any city or town in Ireland, they would scarcely find in that class of persons an entire suit of clothes; and perhaps upon an average they would find that shoes and stockings were distributed among the people to the extent of about one pair to half-a-dozen. Still they had their warmth, their energy, their liveliness of imagination, their affection, their wit,—all of which were substantial motives why they should seek to win such characters and dispositions to the cause of Christ and of God. For only let them imagine what material they would be for the evangelisation of the world! What a missionary would an Irishman make!—what a preacher of the gospel! See, moreover, what they had achieved in the world of literature, what names adorned our literary history that have been taken from the Sister Isle; and all these were motives that should plead with British Christians, and lead their hearts to the recovery of such characters to the fold of scriptural Christianity. He said their recovery, for he was perfectly persuaded that Popery was a modern overgrowth, that it was of modern days in comparison with the primitive Christianity of that island. Let Cardinal Wiseman and the advocates of the Catholic Church say what they pleased upon the primitive religion of Great Britain, he believed the primitive religion to have been far purer than what is said to have been brought over and located at Canterbury by St. Augustine. So in Ireland; and it was their object to restore them to the fold of the true church, and to snatch them from the jaws of the false church—he was going to call it the wolf. In prosecuting the work, they must depend entirely, under God, upon the character and quality of the agency employed. He was happy to hear what he had heard respecting the agents of this Society. He had come prepared to say a word of praise respecting the character of his dear brother, Mr. Eccles, but after what had been said in the Report, he would forbear. He doubted, however, whether any Christian minister in this country would be prepared to act as self-denyingly as Mr. Eccles had. But whilst they looked to the character and quality of the agents they employed, they must recollect that the best agencies would fail unless the Spirit of God was poured out upon the people. Upon that they were entirely dependent. He trusted they would all make up their minds to pray not only for the prosperity of the cause of God in general, but particularly in the Sister Island. He rejoiced to know that China was open to us, but it would be a shame for them to be going about teaching all nations, if they neglected an island which was so intimately bound to us, and to which we owed such a deep debt of obligation as a people, and which had been so beautifully described as the "Gem of the Sea."—*Rev. D. Katterns.*

THE MEANS OF IRELAND'S RESCUE.

It is a good thing in any way and in every way to do good, and it is certainly a good thing to raise Protestant chapels amidst a Romish population. Whether by settled ministers or by missionaries' labours, it is our duty to proclaim Christ crucified as the only sufficient atonement and satisfaction for the sins of the world, and as the only all-sufficient mediation between God and man. This done, in any way and anywhere, I do rejoice, and I will rejoice. Christianity without tradition—religion without bigotry and without controversy—the Bible in the language which the people love—these are the means which shall rescue Ireland from the oppression of Popery. These are the powers which shall make that land in reality, what she has been long styled in tradition and poetry, the Island of the Saints.—*E. Corderoy, Esq.*

IMPORTANCE OF EVANGELICAL EFFORTS AMONG THE PROTESTANTS OF IRELAND.

I believe that it is universally conceded that Romanism is stronger in Ireland at this moment than it ever has been; and this is a fact which we who seek the evangelisation of the island ought seriously to consider. Instead of being disappointed that our agents do not entertain us with accounts of their disputes with the Roman priesthood, and of hairbreadth escapes from their violence, we ought to be thankful that they are kindling fresh zeal among Protestants themselves. I believe we shall not take the fortress of Romanism, unless we look well to the state of our own army. That effort at Rathmines—that new chapel at Belfast—the revival of religion in such places 'as Tubbermore and Coleraine—in short, the waking up of the Protestant soul of Ireland to a sense of her responsibility in spreading the gospel within her own shores, should be the great object of our attention. I believe, the best day that has shone on the Emerald Isle for many ages will be that on which all the Irish Societies shall meet together in London to proclaim their own prorogation and dissolution, and hand over Ireland to the Irish. The highest ambition, in fact, of all missionary societies is identical with the highest aim of all Buddhists, namely, that their individual existence shall be absorbed in the universal life. I think, too, that that day is not only to be wished for Ireland's sake, but for England's. The British character is not complete without the qualities of the Irish character. The solid steady troops of England want the dash and daring of the Hibernian blood. And though I regret the shedding of blood of any sort, and the slaying of men of any country on the common battle-field, I rejoice to see the very best men engaged upon the battle-field of Christ. The despots of Europe have put to their lips their war-trumpet, and the sound of it may be expected to ring across Europe at any hour of the day or night. But the Prince of the kings of the earth has already blown his blast, demanding troops for the battle of the Lord, and the best and noblest that we can give him are not too good or too noble for his purpose. Oh, that we had an Irish brigade from every part of that beautiful island, to infuse into our cold hearts zeal to go forth to the cities of India and to cross the wall of China! It is not only an increase of men on the battle-field, but an increase of liberality in the churches, which would follow, if God's Spirit were poured out greatly upon Ireland. I do not suppose that in all history there is any such testimony to the liberality of a people as the books of the Commissioners of Emigration bear in respect to the liberality of the Irish. In those dreadful years when thousands died of hunger, slowly, in miserable cabins, and when others, in their vain attempts to collect food by the wayside and the seashore, expired in the sight of the famishing children to whom they had given the last morsel, the survivors who could collect a few rags, and scrape together a sufficient sum of money to procure a place on the deck of an emigrant-ship, promised to those whom they left behind that they would send them money to enable them to follow; and that man must have had a heart of iron who could unmoved stand, as I have several times stood, on the piers of Galway and Liverpool, and witness the passionate partings of the elder children, as they left behind their feeble fathers and mothers, or, if these had died, the younger children, saying that they would send them money to bring them to the land of promise. Did they send them money? Have you read or looked into the books of the Emigration Commissioners? They present but cold figures, but under those figures they reveal the most warm and faithful hearts. In the course of a few years they sent these sums:—In 1848, the year after the great famine, they sent £460,000; in 1849, they sent £540,000; in 1850, £957,000; in 1851, the emigration still going on at the rate of a thousand a-day, they sent £990,000; and in 1852, £100,000; so that in five years, independently of the sums sent through private hands—clergymen, priests, and others—through the Emigration Commissioners alone, did these people send £4,147,000. Now if a people under the chill of poverty, and the tyranny of Romanism, kept so truly in their hearts the claims of their kindred and their homes, what may we expect when God's Spirit is

sent down on them in answer to our prayers? A rich reward for all the feeble efforts we put forth.

Rev. C. M. Birrell.

THE SOCIETY.

He could not help thinking, when the Chairman was deprecating the notion that that Society had in the course of its operations and history accomplished but few results, of the many previous meetings of the Irish Society he had attended. He went back, in his own mind, to the time when there was an early breakfast meeting in the morning, and when old Mr. Ivimy would sometimes announce a donation of £5 as a drop of morning dew, and cry out, as he made the announcement, "Oh, for a shower!" It was very true, that if they were to measure station for station, and numbers for numbers, they might perhaps find some reason for discouragement. But they should reflect that the great object they had in view was the salvation of the soul, and that success was to be measured not by actual increase of numbers only, but by the fact whether or not this Society had been instrumental in rescuing souls from a degrading superstition, from the bonds of sin and death, and bringing them into the glorious liberty of the children of God. And if this Society had been instrumental in that great work, they must remember also that the work, so far, had been accomplished with very slender means. When the question was asked, "What has the Irish Society done; and what is the Irish Society doing?" he felt always entitled to ask, "What have you given to the Irish Society; what has been the annual income with which you have been expecting the managers of this Society to evangelise that beautiful island?" He apprehended, such a question as that would completely silence all those who would presume to say that there were very few and insufficient results from the labours of this Society. At the same time, Christians in England must not lose sight of the fact, that those who laboured in the Sister Island, laboured under peculiar disadvantages—disadvantages connected with the dominancy of a certain Church to which reference had been made. It was not to be expected that they should prevail there with as much readiness as they might prevail in England; for there it was found, as in fact it was found wherever the Church of Rome exists, that the people, the common people especially, were so double-dyed in prejudice, that they will not listen, if they can help it, to a single word without delivering curses and anathemas upon the head of the person who should presume to insult their ears with Protestant principles. Nor was it altogether unwise in the priesthood of that church to keep up this state of things, seeing that it was one of the surest means of keeping their hold on the minds of the people, by shutting the minds of the people against the entrance of light, and thus making them voluntary agents in keeping themselves in the darkness of superstition. Now the brethren who laboured there laboured in the midst of this false Christian system; and although they disclaimed a priesthood, yet they found themselves confronted by a priesthood—a priesthood which had established its dominion, and what was still more astonishing, had established its dominion upon the voluntary principle. So that those who, advocating the principles of Protestantism, assailed the principles of Popery, were at a double disadvantage, inasmuch as they found themselves identified in principle with those who had inflicted upon Ireland a State Church to which the majority of its inhabitants did not belong. Let not Christians, then, lose sight of these difficulties which their brethren had to encounter in the Sister Island, but rather let those difficulties awaken them to deeper sympathies, to more constant interest, and more earnest prayer that the word of the Lord might have free course and be glorified in Ireland even as it was with them.

Rev. D. Katterns.

THE FUTURE OF IRELAND.

He was very hopeful as to the future progress of the Society. With God's blessing resting upon their labours, he trusted to see that the churches situated in the large centres of population would work nobly and successfully for the evan-

gelisation of the populations lying around them. He was glad to find that his esteemed brother, Mr. Henry, had joined the body, and to see him present on that occasion. No doubt, he was a good man and a good minister when a Covenanter, but he was doubtless a better man and a better minister now he was a Baptist. He could bear personal testimony to the devotion of Mr. Eccles, whose disinterested conduct had been noticed in the Report. He also bore testimony to Miss Curtis's labours in Dublin. He did not know whether that lady spoke Irish or not, but she was most zealous in her house-to-house visitations, and he believed she was also most useful. In Dublin a most important work was going on. He had been present at what might be called the May Meetings of the religious societies in Ireland, and had been truly rejoiced to find that a spirit of earnest piety pervaded all classes of Christians there. Alluding to what had been accomplished by other societies, he said that the Irish Church Missions, though established within a recent date, had expended £35,000 during the year, and that they had expended in Dublin alone more than the Baptist Society had expended on the whole island. In some places the converts to Protestantism were called Soupers, no doubt in allusion to the soup kitchens established by Protestants, and the supposed influence which these places exercised in procuring proselytes; but notwithstanding this, many of the converts stood fast, and proved that they were really the recipients of Divine grace. He had read the report of the Church Missions with great joy, and trusted that they should live to see the day when a like measure of success should be granted to the Baptist Irish Society. Some people said, "Ireland for the Irish;" he said, "Ireland for Christ." Christ died for Ireland—for those noble-hearted people; and Christ shall yet see of the travail of his soul and be satisfied. Let them be only faithful to the solemn responsibilities committed to them, and they would yet see the result of the out-pouring of the Holy Spirit, where the gospel had been faithfully preached. The dark cloud resting on Ireland for centuries would be chased away, and the sun of righteousness would beam on that land with joy. The bonds which had held her for centuries would be broken asunder, and she would be delivered from the captivity of sin and, death, and in the words of her own poet, Ireland should become—

"Great, glorious, and free,
First flower of the earth, and first gem of the sea."

Rev. W. Walters.

THE DEBT.

The financial year having closed with a debt of 144*l.*, some gentlemen spontaneously offered liberal contributions for the removal of the encumbrance. Other friends have generously responded to the appeal; but further efforts are required to effect this desirable object. The prospects of the Mission are greatly cheering. It is much to be lamented that want of funds should cripple the Society. The Committee will be greatly encouraged if the deficiency is promptly supplied.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special efforts for RATHMINES and BELFAST, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq.; or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

A Report will be sent by post to every subscriber of five shillings and upwards. Should any person who is entitled to one fail to receive it, a copy will be sent on application to the Secretary.

If any friends who are accustomed to collect for the Society think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1859.

THE Annual Meeting of this Society was held on Monday evening, April 25, at Finsbury Chapel, GEORGE LOWE, Esq., the Treasurer, in the chair.

The Rev. JAMES WEBB, of Ipswich, began the meeting with prayer.

The CHAIRMAN said he doubted the propriety of the selection which the Committee had made in electing him to that honourable post. He had much to do with figures, but they were not figures of speech. He yielded, however, to no one in his regard for this Home Missionary Society, and in the earnestness of his desire that its usefulness might be abundantly increased. The sphere of its operations was the rural districts of our own land; and unhappily there still existed urgent need for the labours of its agents. "The Nooks and Corners of England" were most truly described as beautiful; but the moral and spiritual condition of the people did not correspond with the natural attractions of these rural spots; and it too often happened that when endeavours were made by the real friends of the people to circulate knowledge, and diffuse light amongst the people, that there were enemies ready to seek to hinder the progress of the work. They knew well, however, that in the prosecution of this enterprise they were carrying out the spirit of the command of Christ, to begin at Jerusalem; and they could not doubt, therefore, that the blessing of God would continue to rest upon their efforts, in proportion to the fervency of their prayers and the strength of their faith.

The Rev. S. J. DAVIS read the report, of which the following is an abstract:—

"Within the last few years special attention has been directed to the social and spiritual condition of the so-called working classes; and earnest efforts have been made to awaken their religious sensibilities, win their confidence, and bring them into sympathy with the followers of the Saviour. Few of the agents of this or kindred institutions occupy stations where great things, in the mere human view, can be expected or attempted. Several of them labour in places where the population is scattered, and where they have to work their way against the combined evils of poverty and stolidity. Others have their lot cast in small country towns where anything like excitement, of how healthful a character soever, is with the greatest difficulty awakened and sustained. While those who labour where the population is more crowded, have little or nothing, in their endeavours to remove its 'sins and sorrows,' of an adventitious character in their favour. Yet many of the agents and grantees of the Society sympathise with the more earnest movements of the times, and are ready to adopt whatever of a special character within their power is likely to promote the great object they have in view. They not only preach the glad tidings in the chapel and at the usual times; they preach it in the open air, in the form of lectures, and from house to house. The number of members in the missionary churches is 4,046; and of this number, 388 have been baptized during the year. There are 108 principal stations; and the subordinate stations are 97. Sunday-schools, 115; teachers, 1,157; and upwards of 8,000 scholars. Last year the Committee were in debt 370*l*. This year, notwithstanding the special effort for India, the income has equalled the expenditure, and the Committee have reduced the debt by about 45*l*. They are much indebted to some of their friends for life subscriptions and valuable donations."

The TREASURER read the balance-sheet which showed the following items:—

Income, 3,904*l*. 13*s*. 1*d*. Expenditure, 3,904*l*. 13*s*. 1*d*.

Loans by members of Committee, previous year . .	£370	0	0
Repaid this year	45	0	0
Balance due by Society . .	£325	0	0

The Rev. A. TILLY, of Cardiff, moved the first resolution:—

"That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that, while it values their ordinary efforts, it regards with special satisfaction their open-air and other special services; that it cordially sympathises with them in their toils and discouragements; and that the report on which these sentiments are founded, an abstract of which has just been read, be printed and circulated under the direction of the Committee."

He presumed, he said, that these resolutions were not intended to be mere matters of form, but that those who concocted them expected that the speakers into whose hands they should be placed would, to some extent at least, make them the foundation of the remarks they addressed to the meeting. He would endeavour to take this course, and remark that the resolution invited them to notice the following things:—Success; special efforts; and sympathy with the trials and discouragements of the agents of this Society. They were first invited to express "gratitude

to God for the measure of success which has attended the labours of the agents of the Society during the past year." He did not know whether in the success referred to in this resolution was included the financial success of the Society. If so, he did not know whether they could very heartily congratulate the Society on its financial position. It did seem to him that 4,000*l.* was but a very small sum indeed to represent the exertions of the Baptist denomination in its efforts to spread the gospel in the benighted districts of their native land. He was quite aware that there had been a good deal of misrepresentation upon this point, and that the enemies of Christianity often taunted them with neglecting home and devoting an undue amount of attention to foreign parts; and to justify these taunts they were accustomed to refer to the very small sums collected by the Home Missionary Institutions. Now he believed this to be a very unfair way of judging, and for this reason, that the incomes of the Home Missionary Societies represent a very small fraction indeed of what is really done for the benefit of home. At the same time, the sum collected for the Baptist Home Missionary Society was of very small amount, compared with what the denomination was capable of raising, and with what the claims of home in the particular operations in which this Society was engaged positively and solemnly demanded at their hands. However, they were to be thankful for what has been. The Society had been the means of accomplishing a large amount of good, and on this account their gratitude should be called forth. He had listened with a great deal of interest to the statements which had been read by the Secretary, and he had omitted many statements as deeply interesting as those which he had read. He referred to those statements which alluded to the number of individuals that had been baptized and added to the missionary churches during the past year. In looking over the Report he found the following facts:—In one church there had been six baptized, in another church ten, in another church sixteen, in another church twenty, during the past year. Now these instances of usefulness were exceedingly encouraging, and called, as the resolution stated, for devout gratitude to Almighty God. But the second point to which the resolution referred was, Special Efforts—Open-Air and other Special Services. He presumed that these services had aimed particularly to promote the spiritual interests of what are termed the working classes. It must be a cause of great joy to every sincere believer in Christ that, during the past few years, there had been an unusual amount of interest felt in the humbler class of society. But in connection with this, as he sometimes thought, there had been also a great deal of what he should call cant. The churches had been taunted with having lost their hold upon the lower classes, and the pulpit had been charged with having lost its power over the very poor of the land. Now there was, no doubt, some amount of truth in this. Apparently in many cases they did not find the very poor in their congregations, and in some other cases they really did not find them. He said apparently, because really there were often those in their congregations who were once the very poor, who were once the very lowest of society, but who, by becoming disciples of Christ, had been raised out of their low position and become respectable members of society. This was the very tendency of the gospel; when it took possession of a man's heart it was sure to transform his character in reference to his course of life in this world. On this account it was, he fancied, that in some cases they did not see the very poor in connection with their churches. But then there was another reason why they had not the very poor amongst them—there was no room for them. In many places of worship there were no seats appropriated especially for the poor, or if there were they were placed in such a position in the chapel that it was a stigma upon those who occupied them. To advert to his own chapel, he might explain that the place would hold about 800 persons. Upwards of 300 of the sittings were entirely free, and they were not placed at the end of the chapel or at the back of the gallery, but in the very centre of the chapel—the very best position. Now these seats were constantly filled, and during the past two years and a half there had been not less than fifty persons occupying those seats received into the membership of the church. Why might it not be so in other places, at all events to some extent, if not to the full? There could be no question that if better provision were made for the poor a much larger number of them would attend. The last part of the resolution spoke of their toils and discouragements; and there were no men, he believed, whose discouragements were greater, and whose toils were more arduous. If it were not that they were influenced by higher than any human motive they must fail in their work. He believed it to be one of their sorest discouragements that they had to dwell amongst a scattered and very small number of people. The character of the people themselves was another discouragement. There were other discouragements. It was the destiny of churches in small places to raise up members who, as soon as they reached the age of maturity, immediately went off to the large towns or to the colonies. Thus many of their churches had been continually plucked of their best members.

The Rev. C. Stanford, of Camberwell, in seconding the resolution, said he felt proud to be the advocate of the Baptist Home Mission Society, but was a little sorry that with such a report it should be thought to require any platform advocacy at all, in a large influential assembly representing all the Baptists of England. It seemed to him to speak for itself. Its name was enough; and with a simple practical statement of what it is, and what it does and aims to do, it ought to kindle into high enthusiasm all the generosity of the British churches to assist it in carrying forward its noble work. They had heard from the report what it had done, and meant to do; it aims to circulate a

knowledge of Christ Jesus amongst the home population, partly by helping poor pastors to keep obscure but important positions which they would else be obliged to relinquish, and partly by sending out evangelists to preach in barns, on the village green, in the little village synagogue down in the coal-pit, or anywhere where they could get a hearing. More than three hundred years ago Bishop Latimer, speaking of the non-preaching prelates of his day, or rather to them, said, "Our Saviour cared not what pulpit he had to disclose his Father's will from. Christ's pulpit was often a rotten old boat, and, in my judgment, a good preacher may declare his Master's will while sitting on a horse or from the branches of a tree." Now Baptists had a meek and profound reverence for all right ecclesiastical authorities, and a desire to maintain all right ecclesiastical regularities, therefore they delighted to tread in the steps of this grand old Anglican bishop. They sent out their representatives to preach wherever they could get a hearing; and they thought the right way of preaching the gospel to the working classes was to preach in places which they were most likely to frequent; to preach by ministers with whom they were most likely to have sympathy; and in words of downright simplicity appealing to the human heart as it is. After the able and exhaustive speech which they had just heard, he hardly knew how to speak about the resolution, because it had been so well analysed, expounded, and enforced. But he would speak in the spirit of it, and say that they ought to support this Society on the ground of patriotism. Surely they were all intensely patriotic, especially just now, when their latent patriotism had started up into renewed life. He knew it was a much abused, and, perhaps, little understood word. He knew that with some persons patriotism meant provincialism, and that with other persons patriotism, phrenologically speaking, was composed of destructiveness and acquisitiveness, and a selfish regard to local interests. With other persons it was an undue exaltation of their own land, and an undue depreciation of every other land. But patriotism itself was a true and noble thing. It was right for them to cherish family love, and they were commanded to provide first for their own household. And with all their hearts they should seek the peace of the cities in which they were cast by the providence of God during their brief sojourn in this world, and endeavour to lift their nation high amongst the nations of the earth. Lamartine, during the last revolution in France, said to the people, "Would you have written on the tomb of the French race" —and he would say, Would you have written on the tomb of the English race—"an inscription like that mentioned in classic story—'This people ate well, drank well, slept well, were housed well, while they browsed on earth?' Would they not rather have the inscription upon their tomb, 'This people fought well, loved well, worked well, worshipped well, served God well, served man well, by their laws, their liberties, and by all the powers of life and language?'" The friends of this Society, he believed, were trying to do this right thing in the right way, by working at the very foundations of the social fabric, by working on that unknown public as it had been called, not known perhaps half a mile from home, who, nevertheless, represent the nation and are its strength and glory, the masses who support all the rest. If they had wrong principles they were the "dangerous classes;" but with right principles they were the true national defences. In the midst of wars and rumours of wars, at a time when they were standing on the verge of great but unknown changes at home and abroad, their hope as Christians for the very continuance of England as a nation, "great, glorious, and free," was founded, not on political, social, or commercial considerations, but on religious considerations simply. There were many righteous men yet spared to us in our cities; and for their sakes the land would be spared. The ship would not founder while Christ was in it as a Master amongst the disciples. Let it be their aim to increase the number of God-fearing men, and by all personal and well-combined means help in spreading the word of life and truth among the people of the land in which they live. And then another grand reason why they should support a Society like this might be gathered from the fact that it acted upon the principle of natural laws, the law of life and the law of sunshine, striking the object nearest with the brightest effulgence and richest glow, but reaching objects also the most remote. All charity must begin at home, and must be well taught at home before it set out on its circumnavigation. If Christ were visibly present in that assembly of his disciples, he would still say, as of old, "Go ye first to the lost sheep of your own country; go first into your highways, and hedges, and villages; go into the streets and lanes of your cities, and into all the world, and preach the gospel to every creature; but begin in your own city, in your own hamlet, in your own home." In fact, they could not expect high missionary efficiency in foreign parts until their own home fields were well cultivated. Perhaps some had read the Rev. William Arther's book, "The Tongue of Fire," wherein he spoke of a company of soldiers standing before a granite fortress. It was their purpose to destroy it, but, they are asked, in what way? They point to the cannon-ball, but that can do nothing. They point to the cannon, but that is mere inert matter; it is replied, that can do nothing. Then they point to the powder, but that is mere light floating dust, which the wind scatters away. Then they point to the fire which, applied to the powder and the ball, would do the work. So with all their instrumentalities they must lift up their hearts to Him who is the God that answereth by fire.

The resolution was then passed.

The Reverend J. Makepeace, of Luton, moved:—

"That while this meeting is thankful for the Christian agencies employed by this and kindred institutions, and for the measure of

success which has attended their operations; considering that multitudes both in the manufacturing and rural districts are still estranged from God and exposed to influences hostile to spiritual life, and that only the gospel of Christ, divinely blessed, can save them; it would encourage the Committee to persevere in seeking, by every appropriate method, the evangelisation of the people, and would stir up both itself and the Churches generally to increased liberality, personal effort, and reliance on the grace of the Holy Spirit."

He said: There fell from the Secretary's lips when reading the report a sentence which struck me considerably. He said, We think not of danger; our ideas of danger are associated almost exclusively with possible continental revolutions. Now, we have thought very much recently of danger from another source—the danger to which our country is exposed, or supposed to be exposed, from foreign invasion—and very much has been said and done regarding our means of defence. That may be all very well and proper, but I have a greater belief in means of defence far superior to batteries or ships or guns. I look to the results of missionary operations, and the great, grand, spiritual issues at which such an Institution as this is aiming, as a higher means of defence than anything we can secure by magazines or by men. I remember that ten righteous men would have saved the Cities of the Plain, and that, at a subsequent period, one righteous man would have saved Jerusalem. From this we learn that the righteous must be viewed as "the shields of the earth," warding off from it the judgments of the Almighty. The good men of any land are the best defenders of that country's weal. We are told by an authority that cannot err, that "righteousness exalteth a nation," and it follows that whatever secures a nation's exaltation, must be the best promoter of its prosperity and the best bulwark of its defence. The true source of a kingdom's strength consists not in the multitude and bravery of its hosts, nor in the skill of its legislators, nor in the untold wealth of its exchequer, but in those among its people who fear God and keep his commandments. The resolution referred to "*personal effort*." Adequate regard to this would help us to solve one of the greatest of modern problems—viz., how we can best reach the unreclaimed masses of our countrymen. Some time ago, a meeting was held in London to receive facts and opinions as to the best means of evangelising the masses of the metropolis and provincial cities and towns. The president of that assembly said, "He had no expectation that any great change could be effected by a gigantic scheme of operation with directors, secretaries, and paid agents, or anything of that sort; but he believed that they would be successful only and in proportion as a sense of *individual responsibility* was aroused, and *Christians* were made to feel *that they must* be *themselves* missionaries for the truth. It comes to this,—that towards reclaiming the masses of our towns every single Christian amongst us must feel charged with the duty of publishing the gospel. We must make "Home Missionaries" of all the members of our churches. Indeed, sir, with me the *beau ideal* of a Christian is that of a *missionary* —of a man who, at the bidding of his Lord, is willing to live and labour anywhere, whether amid Alpine solitudes or Siberian wilds, or Caucasian snows, or the unregenerate population of our great cities. Oh! to have aught to do in seeking to restore to our heavenly Father's embrace his wayward and wandering children should cause the bosom to swell with a loftier emotion, and the pulse to beat with a more palpitating throb than if we were made to sit conspicuous among princes and caused to inherit the central throne of glory.

The Rev. J. P. MURSELL, in seconding the resolution, bore his testimony to the value of the Institution. Some years ago the principal Baptist churches of Leicestershire formed themselves into a distinct Association for home mission purposes, and they raised about 100*l.* a year. But this amount was found to be far too small for the work they were called upon to perform, and this Society had generously assisted them in their difficulties, for which, in the name of the Leicestershire Association, he tendered his best thanks. To conclude, he deprecated the utterance of a single word at these religious meetings which should even seem to imply approval of the fearful war with which the nations of Europe were now threatened; and let them as a nation maintain a serene attitude, looking up to the Almighty Ruler to hush the tumult of the nations, and labour to make the Redeemer's reign universal among men.

The collection having been made,

The Rev. J. W. LANCE, of Newcastle, moved, and the Rev. J. HERITAGE, of Naunton, seconded, the third resolution, as follows:—

"That the thanks of this meeting be presented to the officers of the Society, and to the Committee, for their services during the past year; that George Lowe, Esq., be the Treasurer; that the Rev. S. J. Davis be the Secretary; and that the following gentlemen be the Committee for the year ensuing (names read)."

The proceedings were then closed with the doxology.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, Esq., 39 *Finsbury Circus, E.C.; by the Secretary,* THE REV. STEPHEN J. DAVIS, 33 *Moorgate Street, London, E.C.; or by the London Collector,* MR. J. BROWN, 7 *Brunswick Place, Wyndham Road, Camberwell, S.*

J. HADDON, PRINTER, 3, BOUVERIE STREET, FLEET STREET.

THE

BAPTIST MAGAZINE.

JULY, 1859.

MODERN LECTURES TO THE WORKING-CLASSES.

It is with considerable diffidence that we venture, at the request of the esteemed Editor of this Magazine, to present to its readers a paper on our "Modern Lectures to the Working Classes."

We enjoy the privilege of thorough and cordial friendship with all the brethren, save one, on whose doings and sayings we propose to animadvert; and we believe they will cheerfully concede to us the right most freely and impartially to criticise their modes of dealing with the assumed scepticism and indifference of the masses.

In judging of these lectures, it will be well, first of all, to remember

THE EVIL, REAL OR SUPPOSED, WHICH THEY WERE INTENDED TO REMEDY.

A few years since a cry was raised, that *the Church of God among us was gradually losing her hold of the working classes*, and that in that section of the population, *pre-eminently*, there was prevailing a vast amount, either of infidelity, or most reckless indifference to divine things. This cry was taken up and echoed by all parties, until a perfect panic was produced among us. The working-classes were set down as the most irreligious portion of the community; and the inquiry was raised, How can we best remove their indifference to our holy religion? It was this inquiry which suggested the delivery of the lectures in question.

The object, then, of our brethren was avowedly to lead our operatives to Christ and his salvation: not merely to entertain them with a display of wit and drollery, but to bring their souls into sympathy with the gospel, that "they might be saved." The question, then, becomes a very simple one:—*Are our modern lectures to the working-classes calculated to lead them to the cross of Christ?* If they are not adapted to effect THIS, they are, to say the least, illogical, and utterly unfitted to cure the evil with which they were intended to grapple.

Before proceeding to discuss this question, however, we must dispute the accuracy of that estimate of the condition of the working classes which

suggested these efforts. We do not believe that our operatives are more irreligious than other sections of the community. Infidelity, indifference to the gospel, disregard of the Lord's-day, and the love of the world, are certainly *as* rife among the higher grades of society as among the lower, and are, withal, *much more difficult to reach*. While Christian men are mourning over the wrong doings of those who wear fustian jackets, let them not forget the equally bad, if not worse doings of squires and peers. If operatives have their low pothouses and their gin-palaces, the "gentry" have their swell gaming-houses and "hells;"—if the former gamble at pitch and toss, the latter wager their thousands on the speed of a horse;—if among the former some "Caunt" and "Bendigo" can be found to fight a pitched battle for "the champion's belt," some limbs of the aristocracy will advance the money for the stakes, bet upon the men, pay the expense of their training, and even consent to act as umpires in the ring! If working men sometimes visit those reeking haunts of ruin and death, our brothels, let it not be forgotten, that they are not alone in this, and that the lower haunts of abominable character are simply furnished with the refuse of houses in which hundreds of pounds are expended annually by the rich and noble. If many of our working men spend their Lord's-days in the fields and in tea-gardens, the aristocracy have their still more objectionable modes of setting at naught that day of holy devotion. Most assuredly, missions and lectures to the middle-classes and to the aristocracy are as much needed as similar efforts for our operatives; and we look upon it as a gratuitous and undeserved insult to the latter to assume that they are worse than their wealthier neighbours. But waiving this, and conceding that there exists in *all* sections of the community, our working-classes included, enough of irreligion and indifference, to warrant the use of every means that a holy and scriptural zeal can devise to meet the exigency, the question returns,

ARE OUR MODERN LECTURES TO THE WORKING-CLASSES ADAPTED TO ACCOMPLISH THE END PROPOSED? Are they likely to increase the power of vital Christianity among the masses?

We apprehend that they are not so adapted; and we shall now show on what this conviction rests.

1. *We can perceive no logical or scriptural connection between the means employed and the end proposed.* The end proposed is the removal of the working man's aversion to the gospel, and the production of a cordial and thorough attachment to its sublime revelations. But the means adopted seem in many instances to be most absurdly inappropriate. Let any man run his eye over the titles of the lectures of Messrs. H. S. Brown, A. Mursell, J. Hanson, and, in some instances, even W. Walters,* and say whether he can discover any *congruity* between such topics and the conversion of the heart to Christ and the gospel. And then let him wade through these singular productions, and we think he will rise with a very deep conviction that, however entertaining and laughable some of the lectures may be, there are lamentably few of them that can be regarded as at all congruous with the professed object of their delivery.

When you have got a man to relish *such* compositions, you cannot say that you have brought him one hair's breadth nearer the kingdom of heaven. Fun, and wit, and drollery, and laughter, and even roars of

* It is but just to Mr. Walters to say, that his lectures contain far less objectionable matter than those of the other brethren named; and that we wish the reader to regard our strictures as applying in only a very *mitigated* degree to *his* effusions. Most of his lectures present no objectionable features, but are all that we could wish them to be.

laughter, are very admirable in their place, and nobody enjoys them more heartily than the writer; but what relevancy is there in such things to the conversion of the soul? A lecture on some queer title and subject, thickly larded with broad humour, with a Scripture moral or doctrine tacked to it, just to save appearances, and make the whole affair respectable, may be a very pleasant entertainment for the thoughtless multitude; but what has all this to do with leading the working-classes to Christ?—assuredly, nothing.

Such lectures may gain popularity for the lecturer, and may send an audience away impressed with the idea that he is a wit and a wag, singing, in the words of the old bacchanalian ditty,

"He is a jolly good fellow,
And so say all of us,
And so say all of us;"

but is Christ honoured by such means? Is the soul humbled by the majesty and purity of the divine law, and by the infinite tenderness of Jehovah's mercy through Christ Jesus?

Our readers will remember the old saying about the manner in which the Jesuits have, in different ages, sought to convert the heathen to Christianity; viz., that it was difficult to say *which were the more converted*, the Jesuits to heathenism, or the heathen to Christianity. Now we cannot help thinking of that saying, when we read these rollicking free-and-easy lectures, so thickly spiced with humour and slang, and remember that they profess to be intended to instruct the people in the religion of the Son of God!

2. *We confess to great fear, that some of the lectures in question have been positively injurious in their tendency.* We have heard of but few professed conversions in connection with the delivery of these lectures, and have but little faith in the *stability* of converts who are gathered in by such means. But this is not all. There are things in some of these discourses which are adapted to exert a pernicious influence. Take, for instance, the following passage from Mr. A. Mursell's lecture, entitled, "Policeman A 1:"—

"The time when I used to hate the sight of a policeman was during *those sweet college days*" (let our readers mark the *unctuousness* of this allusion), "when the evenings used to be spent in wrenching off street-door knockers, and changing the tradesmen's sign-boards—putting a tallow-chandler's sign over a shoemaker's shop, and a butcher's over a milliner and dressmaker's—by way of a little relaxation after the studies of the day (!). And even then I had reason to respect their leniency; for though I passed many a night in a cold and dreary lock-up (!), I never found a constable who would not kindly relax in his discipline, and release me from custody, before an unpleasant exposé took place, for the small charge of 2*s.* 6*d.*"

Now the moral tendency of such statements as these, delivered by such a man on such an occasion, must be evil, and only evil. We fancy we hear those shrewd Manchester operatives discoursing over such an avowal respecting a dissenting minister's "*sweet* college days," in such terms as these:—

"Parsons are all alike: they go to college to play the fool, and come out to humbug the people with their prate about religion; but it is their trade to talk, and they must say something." Mr. A. Mursell has done *his brethren* injustice by such statements: for the impression likely to be made by them is just this, that such are the ordinary amusements of dissenting ministers in their "*sweet* college days." Now, if such were the

usual recreations of our brother during *his* preparatory studies, if he chose thus to play the fool, and so far forgot the importance of having "a good report of them that are without," and if in his case such irregularities were either unknown or connived at, the least he could have done for the sake of the Institution in which he was educated, and of the ministry to which he belongs, was to have held his tongue about such unseemly pranks.

But our objection lies against *the whole strain* of these comic lectures. Surely it must tend to increase the difficulties of bringing the souls of men into deep and serious concern about their salvation, to surround the most sacred and solemn truths with an atmosphere of levity and mirth. Joking about the terrors of conscience, and judgment, and eternity, is the right way to harden men's hearts. Such a style must *increase* the obstacles to serious thought and humiliation of soul before God. Teach men to be funny, and jocose, and mirthful about the truth of Jesus, and you have lessened the probabilities of their ever embracing that truth "with the heart unto salvation." How can they be seriously affected by that which you have taught them to receive with "roars of laughter"?

These lectures must have an injurious effect upon him who *delivers* them, as well as upon those who hear them. The expenditure of so much mental power upon such effusions must tend to lessen the vigour of a man's legitimate pulpit ministrations; for there is a limit to the creative capacity of every human mind. The regular sermon is apt to be treated as a very secondary affair, and the energy which should be concentrated upon it is expended upon the more flashy and popular comic lecture on the gospel. Moreover, the indulgence in such a strain of address upon divine things must tell unfavourably upon a minister's seriousness. A man who has come to make a practice of treating the great concerns of responsibility and redemption with such levity in a weekly Lord's-day afternoon lecture, must be in great danger, to say the least, of losing his own solemnity of spirit.

We met, the other day, with "a discourse delivered at the New Meeting House, Kidderminster, on Sunday, January 24th, 1858, by a Unitarian minister," which contains some strictures that are worthy of the serious attention of the lecturing brethren. No one has a deeper conviction than the writer of the essential unsoundness of Unitarian theology; but we may sometimes learn a good deal from our opponents.

The preacher makes the following "Remarks on Popular Comic Preaching:"—

"You, who are acquainted with Church History, know the means whereby the Romish Church obtained its conquests. It was by adapting itself to every race and to every institution with which it came into contact. It took possession of the heathen basilicæ, and converted them into Christian churches. It did not cast down the statues of the gods, but christened them by the names of apostles and saints; and when the devout heathen saw the Christian worshipping his ancient idol the 'Queen of Heaven,' calling it the 'Mother of God,' he was reconciled to a faith which had such elastic dower of incorporating into itself his own superstitions. The result was a vast accession of numbers to the Church, but at what a frightful expense! Christianity lost in simplicity and truth, by every conquest she made. In conquering, the Church was conquered. Now just some such process is going on in England at the present day. New doctrines are not, indeed, being invented; but it is discovered that, in order to convert men, you must preach the gospel in the slang of the streets. To find the way to the sinner's heart, you must treat all things sacred with the most irre-

verent familiarity; and the preacher of divine truth is considered great and useful, in proportion to his power of uttering 'funny sayings' about God and heaven. The qualities which formerly went to make an honoured minister of Christ—seriousness and sobriety of language and behaviour—are now considered 'too slow.' The highest ideal of the ministerial office, among a vast number, is that of a spiritual Merry Andrew. Take one of those unhappy men who give utterance to the stale and dreary witticisms which so delight the frequenters of low theatres and perambulating circuses, give to him the New Testament, allow his coarse wit to run riot among the awful realities, and disport itself with the sublime characters it refers to, and you have in him what it is no scandal to call a 'popular minister of the gospel.' He need scarcely wash the paint from his face. There, in the very scene of his week-day triumphs, let him stand, and, with the odours of debauchery yet reeking, and the tinsel garniture of the music saloon or inferior theatre flaunting around him, let him talk to the crowd of gaping idlers in their own *patois*, and utter his miserable jests about everything holy, and you have something like the picture which a 'religious public' can be found to admire, in London, Manchester, and Birmingham, and in other large towns."—(Pp. 6, 7.)

"The churches and chapels where our forefathers worshipped in solemn and holy seriousness, and which they found to be as the gate of heaven to their waiting souls—where they enjoyed the sweet communion of saints, and had fellowship with the Father of all, and with his Son Jesus Christ—where they joined in the praises of God, and heard from thoughtful teachers the sublime truths of the gospel, delivered with a chastened earnestness and a holy reverence,—these sacred places are forsaken—left to the antiquated few, while preacher and hearer snatch a novel pleasure in frequenting the haunts of stupid vice, and astonish the habitual frequenters of these resorts by the ease and familiarity with which they make themselves at home, use their own language, and catch, as it were, the very spirit of the place!"—(P. 8.)

Stern and severe criticism this! "But is there not a cause?"

We commend to our brethren the following observations as a suitable appendix to the foregoing:—

"Reverence and awe are the foundation of all true religion, and upon these cardinal principles it must ever rest. Let us turn away from the levity which can only be tolerated when it is the natural development of a coarse and unrefined period, and which must ever stand in marked contrast to the preaching of Christ and his apostles. Show me one jest or witty saying in the New Testament! You cannot. St. Paul himself, who became all things to all men, that he might gain souls to Christ, who entered more deeply, and with a wider sympathy, than any other man I ever read of, into the feelings, weaknesses, and prejudices of his hearers, *never stooped to this;* and no men ever will, who take a scriptural view of preaching. The Apostle, indeed, speaks of the foolishness of preaching, but never, either by precept or example, lends any sanction to the preaching of foolishness; and no minister will err in this way, if he recalls to mind that he stands in the place of Christ as an ambassador from God." (P. 16.)

These remarks are so just, and so admirably expressed, that they leave us nothing to add on this view of the question.

3. *But we have evidence that, so far as the highest spiritual results are concerned, these lectures have been a decided failure.* We take the statistics of Mr. H. S. Brown's church, as the most free from objection.

In them we may look for the best results of the system, for several reasons:—Mr. Brown has been longest engaged in this work: he is unquestionably *facile princeps* at it: his lectures are more powerful in their line than Mr. Walters's, and are less objectionable than either Mr. A. Mursell's or Mr. Hanson's. Now take the results of the five years which preceded Mr. Brown's engaging in the work, and compare them with the five years during which he has been so engaged. Surely this will be a fair induction. During the five preceding years, Mr. Brown reported the following additions to his church:—

	Clear Increase.
1849	20
1850	10
1851	27
1852	30
1853	28
Total during these five years	115

During the five years which have witnessed the delivery of the lectures in question, the returns have been the following:—

	Clear Increase.
1854	16
1855	7
1856	6
1857	0
1858	2
Total during these five years	31

It appears from the circular letters, that, during the years '55, '56, '57, and '58, twenty names were *erased* from the Church Book, we suppose, as unknown; but if we add these twenty to the increase, it only raises the clear increase of the last five years to 51, while the clear increase of the five preceding years was 115. Now, on these figures we shall make no observation. They suggest to our beloved brother, and to all of us, matter for very grave reflection. May the good Spirit enable us to adopt the wisest and most efficacious means of bringing sinners to God!

Before closing this paper, we must be allowed to declare, most emphatically, our sincere esteem and love for all our brethren who have thought it right to engage in these labours. We honour their zeal and devotedness, though we think their modes of dealing with divine things open to serious objections.

Everything like a magisterial and dictatorial style of expression we have sought to avoid; but we have written earnestly, because we have felt deeply; and with a suggestion or two we shall close our discussion of this, to us, very unpleasant theme.

1. *Let us do our best to bring the gospel home to the hearts and consciences of the people.* We have no faith in stereotyped styles of preaching. By all means, let us seek to *advance* in our "wisdom to win souls." Our Master knows there is too much room for improvement in the best of us. But let us have *the gospel*, and that gospel not disfigured with jests and puns, but delivered with all seriousness and power. We must go out into the highways, and streets, and lanes, but we must go with *the Master's message*. All the talent, and ingenuity, and power we can bring to bear upon the work, should be consecrated to its prosecution. The lectures on which we have animadverted all, more or less, indicate genius, though, as we believe, genius misapplied. Let us have this genius thrown into a more legitimate channel, and who can predict the issues? We

commend very earnestly to the attention of all our brethren the sermon preached by Mr. Hinton for our mission this year, and which is now in print. That sermon is truly apostolic in its strain, and indicates most faithfully the agency in which the instrumental strength of the Church lies; viz., the universal and daily proclamation by all Christians of the message of mercy to our fallen race.

Bishops and clergymen are teaching us all a practical lesson. They are trying, and trying most successfully, to reach the working-classes. They can fill the largest churches in the lowest districts of London with crowds of operatives, without resorting to funny *ad captandum* mottoes. Their only means is an earnest and popular proclamation of the faithful saying, and its kindred truths; and, Anti-State Church men as we are, we are confident that more real good is likely to be done by one of the Bishop of London's sermons to working men, than by a dozen of these witty lectures with slang titles.

In every instance, in America, in Germany, in Sweden, in Denmark, in France, and in our own country, during the recent glorious revivals of religion, God has honoured the old agency of "prayer and the proclamation of the word," by making *it* the means of converting the wildernesses of Zion into gardens of the Lord. Yes, in *every* instance! While, on the contrary, our brethren cannot put their finger upon a single instance in which these comic homilies have ushered in a revival. Are not these facts profoundly suggestive? They do, indeed, speak with an impressive voice.

2. *Let us endeavour to raise the standard of the piety of our churches.* The house of God is the sphere in which we should *begin* our work. Our churches must be more largely purified from the worldliness and selfishness which prevail among them. The pulpit, too, itself must be marked by more deep-toned spirituality. When the ministry and the church are raised in their approximation to the Christian and the Divine, they will raise the working-classes, and all other classes with them. No man will then need to play the buffoon in order to fill his chapel. Our sermons will have a weight and power which, alas! now they seldom possess; and our churches will have an influence for good in their respective localities, which will draw crowds to our sanctuaries, and will lend an additional persuasiveness to the sermons of our pastors. Lectures to the *professing classes* should be preliminary to lectures to any other class; for *their* laxity and coldness constitute one great reason of the indifference of the non-professing classes. The sins of the Church are the pad of straw let down before the battering-ram of God's word, to deaden its power in overthrowing the strongholds of Satan. Professors must reform, before the world will listen extensively to our message. The Church must itself be filled with the spirit of self-sacrifice, and faith, and prayer; her members must be consecrated, body, soul, and spirit, to the Lord's work, ere any great impression can be made upon those who are without. Wherever we go, in whatever company we find ourselves, we must speak a word for Christ. When professors, and even ministers, can spend a whole day in a railway carriage or elsewhere, surrounded by company, without so much as giving away a single tract, or uttering a sentence on behalf of Jesus, but rather indulging in mere frivolity, what can the world, and still more their Master, think of them? A devout, and holy, and self-denying ministry and Church is what we need; and then shall "our now waste and desolate places be too strait, by reason of the inhabitants." No one feels his own short-comings in this matter more keenly than the writer. May our Lord revive us all!

3. *Pastors and people must be prepared to resort more extensively to the apostolical system of teaching from house to house.* Domiciliary visitation is a mighty power for good, especially in dealing with the working-classes. They are accessible to this kind of effort, and always receive it kindly. It gives a labourer for God amazing influence over them. Miss Marsh's interesting volume clearly indicates this. The clergy of the Establishment are aware of the importance of this department of effort, and are labouring most energetically in it, as the evidence given before the Bishop of Exeter's Committee on Religious Destitution proves.

The tendency among our popular Dissenting ministers is in the direction of isolation and comparative monasticism. In fact, we know of men who, at their settlement, have made a contract that they should not be expected to spend any of their time in visiting! Such men consume the week in preparing two splendid and elaborate sermons for the Lord's-day, and, in many instances, in committing them to memory; and these with the subordinate services of the week, Bible classes, committee meetings, &c., consume all their time. And hard work it must be, too!

Now, with all deference, we submit that, if these gentlemen's sermons were *less* elaborate and splendid, they would be more generally useful; and further, that, if some of the hours per week spent upon their elaboration were consumed in visiting, from house to house, the courts and lanes lying nearest their chapels, our brethren themselves would preach all the better, and would have no lack of hearers from among the working-classes. Let us all try the plan. The everlasting committees may, with a very few exceptions, be left entirely to our judicious non-ministerial brethren. Let us give ourselves to our more legitimate work—*preaching the word, and teaching from house to house.*

Personal intercourse will enable us most efficaciously to grapple with the latent *scepticism* which exists in the minds of many. We must listen to their personal difficulties, to their special temptations to unbelief, and endeavour, by kind and judicious counsel, to help them to believe. Flashy declamatory lectures would only fly over the heads of such men: earnest infidels, in listening to such effusions, would shake their heads and say, "Let us have sound reasoning, not fun; logic, not nonsense." A Birmingham operative, who had been listening to a good, plain, useful sermon, addressed specially to the working-classes, was heard to say, as he left the chapel, "Ah! they have been trying all sorts of dodges with us, but they will have to come back to the old story at last, if they mean to do us any good."

House-to-house teaching will enable us to reach the lowest classes of all,—the *pariahs* of civilisation. These are *our great difficulty*, and neither our lectures nor our sermons can reach them. They are the ragged-school class, and must be sought out in their homes; and, in this great and good work, ministers must lead the way. A glorious work of revival among them would indeed be a splendid triumph for the gospel: is it not worth while to try to bring it to pass?

We have done; but cannot close this article without saying, that, though we have given the criticisms of the Unitarian minister *verbatim*, in justice to him, we feel persuaded that, had he known our brethren as well as we do, he would have expressed himself more favourably of *them*, however severely he might have criticised the taste and tendency of what they undoubtedly regarded as likely to do good.

Devonport. JOHN STOCK.

THE RELIGIONS OF CHINA.

CHINA, with its population of four hundred and fifteen millions,* is beginning to excite in the heart of our British churches an interest in some degree commensurate with its vast extent. Our own denomination is addressing itself to the task of sending the gospel to "the land of Sinim." The contributions already announced give promise that the appeal will not be altogether in vain. In order to answer some questions already being asked concerning the religions of China, and in the hope of exciting a still deeper interest in the evangelization of that vast country, we propose to give a brief series of papers devoted to this subject. The information will be chiefly drawn from Gutzlaff's elaborate and learned, but dull and confused book on China, occasionally supplemented by extracts from Medhurst, Sir John Davis, and others.

I.—*The Religion of the State.*

This is commonly said to be Confucianism. But he who should draw his description of the religion of China from the writings of Confucius would err even more widely than the historian who should have recourse to the New Testament for his account of Romanism. Confucius was not so much the founder of a religious system, as a moral and political teacher. The religious creed and ritual of the State Church of China lies outside the books of Confucius, and are drawn from sources long anterior to his era. This needs to be insisted upon at the outset, for two reasons:—1. Because many writers of authority have countenanced the error we here point out. They have given copious quotations from the writings of Confucius and his commentators, supposing, or, at least, leading their readers to suppose, that nothing else was needful for a sufficient knowledge of the Chinese system of worship. 2. Because, at the present time, it is especially important to show that Confucianism, as taught by its great founder, is something immeasurably superior to the grovelling and degrading superstitions now prevalent throughout the empire. His writings are full of a beautiful and sublime morality—somewhat cold and pedantic, indeed, but still admirable. For instance, we read, that being asked if it were possible to define Virtue by a single word, he replied, "Will not the word *Shoo* serve?" And he proceeded to expound the full meaning of this to be, "doing unto others as you desire them to do to you." Again, being asked to describe a person of superior virtue, he replied that he was "one who had neither sorrow nor fear." "Does that alone constitute the character?" asked the other, surprised. "If a man," rejoined the sage, "searches within and finds nothing wrong, need he have either fear or sorrow?" Again, when one of his friends had given as the meaning of the word *renown*, "to be known among the nations and at home," he replied, "That is merely notoriety, and not true renown. This consists in straightforward and honest sincerity, in the love of justice, in the knowledge of mankind, and in humility." Such passages as these abound in his writings, and in those of his scarcely less illustrious disciple and commentator, Meng-tse or Mencius. It will thus be seen that he taught a system of ethics, not of religion.

Now, if the existing religion of China is to be judged of by such passages as these, it must be admitted that some of the commendation bestowed upon it by modern infidels was not altogether undeserved, and that the French encyclopedists and their followers were not ridiculously in the wrong when they held up the Chinese as models to be imitated, and teachers to be consulted. The

* The results of the recent census, as reported by the American missionaries, make t population to have reached the enormous amount of 414,686,994.

flow of Christian sympathy for nations "perishing for lack of knowledge" might well be diverted from China, and turned elsewhere, to regions of profounder ignorance and deeper need. It seems necessary, therefore, to correct the error thus existing, and to point out what the established state religion of the empire really is.

The system of faith and ritual which Confucius found existing, he seems to have left pretty much unchanged. The tendency of his teaching was undoubtedly toward atheism. This tendency was developed and carried out by his commentators under the Sing dynasty (A.D. 420—479). It arrived at its full development under the reign of the Ming family (A.D. 1368—1644), and still holds its ground as the fashionable and all but universal system of philosophy. We have thus before us an empire, containing a third part of the human family, living "without God in the world"—a nation of atheists, who continue the practice of religion after they have denied the being of a God. Originally theists, their change of opinion has not produced any corresponding change of ritual observances. These are retained in all their strictness, watched over with inquisitorial rigour by the Le-poo, or tribunal of rites and court of etiquette, who would punish with heavy penalties any failure in or deviation from the established ceremonial.

The canonical objects of worship are the heavens, the earth, the ancestors of the Imperial dynasties, the sun and moon, Confucius, the inventors of agriculture, silk, and other benefactors of the human race, mythical or otherwise, ancient worthies, the stars, clouds, rain, winds, mountains, rivers, hills, high roads, the north pole and polestar, &c., &c., &c. The catalogue is appalling, and might be increased almost indefinitely, for the objects of worship increase in number every year. Only heaven, earth, and the ancestors rank above the reigning emperor, to whom all else are subordinate. He himself regulates their rank, exalts and degrades, canonizes or excommunicates, at his discretion. The mandarins of the provinces frequently recommend some local sage or tutelary spirit to the favourable notice of the emperor, and he commonly sends in return a patent of deification.

The worship of the ancestors is the part of the ritual which is most strictly observed. From the emperor to the meanest peasant, all classes deem it incumbent upon them to bow down before their progenitors. Whatever else is forgotten, they always remember this; and they will sooner starve themselves than suffer the ancestral shades to suffer hunger. This applies equally to the Buddhists and the Taoutse, of whom we shall speak hereafter. The living representative, though a man of the most exalted virtue, must worship his ancestors, though they number among them monsters of depravity: it is an imperative duty, quite irrespective of circumstances. Food is sacrificed to the departed spirit. Houses, gardens, furniture, all that he needed during life, or can be supposed to need after death, cut out in paper, are burnt, to the sound of music, for his use. Those who can afford it, likewise burn great quantities of tin-foil, to furnish the departed parent with money. Incense is continually burnt before the tablet inscribed to the father's memory. In every respectable house a room is set apart, called the Hall of the Ancestors, where the pedigree of the family is recorded; and here their descendants assemble in the spring of every year to perform their devotions, and proceed to the grave to make rich and costly offerings, and decorate the tomb. A similar custom is observed by most families in the autumn. Though a man's life should be most exemplary and devout in every other respect, if he should neglect these duties he would be regarded as an infamous and impious wretch. The supreme importance

attached to these frivolous and idolatrous rites will, as we fear, impose an obstacle to the reception of Christians as strong as that of caste in India.

The sacrifices are divided into three classes, according to the rank of the idol. Bullocks, heifers, sheep, and pigs are offered, which are purified for a certain period, proportioned to the sanctity of the object. Certain officers are appointed, whose duty it is to feed the sacrificial animals, and prepare them for the altar. This they do under the superintendence of the Le-poo, or council of rites. Those who take part in the solemnity are required to abstain for a certain number of days from meat, onions, music, mourning, and other ceremonial defilements. The sacrifices are offered by the emperor himself, or by deputies, amongst whom the ministers of state stand foremost. The robes worn on the occasion differ in colour according to the object of worship. Thus, the heavens are worshipped in a robe of azure, the earth in yellow, the sun in red, the moon in pale white. This applies likewise to the prayer-boards and the inscriptions on them. The altars vary similarly in form; that of the earth, for instance, is square, such, according to the Chinese, being the shape of our planet. Everything in and about the temples is thus fabricated according to strict rule, from which no deviation, even the slightest, is allowed. During the actual performance, a band of music plays, an officer reads the prayer, and the master of the ceremonies commands—"*Fall down! kneel! knock head! rise!*" —just like a drill-serjeant.

The ritual, as will be seen, has in it nothing sublime or poetical. It resembles a theatrical exhibition rather than a religious solemnity. Indeed, it can hardly be called religious service at all; it is little more than a piece of court etiquette and pageantry, without even the pretence of worship or reverence. The emperor maintains his dignity in the midst of it. *He* does not stoop, but only bows. He is simply polite to the gods; nothing more. He is one of themselves,—of equal power and dignity. Raised above all mortals, he comes to exchange civilities with the invisible beings with whom only he can consider himself to be on a par. In none of the services do the people pray. The emperor, or his official representative, recites a prescribed formula, the persons present go through certain bodily movements at the word of command, and the hollow, meaningless ceremony is at an end.

Though demons and disembodied spirits play a great part in the Chinese system, the ideas entertained of both are very vague and indistinct. They treat them both with great respect, and offer sacrifices to the arch-fiend. Of this we shall speak more fully when we describe their superstitions. There seems to be a vague and obscure sense that the human spirit holds some relationship to spirits outside this sublunary sphere, and returns to them on leaving the body. This idea is involved in their cosmogony, which is pantheistic or atheistic. It is held that all matter revolves in endless succession, and out of the chaotic mass are evolved either man, beast, plant, or mineral, each of which, in process of time, returns to the great primal mass. So also spirit is moulded from the incorporeal essence, and returns to it again. Death is thus compared to the fusing down of a metal statue, which only changes its outward form, whilst its integral and essential parts remain the same.

Though every new moon, every change of the seasons, and innumerable other festivals are appointed in the calendar, the great bulk of the Chinese enjoy but one day of rest throughout the year. The frequently recurring festivities are kept only by the affluent few, or are celebrated without infringing on ordinary business, and bring no cessation of labour to the mass of the people,

who toil on with little or no cessation. New Year's Day, however, is a universal holiday, on which all business is suspended, and the whole population abandons itself to festivity. We have to speak here only of the religious ceremonial with which the new year is welcomed. As soon as the hour of midnight is passed, all kinds of animals are offered, with cakes, fruits, &c., as sacrifices to the gods. The worshippers perform the Kotow before the shrines of the deities, others let off crackers to do them honour, and others light up rows of candles in front of their houses. The temples, which are splendidly illuminated, are soon crowded, and every one seeks to learn his fate for the ensuing year. This fortune-telling is generally practised by means of long strips of paper, and according to the vaticination drawn is the joy or dejection of the votary. The rest of the day is spent in revelry of various kinds. The drunkenness, gluttony, and licentiousness freely indulged in prove to demonstration that the religious service of the morning has no effect on the conscience or the heart.

Perhaps the most imposing ceremony in the whole Chinese ritual is that where the emperor ploughs and sows the sacred field. Shortly after the sun has entered Aquarius, the astrologers, having consulted the stars, select a day favourable for the purpose. The emperor then prepares himself for the solemnity by three days' fasting and abstinence. Having informed his deceased ancestors what he is about to do, and succeeded in gaining their concurrence, he proceeds to the square altar erected in honour of the earth. Here he offers the prescribed sacrifices, and reads a formula of prayer. Then, accompanied by a splendid train of ministers of state and high officials, he goes to the sacred field, which lies to the south of Pekin, and ploughs a few furrows along it. The princes of the blood do the same. It is then sown with the five kinds of grain common through the empire. On the following day, eighty-two peasants, selected for that purpose, complete the ploughing and sowing of the field, with religious solemnities. So soon as the grain begins to sprout, the Governor of Pekin inspects it with great care, in order to draw prognostics as to the harvest throughout the empire. The crop, when ripe, is carefully gathered in a separate granary, and is reserved for sacrificial purposes. A similar ceremony is observed by the governors of the provinces, but of course with less display and splendour.

Our space will not allow us to follow the Chinese through all their religious festivals, which are almost innumerable. That at the commencement of the spring lasts ten days, each of which is set apart to one of the five kinds of grain, or one of the domestic animals; as, for instance, pig-day, fowl-day, pulse-day: the seventh, or man-day, is the most important. The feast of lanterns has been often described. This is celebrated in honour of the earth, the heavens, the boundaries, and *talent:* a very odd combination certainly! On the second day of the second month the festival of the household gods is kept, and, like most other festivities in China, is observed with abundance of fire-works. Indeed, pyrotechny seems to be the principal use to which the invention of gunpowder has been put by the Chinese. It is deemed specially fortunate to get possession of a portion of an exploded rocket on this day. On the fifth day of the third month is the feast of the tombs. The graves of ancestors, adorned and decorated by their families, then seem to become the abode of the living, and the dead to be engaged in feasting. The first fourteen days of the seventh month are consecrated to the Su-lan-shing-hwuy. It is believed that, at this period of the year, a dutiful son once descended into the infernal regions to rescue his wicked mother. Many unhappy spirits escaped

at the same time; and the gates of the spirit-world are annually re-opened. People burn clothes, and similar articles cut out of paper, for the use of their deceased relatives; others offer prayers for the children who have no families to remember them, and others scatter printed prayers on the water, for the benefit of the souls of the drowned. The feast of the harvest seems to have even less of a religious character about it than those already described. The Shay-tseih, or gods of the land, are indeed worshipped; but the day is mainly given up to dramatic performances, which, with fireworks and conjuring tricks, form the chief amusements of the Chinese at all times. The reason assigned for the predominance of theatrical entertainments on this day is, that an emperor of the Tang dynasty (A.D. 619—907) visited the moon, and held conversations with the genii there. On his return, he ordered that on this festival people should dress and behave themselves like the inhabitants of the lunar nation. This the actors endeavour to do by following his directions, and the population at large carry out the same idea by making and feasting on cakes shaped like a crescent moon.

There are an immense number of festivals besides those of which we have given a brief account; they, however, are either not observed by the whole people, or do not interfere with the common business and labours of the day. To give a list only of those enumerated by European writers would exhaust the patience of our readers. To describe their superstitions would demand a volume. Nowhere else have we so striking an exemplication of the strange and unnatural, yet most frequent, combination of infidelity with superstitious terror. Europe affords many individual illustrations of this; China contains an empire full. Atheists as they are, they yet tremble at imaginary terrors, and dread the malign influence of demons in the most trivial affairs of life. When they build a house, they worship the upper beam, hang a red cloth or sieve over the lintel, throw a dumpling over it, and watch lest the builders should practise some injurious incantation; and are unwearied in similar precautions to ensure good fortune and to guard against evil spirits. For a like reason, at weddings they put chop-sticks in a sieve at the door, beat the clothes'-box, hang up a looking-glass within the curtains of the bed, or scatter rice on the threshhold. To guard their persons, they wear amulets round their necks, suspended from their ears, or hidden among their clothes. These consist of charms composed by a priest, ashes of sacrifices from the temples, various kinds of incense, or other contrivances equally absurd. A crow flying past, the passage of the clouds, a trip of the foot, a sudden storm, or a thousand other things, will fill them with terror and alarm. Plutarch's description of the superstitious man is verified to the letter by this strange people. The most insane and crazy fears haunt them, and whilst in most things cautious and incredulous to a fault, they are the slaves and victims of superstitious credulity.

From the foregoing account it will be seen, that what we have called the state religion of China is really and strictly no religion at all. It consists solely in a round of ceremonial observances, for the discharge of which faith is neither required nor felt. The ritual is a dead form, from which all life has long ago departed. The Le-poo, or council of rites, regulate it just as they regulate the etiquette of the court, or rules of precedence or politeness in general society. There is no more devotion or faith in the one than in the other. The people are abandoned to their lusts and passions, without any religious restraint. Can there be a condition of society which more urgently needs Christian teaching? Can there be a stronger argument to urge the

appeal of our committee for a mission to China than is afforded by these facts? Nothing but the gospel can supply the need of China, and surely in no part of the world is that need more urgent and terrible than there.

Next month we hope to give some account of Buddhism, as it exists in China.

JOHN BUNYAN.

No. III.

A RECENT writer has said that the "sermon of the seventeenth century will always remain a problem in literature," and truly it must always be a matter of wonder how such marvellous directness of appeal and plainness of speech could be united with such wearisome elaboration and fanciful exposition. No Christian literature is more ripe in rich spiritual feeling and earnest practical teaching, while perhaps none is more barren of simple and reliable exposition. There are two grave errors everywhere found; the first is a laboured review of the terms of a text until the simple meaning of the proposition is entirely lost, and the second is a fanciful interpretation of symbols and historic incidents, which is often ludicrous and sometimes almost profane. If a Puritan divine, of the genuine stamp, had to lecture on the proposition that "money is the root of all evil," the first part of the discourse would exhibit, in the first place, the history of the currency and the various sorts of coin; secondly, the physiology of the root in relation to the stem; thirdly, the history and consequences of the Fall. The second part would give the relation of the middle term to the first and last; and then would be exhibited, by a slow unwinding process, the proposition itself. On the writer's table, with the works of Bunyan, is a collected volume of sermons with varying dates, but all of the seventeenth century. Opening it in the middle, quite at haphazard, an illustration of the tendency named is found. The Rev. Samuel Pack publishes the breviates of a sermon dedicated "to his dearly beloved friends, the inhabitants of Ramsgate and the adjacent parts of the Isle of Thanet." The subject is part of the first chapter of Solomon's Song. Without following through the discourse, it may be recorded that the introduction proposes thirteen questions for discussion, of which the following may be taken as a sample:—"Why is this book called a song? Why is it called a song *of songs?* Why should we translate it *the* song, instead of a song? Who is here intended by Solomon?" and so on in the same style until the thirteen are all exhausted, and the appetite thus provoked for the discourse itself; the discussion involving lengthened disquisitions on "causative particles and Hebrew emphaticums." Of course this style of things really gives room for the display of a great deal of subtle analysis, and sometimes of close and patient reasoning; and these qualities are to be found in abundance; but the real drift of a text is often sadly obscured and perverted.

It may be readily imagined that, notwithstanding the simple and child-like character of John Bunyan's mind and spirit, he did not keep entirely free from these tendencies. An illustration may be taken from the New Jerusalem, which is no exaggeration of his ordinary style when treating of figurative language. The *three* gates looking to every quarter of the world, he takes to signify—(1) The consent of the three persons

in the Trinity that they should thus look to every quarter of the world. (2) That there are none that can enter the city, but by the three offices of the Lord Jesus. (3) It signifies the *three* states of the saint, viz., childhood, manhood, age. (4) The three stages of spiritual life in the passage to heaven; quaintly adding, "thus much for the gates!" It may, however, be recorded to his honour, that he never fell into the error so common in his time of using long scholastic terms. In his preface to the "Two Covenants," he thus addresses the reader:—"If you do find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms, thou must understand it is because I never went to school to Aristotle or Plato, but was brought up at my father's house in a very mean condition. But if thou do find a *parcel of plain, yet sound, true, and home sayings*, attribute that to the Lord Jesus; his gifts and abilities which he hath bestowed upon such a poor creature as I am, and have been." Bunyan had, no doubt, been sufficiently satiated with scholastic phrases in the company of one of his gaol companions, "Cox the cordwainer, who insisted on making his defence both in Greek and Hebrew, and so, to use his judge's expression, fairly 'wound up' the lawyers." No one has more fully displayed the strength and beauty of those Saxon words, grand and simple as the forest shades from whence they came. While speaking of his style, it may not be amiss to correct the impression that Bunyan wrote without any toil. Some critics have spoken of him as a sort of inspired child, who wrote down his thoughts without taking any pains to put them into shape. His own brief and expressive language, while it corrects this error, suggests the needful discipline undergone by every author whose books live, even though they seem like the spontaneous effusions of genius. The process by which he prepared his treatises for the public he describes as "doing, and undoing, and doing again;" and that by which he found words for his sentence, as "picking and packing." The truth of this account is fully borne out by the purer and more careful style of his later works, the dates of which are known to us from the catalogue of Doe, who wrote soon after Bunyan's death, and styles himself a "struggler for the preservation of Bunyan's works in folio." There can be little doubt that, but for the uniform manner of that day, the *matter* of his discourses would have been more in harmony with the simplicity and force of his style, and with those of his writings which are *not expository*.

While it is right the reader should be apprised of these tendencies, he would sadly wrong John Bunyan if he imagined that he manifested no higher qualities in the great art of analysis and construction than they indicate. There are specimens of close, patient reasoning, that prove strength for other work than practical teaching; and a clear and often subtle reading of mental and moral tendencies, that show he was a close observer of something beyond the mere habits of mankind. It is difficult to find a specimen of the former without taking up too much space, but a short extract from the "Greatness of the Soul" will show how forcibly he discourses on ethical subjects. "Miseries," he says, "as well as mercies, sharpen and make quick the apprehensions of the soul. Behold Spira in his book, Cain in his guilt, and Saul with the witch of Endor, and you shall see men ripened, men enlarged and greatened in their fancies, imaginations, and apprehensions, though not about God and heaven and glory, yet about their loss, their misery, their woe, and their hells." Speaking in the same book of the infinite value of the soul, he says: "How many things have men found out to the wonderment of

one another, to the begetting of endless commendations of one another, while indeed the soul, which is the true inventor of all, is overlooked, not regarded, but dragged up and down by every lust. Oh the amazing darkness that hath covered the face of the hearts of the children of men, that they cannot deliver their soul, nor say 'Is there not a lie in my right hand?' though they are so cunning in all other matters! Take man in matters that are abroad, and he is the mirror of the world; but take him at home, and put him upon things that are near him, and that concern his soul, and you will find him the greatest fool that God ever made."

It is certain, however, that the discussion of Bunyan's powers of analysis or reasoning, whatever view may be taken of them, will not affect our estimate of his real strength. The Bunyan vein, as it has been aptly termed, is in quite another direction, and consists in vivid description, and direct force of appeal and expostulation. It may be described with perhaps more accuracy as a marvellous power of so realising an incident, or a truth, as to make it live again when presenting it to others. He seldom wrote or spoke in the ordinary cool strain of history, but dramatised the scenes which he needed to illustrate his theme. Thus in the "Greatness of the Soul," when he is describing the great multitude that pressed round Jesus, without any warning of the change of his style, he suddenly puts into our Lord's lips a bold paraphrase of the words, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." "Let him first sit down and count up the cost and the charge he is like to be at if he follow me: for following of me is not like following some other masters. *The winds sit always on my face*, and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat against the sides of the bark, that myself, my cause, and followers are in; he, therefore, that will not run hazards, and that is afraid to venture a drowning, let him not set foot into this vessel." Notwithstanding the length of the extracts, his account of the conversion of Saul of Tarsus and Mary of Bethany, in the same strain, so strikingly exhibits this vivid power, that it will be better to let him speak for himself. "It is said of Paul," he says, "that he 'laboured more than they all.' Paul," he exclaims, "what moved thee to do this? Paul replies that he is prompted by the exceeding love manifested in his conversion; and then gives a passionate description of the way in which that love was made known to him, and the burning obligation under which it laid him. "Oh! I shall never forget His love, nor the circumstances under which I was when His love laid hold upon me. I was going to Damascus with letters from the high priest, to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me,—I went to the high priest and desired them of him (Acts ix. 1, 2); and yet He saved me! I was one of the men—of the chief men—that had a hand in the blood of his martyr Stephen; yet He had mercy on me! When I was at Damascus, I stunk so horribly like a bloodsucker, that I became a terror to all thereabout. Yea, Ananias (good man) made intercession to my Lord against me; yet He would have mercy upon me; yea, joined mercy to mercy, until He had made me a monument of grace! He made a saint of me, and persuaded me that my transgressions were forgiven me. Shall not this lay obligation upon me? Is not love of the greatest force to oblige? Is it not strong as death, cruel as the grave, and hotter than the coals of juniper? Hath it not a most vehement flame? Can the waters quench it? can the floods drown it? I am under the force of it; and this

is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?"

The history of Mary's conversion is given in a tenderer strain; and though the reader may think it more than a questionable proceeding to handle history so freely, he must be pleased with the chastened light of the picture.

"I will tell you a story that I have read of Martha and Mary. Martha, saith my author, was a very holy woman, much like Lazarus, her brother; but Mary was a loose and wanton creature: Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem; but Mary would frequent the house of sports, and the company of the vilest of men, for lust; and though Martha had often desired that her sister would go with her to hear her preachers, yea, had often entreated her with tears to do it, yet could she never prevail, for still Mary would make her excuse, or reject her with disdain for her zeal and preciseness in religion.

"After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus: 'Sister,' quoth she, 'I pray thee go with me to the temple to-day, to hear one preach a sermon.' 'What kind of preacher is he?' said she. Martha replied, 'It is one Jesus, of Nazareth; he is the handsomest man that ever you saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher.'

"Now, what does Mary, after a little pause, but goes up into her chamber, and with her pins and her clouts, decks up herself as fine as her fingers could make her. This done, away she goes, not with her sister Martha, but as much unobserved as she could, to the sermon, or rather to see the preacher.

"The hour and preacher being come, and she having observed whereabout the preacher would stand, goes and sets herself so in the temple, that she might be sure to have the full view of this excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresses himself to his sermon, and she looks earnestly on him.

"Now at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child. And when he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding, she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and showed that by the lost sheep was meant a great sinner, by the shepherd's care was meant God's love for great sinners, and that by the joy of the neighbours, was showed what joy there was among the angels in heaven over one great sinner that repenteth—she began to be taken by the heart. And as he spake these last words, she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said to her: wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace, wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

"Sermon being done, up she gets, and away she goes, and withal inquired where this Jesus, the preacher, dined that day; and one told her, at the house of Simon the Pharisee. So away goes she, first to her chamber, and there strips herself of her wanton attire; then falls upon her knees to ask God forgiveness for all her wicked life. This done, in

a modest dress, she goes to Simon's house, where she finds Jesus sat at dinner. So she gets behind him, and weeps, and drops her tears upon his feet like rain, and washes them, and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with ointment."

To refer this to any mere rhetorical art, or even any habit of mind, would be a poor account of it. It was scarcely even that he was striving to realise truth for others; it was rather that he realised it so intensely himself as half unconsciously *to convey* it to others. Every incident, past, present, or future, passed through the crucible of his own earnest soul, and was melted in the burning heat. He seldom used the historical tenses, when referring to incidents that had any relation to eternal themes; everything was to him an ever-living present. Whether he is speaking of our Saviour's life on earth, or picturing the solemnities of the judgment day, the figures move before his soul at the moment in stately and solemn reality. The same earnestness gave an almost wonderful directness to his appeals and expostulations. They were terrible as a charge of the Ironsides. He never talks about men, but at them. Words more scathing and scorching were never addressed to mortal than those in his attack upon the Pharisee, in his sermon on the parable of the Pharisee and Publican. It is difficult to believe it is not an actual colloquy, in which his spirit is at times almost frenzied with the fawning hypocrisy of his adversary. If he begins to argue with him, he grows impatient, and bursts into such exclamations as, "Hold! Stop there! Go no further! Fie! Pharisee, fie! Dost thou know before whom thou standest, and of what the matter of thy silly oration is made? Awake, man! What hast thou done? Thou hast blasphemed God, thou hast opposed the glorious design of heaven, and made thy filthy rags to show thy justification!" The descriptions of life and feeling with which his books abound are doubly interesting from the manner in which they reflect the experiences of his own soul. Over and over again appear touching reminiscences of the old days, of sorrow and strife, chronicled in the "Grace Abounding." In the description of Paul's conversion and the obligations arising out of it, already quoted, he is plainly describing the impulses which moved his own soul with ever-increasing force until he "finished his work."

Let it not be imagined that the force and ardour already described were the only characteristics of Bunyan's writing. Many of his treatises abound in passages written with all the "tender grace" of the description of the land of Beulah, and the house called Beautiful, in "The Pilgrim's Progress." He was very fond of employing emblems and illustrations, and many of them are drawn with a patient and careful hand. The following finished little sketches may be given as an indication of his power in this direction. In speaking of the resurrection, he says:—"There is a poor, dry, and wrinkled *kernel* cast into the ground; and there it lieth, swelleth, breaketh, and, one would think, perisheth. But behold! it receiveth life, it chippeth, it putteth forth a blade, and groweth into a stalk. There also appeareth an ear; it also sweetly blossoms, with a full kernel in the ear. It is the same wheat, yet behold how the fashion doth differ from what was sown! And our *bran* will be left behind when we rise again. The body ariseth, as to the nature of it, the selfsame nature; but, as to the manner of it, how far transcendent! 'The glory of the terrestial is one, and the glory of the celestial is another!'" In his tract on "Christian Behaviour," he says—"The doctrine of the Gospel is like the dew and the small rain that distilleth upon the tender

grass, wherewith it doth flourish and is kept green. Christians are like the several flowers in a garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished and become nourishers of each other."

John Bunyan wrote upwards of fifty treatises, in prose and poetry, of more or less length. An attempt has been made to arrange these chronologically, after Doe's dates, and so to trace the growth of his mind. This is scarcely satisfactory, however, because the list is by no means complete; moreover, the differences in many of them are so slight as scarcely to repay the labour. It has been thought better in this paper briefly to indicate the qualities which are found in all of them, and to let the reader taste their flavour for himself. In one of his prefaces, John Bunyan insists on his books being read right through; and if this is sometimes found a little difficult, the reader may rest assured that if he skips a page he may miss a gem.

Melksham. T. E. F.

JOSEPH STURGE,

DIED MAY 15TH, 1859.

WEEP! Weep!
The earth grows young again, and fair, and bright,
Transfigured by a beauty infinite;
All things are bursting into life and light,
But *he* is fallen asleep.
Weep! Weep!

Deepens the soft-green light upon the larch,
A golden flutter fills the tops of oaks,
An odorous wind floats out through forest-arch,
Heavy with spoil of thickly-flower'd nooks,
The hedge-thorn glows with bloom, by shining brooks,
The king-cup rims its gold with twilight damps,
The cuckoo bells from beech-wood, in the lawn
The chestnut holds aloft its fairy lamps,
Stirr'd by the gentle breeze of the May dawn,
Sycamores shiver, and in hot noon-times
Dim dusks drift down through leafy screen of limes:
But from the haunts of Spring a footstep fails;
On eyes that loved her beauty there sits sleep;
We miss him from the hills, and from the vales—
Weep! Weep!

Weep! Weep!
The world is wasted still, and weary yet
With sin, and shame, and curse, fever and fret;
And orphan's cheek and widow's eye are wet,
But he is fallen asleep—
Weep! Weep!

To-day goes up the cry of the oppress'd,
Of the down-trodden in the world's turmoil;
To-day is there disquiet and unrest,
And war, and death, and ignorance, and toil;
To each unfaithful, and to God disloyal,
Men live in crime, and in dishonour die.
Gloom shades the soft-blue sky; earth hides a woe,
And there are broken hearts, and tearful eye,
While he who lived to heal them lieth low,
He who among us all moved but to bless,
To teach and comfort, strengthen and caress,
From eye and lip scatters no soothing sweets;
Our foremost worker sleeps a wakeless sleep;
We miss him from our prisons and our streets—
Weep! Weep!

'Vails not to tell how wide he saw
The bond of brotherhood to be;
How largely he fulfil'd the law,
"Do as thou wouldest done to thee;"
How firm he trod when once he caught
The Master's footprint anywhere;
How the world's scorn to him was naught,
And the world's praise mere babbled air.
If duty's beacon-star but lit
The path before him, or he traced
God's fingers pointing over it,
Though he *alone* must cross the waste:
His love was boundless as the dome
Of heaven; all human was his kin,
If in the dead north's frozen gloom,
Or land of fire and swarthy skin;
The slave upon the western strand,
Felon and churl in fatherland,
Were brethren all, and he to all lent helping hand.

The pointed glaciers gleam in the cold moon;
The white surf tumbles among sunny shores,
And here, among the canes, the Black deplores,
And there the Lap chants a funereal tune,
For he is fallen asleep—
Weep! Weep!

Weep! Weep!
"The righteous perisheth," and shall we not
"Lay it to heart," and in some shelter'd spot
Of holy musing, hide it deep—
Weep! Weep!

We weep! we weep!
But not for him—a crowned angel now—
Him who did overleap,
On wing of upward sweep,
This bounded sphere, soaring to where they bow,
The white-robed elders, in the face of God;
Not for him whose glad feet
Are beautiful upon the sacred sod,
Where, wither'd by no heat,
Trees, knotted to the knees with fadeless flowers,
Bear for the nations leaves of healing sweet
In brighter Spring than ours.
Not for the lion-heart that yet was tender
As maiden's love, so humble and so strong,
Who now rejoices in the undream'd splendour,
And swells that glorious burst of mighty song;
Sounding with answerings
Of glowing golden strings
From under thousand thousand shadowing wings.
Not for him palaced where are no more tears,
Where in the twelve fruits lurks no canker-worm,
Where is none sickly or infirm,
No pain or death, through the unending years—
For these, the living—not for him, the dead—
For us, for whom the tardy hours do creep
Round the dull dial with reluctant tread;
Children of night, on whom the pale stars peep—
We weep! We weep!

We weep! awhile we weep!
But not for him, who, with no inter-mist
Of sacrament or symbol, drinketh deep
The beauty of the face of Christ!
He would not that memorial tears should blind
Our eyes, for is not ours the heritage
Of his long labour, and the needy age—
Wants it not more us who are left behind?
There are who suffer, there are those who mourn,
And some one sits forlorn,
We may not forget them
Even for duteous requiem;
Nay, move we not swifter to succour pain,
More pitiful, more loving, and more kind,
He failed of his high aim;
And this our sin is and our shame,
He will have lived almost in vain:
Since he is fallen asleep,
We may no longer weep.

Brothers! we know whence came the inspiration
That fill'd his soul with love;
He had not so lived in this lower creation,
Had he not lived above!
He who is good to all,
Who pours a glory on the ancient head
Of giant crag, and whose soft lustres fall
Upon mid-forest mosses, on the bed
Where unseen violets dream
In silences of summer woods;
He who kindles the moorland stream,
Singing in the solitudes,
And fires the stars, and glitters on the halls
Of kings, and brings heaven into hospitals,
And makes sweet daisies 'neath the sexton's spade,
Who blesses all with quiet eye.
No noise or bustle, herald or parade—
He is the sun, his course is in the sky.

Brothers! we know whence came the strength
That braced him for the fight
With wickedness, in valley and on height,
And nerved his arm, and led him forth at length
A victor for the right,
A prince of mickle might,
Renown'd among the chivalry of heaven;
Shaking the Spirit's sword, shielded by faith,
Valiant for truth till death,
He has not idly striven.

Brothers! we know whence came the calm
That kept our sainted friend
In peace unto the end,
And guided him to summer isles of balm,
Whence comes a triumph-psalm
Across the stormy ocean of existence:
God give to us who, whether sunn'd or shower'd,
Steer still towards the infinite distance,
Vex'd by the inconstant surge,
The grace wherewith he dower'd
Joseph Sturge!

X.

MINISTERIAL CHANGES A HUNDRED YEARS AGO.

To the Editor of the Baptist Magazine.

My dear Brother,—Looking over an old book belonging to the Baptist Church in this place, I lighted upon the enclosed correspondence. It appeared to me to possess some general interest. There may be some among your readers who would like to see how the subject of ministerial removal was regarded by our ancestors, and how two churches could contend for the prize of a pastor.

Through this medium we obtain a glimpse of the state of the denomination, and of the general sentiment as to the relation of pastor and people. Should you think it adapted for the pages of *The Baptist Magazine*, I place it at your disposal.

I remain, yours very truly,

Thos. Brooks.

Bourton-on-the-Water.

No. 1.—*The Church of Christ in London, lately under the pastoral care of the Rev. and learned Mr. Samuel Wilson, deceased, send their salutations to the Rev. Mr. Beddome, pastor of the Church of Christ at Bourton-on-the-Water, in the County of Gloucester.*

Rev. Sir,—It is with great sorrow we mourn the loss of our beloved, laborious, and faithful pastor, and the present application is for your removal to London, to succeed that excellent man. And this request we make with perfect unanimity, and the most strenuous importunity.

The motives inducing us hereto we have stated in the remonstrance to the church accompanying this persuasive letter, and to which we beg leave to refer you, being well assured that those motives will have their due and proper weight. And if our ardent prayers in this case shall meet with success, we are ready to tender you the most unfeigned affection and esteem, with all the assistance and respect in our power.

In this important crisis we recommend you, Rev. Sir, to the God of Heaven, and may you, after many years of increasing usefulness and service to the churches here, be able to face the great Searcher of hearts and say, "Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more;" and then may you enter into the joy of your Lord. We are desiring your favourable answer,

Rev. Sir, your most affectionate Servants

In the bands of the Gospel,

(Here follow the signatures).

Done in our church meeting, Nov. 11, 1750.

No. 2.—The Remonstrance of the Church referred to above.

The Church of Christ in London, lately under the pastoral care of the Rev. and learned Mr. Samuel Wilson, deceased, send their affectionate salutations to the Church of Christ at Bourton-on-the-Water, Gloucestershire, under the pastoral care of the Rev. Mr. B. Beddome.

Beloved in the Lord,—The death of Mr. Wilson will always be considered by you, as well as by us his beloved church, as a very great and general loss—a loss never sufficiently to be deplored! His removal is not from a place of lesser to one of more extensive and apparent usefulness. No! he is gone for ever from our world. And we are well assured that a zeal and concern such as you have for the honour of God, for the purity of his worship, and for the duration, prosperity, and increase of the churches embracing the same faith and order with us, will give an equal fervour to your prayers and ours, that

the great Shepherd and Bishop of souls will be pleased to repair the loss and supply the place of our late most excellent pastor.

The very few learned and popular ministers now among us, compared with those of the other two denominations, the declining state of several of our churches here, and the carelessness of many professors with respect to themselves and their families, besides other unpromising symptoms, give a most sorrowful prospect to every pious mind—especially if we consider the rising generation, and how much the prosperity of most, and the very existence of many, of our churches in the country depends upon the assistance, reputation, and influence of those in London. We could be much more explicit upon this subject was there occasion, but enough is said to awaken your attention and afflict your tender, sympathising hearts. And though we are sensible of your deserved affection and love for the Rev. Mr. Beddome, your learned and faithful pastor, and how severe the parting stroke would be, yet our present business is to press for his removal to London with an earnestness suitable to the importance and necessity of the case.

To ask a minister in the country to leave his church is a most disagreeable task to us, notwithstanding it has, in many instances, been practised with success among all the three denominations here. Nor would we think ourselves warranted in the present case was there now a minister, besides Mr. Beddome, fit and proper in all respects to succeed that eloquent preacher whose death is so justly lamented by all the churches. And we put the merit of this application upon the foot of mere necessity. And were we to wait and see what time would do, our auditory (the most popular amongst us here) would in all probability disperse; the consequence of which must be very dangerous, and may terminate in our total dissolution. This, in all appearance, will soon be the case with the church late under the Rev. Mr. Dawks's care, though once a church of the greatest popularity and reputation.

These considerations, together with the ministerial abilities of one of your own members, will, we trust, have their due weight, when you approach the throne of grace. And we will be solicitous at the same throne, that the removal of your pastor to more important services in the churches may, in case of such removal, be sanctified, and issue in your greater comfort, establishment, and joy. We now submit our case to God, the great disposer of all persons and events, earnestly desiring your favourable sentiments with as much dispatch as the nature of the thing will admit.

We are, &c.,

Done unanimously in church meeting, Nov. 11th, 1750.

No. 3.—Answer to Letter No. 1.

To the Church of Christ in Goodman's Fields, London.[*]

Dearly Beloved in the Lord,—The death of your late excellent pastor has filled me with the deepest distress and concern. And though I cannot but rejoice in his personal gain, being no doubt possessed of those glories which he so often and with so much eloquence displayed, yet I look upon the mourful church and bleeding interest which he has left behind him, with that sympathy and concern which are due upon such an occasion.

I am not, I cannot be, a thoughtless and uncompassionate spectator of so moving and afflicting a scene. Besides, I have my share in your loss. You have been bereft of a pastor, I of a faithful instructor and affectionate friend; so that I may join with you in saying, "My father, my father, the chariot of Israel, and the horsemen thereof."

The result of this loss is an unanimous call to me to supply his place. A call of the utmost importance to you, as your spiritual welfare is concerned in it, and of the greatest moment to me, as the reproaches of a guilty conscience, either in refusing or complying, are the worst companions I can have, both in life and in death.

As for your plea of absolute necessity—that it is necessary that you should have a minister I readily own, and heartily pray that God will direct you in

[*] We abridge the salutations and valedictions.

your choice. But that it is equally so that I should be the man, I shall never see till I have a greater opinion of my own abilities, or a much meaner of those of my brethren. Other motives there are for my removal which are considerably weighty and strong. You call me from a church comparatively mean and laden with debt, to one popular, flourishing, and wealthy. You call me from a country where I seldom enjoy the advantages of hearing and conversing with my brethren in the ministry, to a city where are the best of preachers, and those united together by the bonds both of interest and affection. You call me from a church to which you gave me, to a church that first received me and called me into the ministry, and for which I still retain the sincerest regard. You call me from a place of little influence, to one of much greater, where you imagine my labours may be more profitably bestowed, and my usefulness much enlarged; and I confess that these are things mostly of consideration. So numerous and so liberal a church demands respect. Your great love to your former minister ought not to be forgotten. Your perfect unanimity in your present case ought not to be slighted, and however it may please God to dispose of me, you have given me such a testimony of your esteem and regard, as I trust I shall ever with the utmost gratitude remember.

But then, on the other hand, I am forced to consider that I am solemnly ordained over a people who have in general treated me with the greatest affection, and many of whom have been the seals since I have been amongst them —that they have been for a long time before unsettled and divided, but are now, through Divine mercy, harmonious and united—that my labours have been, and are still, in a measure, blest unto them, above a hundred having been added since my first coming amongst them, and four having proposed this month—in short, that their hearts seem as much engaged to me as ever, and they will do what they can to make my stay comfortable; and if 'tis otherwise 'tis not for want of a will, but of a power. To which I may add, that I very much ascribe my recovery from a late dangerous illness to their affectionate care and unwearied supplications. I say, when I consider these things, I am in a great strait. I cry to God for direction, but what way I shall take I know not.

My present determination seems to be entirely to refer myself to the church's disposal. I have, therefore, laid your letter before them. I opened your pressing importunities with the utmost sincerity, at the same time desiring both publicly and privately to entreat guidance from Him who hath power over all spirits, and can turn them as the rivers of water are turned. I have also pressed them to avoid all prejudice and passion, and after a month's time taken for consulting God and one another, to return you such an answer as shall appear most equitable and consistent with their duty.

When I reflect upon my past services, and how I have been amongst them in weakness and fear, and much trembling, I not only wonder at that degree of acceptance which I have met with, but think that a change in their ministry might probably cause a happy alteration in their circumstances. But then, for the same reason, I tremble at the thought of accepting a call to succeed such a man, and in such a place, where I am conscious much prudence, great courage, and superior abilities of every kind, are required. However, I would, in this affair, have no will of my own. I would throw myself wholly upon Providence, and begging an interest in your warmest addresses at the throne of grace, refer you to the church's answer, which you may expect to receive at the beforementioned time.

I remain, your affectionate
Though unworthy Brother in Gospel bands,
B. BEDDOME.

No. 4.—The Church's Answer to the Remonstrance.

The Church of Christ at Bourton, to the Church lately under the pastoral care of the Rev. Mr. Samuel Wilson, deceased.

BELOVED IN THE LORD,—We, having received your letter, cannot but sympathise with you on account of your great loss—a loss much to be deplored by

every pious heart, and especially by you who have lost so valuable and beloved a pastor. We can assure you that we are greatly concerned at the death of the Rev. Mr. Wilson, and cannot but with a concern for God's honour, His worship, &c., join with you in earnest prayers to the great Shepherd of Israel, that He would, in his own due time, supply the loss of so valuable a minister and pastor, though unknown to most of us. As to the representation you gave of the too general state of religion in London, we must condole with you; and, indeed, we find a like remissness too apparent in the country, which certainly affords a very dismal and gloomy prospect to every considerate mind. It is much, indeed, to be desired that there were more learned and popular ministers in London, and the more so by reason of what the churches in the country receive from thence. And as for us, though through the goodness of Providence we have been able to subsist as yet without being burdensome, yet we heartily join with those who have met with relief, in acknowledging the generosity and charity of our friends in London who have afforded it. And we hope that the Lord, as he raised up your late pastor, and settled him with you, so He will now also raise you up another for the honour of His name and your abundant satisfaction, without your being driven to such extremes as to deprive another church of its pastor.

And, although you are in your letter pressing for Mr. Beddome's removal from hence to London, yet we apprehend that the very arguments you make use of to enforce this (such as the church's necessity, the fear of its dispersing, or perhaps of its total dissolution) would, if impartially and duly considered, more strongly plead for his still abiding with us. And the more so from the considerations following.

Our great love and esteem for this our learned and faithful pastor would make the parting stroke very severe and unsupportable, so that if there were no other reason than this, this would restrain us from giving our assent to his removal. But when we reflect upon our past situation, that there has been a professing people in this parish, and the parts adjacent, for 150 years, formerly called Puritans, dissenting from the Church of England, and since Baptists and Independents, in which time there has been the loss of divers ministers and pastors, and many of us now remember the death of two or three which were very eminent and valuable men. When we also consider, that before our present settlement we were destitute for many years, and notwithstanding our many cries to Almighty God, He was pleased to withhold direct answers of prayer till at length He graciously raised up, eminently qualified, and unexpectedly sent, our dearly beloved and Rev. pastor, Mr. Beddome, to our assistance, and inclined him, after our many solicitations and calls, to become our pastor. When we add to this, that his endeavours have been wonderfully blest for the restoring decayed religion, the increasing our church with members, and the raising up gifts for the help of other churches, some of which are fixed as pastors. Nor can we help adding that God lately visited our pastor, and brought him down to the gates of the grave—hereby showing us that this treasure was but in an earthen vessel—when we, following our ancient course, cried unto God, and He graciously restored him again to health, and we hope to former usefulness, insomuch that several persons have lately proposed to the church for communion, who were wrought upon under his ministry. On these accounts, we say, and others too tedious to mention, we cannot but look upon him as an answer to our prayers, both when first given and when again restored after his illness. And answers of prayer are sweet and valuable mercies, and shall we act a part so ungrateful to a gracious and bountiful God, so injurious to ourselves, our families, and to others round about us, as to give up this valuable mercy? Has God answered our prayers, and shall we let go the answer? This, we apprehend, would be very provoking to God.

On these accounts we cannot consent to his removal, but must, till we see occasion to alter our minds, absolutely refuse it. Yet, though we cannot comply with your request, we have both publicly and privately remembered your case, and shall still continue to meet you at the throne of grace, to beg

that God, the great Shepherd of Israel, and Bishop of souls, would qualify and send you a minister and pastor after His own heart, to your abundant joy and satisfaction.

We remain, &c.

(The conclusion of the Correspondence in our next.)

THE EVANGELICAL INDEPENDENT CHURCH AT BERNE, SWITZERLAND.

In 1833, the undersigned received ordination in the chapel of the Rev. Dr. Cox, at Hackney,* by ministers of different denominations (the Rev. G. Collison, Dr. Pye Smith, Dr. Cox, Joseph Berry, Dr. H. T. Burder, and John Morren). He had been deprived of his place in the Chancery of the Canton of Berne, imprisoned, and finally banished from his country in 1829, on account of his having become a dissenter from the National Church. He had subsequently gone through a course of study for the ministry, partly at Geneva, and partly in France. After the revolution at Berne, in 1830, religious liberty was proclaimed, and the banished dissenters were enabled to return, with the prospect of enjoying toleration. The little flock again assembled in the city, and the undersigned was called to be their pastor. It was with a view to that call, and in the hope of being able to labour for the extension of the kingdom of God in his own country, that he received his ordination in England. He stated, upon that occasion, his ecclesiastical principles, which still continue to be those of the Evangelical Independent Church of Berne; namely, the union of the children of God, or of those who profess seriously the great doctrines of Christianity, discipline against heresy and vice, mutual forbearance with respect to secondary points, as baptism and pœdo-baptism; and lastly, the absolute authority of Jesus Christ and of his word, and consequently the complete independence of the church of the civil government as to spiritual things. This profession of principles immediately drew down great opprobrium on the little flock; and this feeling was increased when it demanded from the Government the introduction of civil registers of births and marriages—a claim which has been often repeated, but hitherto without success, although public opinion is now less opposed to it than it formerly was. We ought, however, to observe, that we are allowed to conduct our marriages in the cantons in which civil marriage is valid; that our children are registered without being subject to baptism in the National Church; and that, as to religious instruction, the Government is satisfied with subjecting to examination those children who have not been instructed by a minister of the National Church.

While, however, we have maintained the ecclesiastical principles which we believe to be alone true, we have never lost sight of the object of proclaiming the great doctrines of Christianity; and we desire to lift the great banner of the gospel far above our ecclesiastical flag. We wish to be Christians much more than to be dissenters; and the object of our ministry is less to make dissenters than to make Christians. We have also from the commencement laboured to cultivate friendly relations with other Christians in our country; and we are thankful to say that God has blessed these efforts, and that the beautiful principles of the Evangelical Alliance were realised at an early period in our canton.

As a proof of our catholic spirit, we may mention the fact that, in 1834, we

* "Continental Herald," 1838, p. 393.

established a journal under the title of "Der Christ" ("The Christian"), which, without touching at all upon ecclesiastical questions, is devoted entirely to the object of bringing out, in all ways, the great fundamental doctrines of Christianity. This journal has been continued, without interruption, for twenty-five years; and 2,000 copies of every number are regularly sold. Its subscribers are spread all over Protestant Switzerland, and even in Germany. We rejoice to believe that this Magazine has spread, and is still spreading, sound doctrine among our German population; amongst whom rationalism and mysticism are constantly tending to obscure and to deny Biblical truth, especially the doctrines of the inspiration of the Bible, atonement by the blood of Christ, the depravity of human nature, the election of grace, etc. But "The Christian" has not been the only means we have employed for spreading the truth in a more enlarged circle. For more than twenty years we have annually sent many colporteurs throughout nearly the whole of Switzerland, even into some of the Roman Catholic cantons, to circulate Testaments and a considerable number of religious tracts.

But in thus extending our labours we have been anxious not to neglect our own immediate neighbourhood. Wherever God has opened doors to us in the surrounding small towns and villages, we have established meetings for preaching, which God has blessed; and, by the gracious influence of his Holy Spirit, there have been some remarkable awakenings. We had difficulty in providing adequate agency for the work; and this suggested to us the thought of uniting about ten young persons, qualified and disposed for the service of the Lord, in a course of elementary and Biblical instruction. This course, which continued nearly three years, furnished us with several good evangelists, who now assist us in our country labours, and who also take missionary journeys into the more distant cantons.

This work of evangelization around us led to the formation of several churches similar to our own. There are now four—one at Thun, one at Munsigen, and two in the Emmenthal, containing altogether about 200 members. Each church administers its own affairs, and has its own elders. Our church at Berne numbers about 170 members, and has three elders, one of whom was formerly a pastor of the national church, and another a candidate from Strasburgh, who, on account of conscientious scruples, was refused ordination in the national church.

A general conference regulates the common interests of our churches, and their evangelizing efforts, for which purpose they have a common fund.

The church at Berne, besides its contribution to this common fund, also maintains two schools; one for boys, containing about 150 pupils, in four classes, with four masters; and another for girls, containing about 70 pupils, in two classes, with two mistresses. These schools exercise a good influence for the gospel, not only over their scholars, but indirectly also over their parents, the greater part of whom do not belong to our flock, but yet prefer to pay for the schooling of their children with us, rather than to avail themselves of the public schools, which are gratuitous.

Sunday schools are also introduced into most of our churches, and collect together many hundreds of children of both sexes, both in the city and in the country.

One great want which has been increasingly felt for our church at Berne (which is as it were the parent of the others, and the centre of all our missionary labour) is a larger and more convenient place for worship. It is true that we only number at Berne about 170 members, and 35 communicants who are not members; but the number of hearers is considerable; so that we need a place that will contain about 400; and if God is pleased to continue to us the same progressive increase, we shall soon need room for at least 500. For some years past we have been praying to God

for a locality corresponding to our wants, and our faith has been much exercised in this respect. The hall in which we have met has been overfull, and the heat in summer has been so great and oppressive, that many have been afraid to encounter it; to say nothing of a dark staircase, and other inconveniences. The extreme scarcity of ground in the city, and its high value, have formed difficulties in our way; but at last the Lord has heard our earnest prayer, and one of our brethren has just purchased a house, with a spacious court, in the middle of the city, and in a very quiet and convenient part; and it is in this court that we intend to build a plain but convenient chapel, to contain at least 500 persons. This is, however, an expensive undertaking. Although our dear brother lets us have the court for building much below its value, thus himself making a great sacrifice for the purpose, the chapel will cost altogether about 50,000 francs (£2,000).

Some friends in England, sympathising with our cause, have promised to communicate our position to friends in their country, and in particular to dissenting Christians. In fact, our church is the only one at Berne, the capital of Switzerland, professing their principles; and the friends who help us will so much more surely serve the interests of ecclesiastical independence, as many symptoms indicate the prospect of a work of enfranchisement among the Christians of the National Church; and it is consequently very desirable that our position—which is essentially a position of testimony—should be clearly defined, and especially that our central church should have a suitable place of worship. We, therefore, commend this undertaking to the interest and to the help of our brethren of the dissenting churches in Great Britain; and we are the more in a position to ask for help, because the greater part of our churches consists of persons of very small pecuniary means. We also commend ourselves to the prayers of our brethren, that Jesus, the Head of the Church, may make our flocks centres of Christian light to his glory.

CHARLES DE RODT, *Pastor.*

Berne, 18th May, 1859.*

TROUBLE.

"TROUBLE" becomes a marvelous mortifier of pride, and an effectual restrainer of self-will. The temper is mellowed, and the feelings refined. It needs repeated strokes of the hammer to break the rock in pieces; and so it sometimes requires repeated strokes of anguish to break our hearts in pieces, and make us humbler and wiser men. And as the longer you keep the canary-bird in a darkened cage the sweeter it will sing, so the more severe the discipline of the good man's experience, the sweeter the songs of his spiritual life. The gold that is refined in the hottest furnace comes out the brightest, and the character moulded by intense heat will exhibit the most wondrous excellences.

God's children are like stars, that shine brightest in the darkest night; like torches, that are the better for beating; like grapes, that come not to the proof till they come to the press; like trees, that drive down their roots farther, and grasp the earth tighter, by reason of the storm; like vines, that grow the better for bleeding; like gold, that looks the brighter for scouring; like glow-worms, that shine best in the dark; like juniper, that smells sweetest in the fire; like the pomander, which becomes more fragrant for chafing; like the palm-tree, which proves the better for preserving; like the camomile, which spreads the more as you tread upon it.

* Contributions for this object will be thankfully received by Mr. J. Gurney, 26, Abingdon Street, Westminster; or at Messrs. Barclay's, 54, Lombard Street.

BRIEF NOTICE OF THE REV. THOMAS MIDDLEDITCH, OF CALNE, WILTS.

THE usefulness of a good man's life is not limited to the time of actual service on earth. It has been said, with perfect truthfulness, of many beside the early saint to whom the pen of inspiration first applied the sentiment, "He being dead yet speaketh." This brief paper will, to some, recall the memory of one who, though removed to a distant part of the country, had not been forgotten, but who was still remembered with affectionate esteem. The more limited circle in which he moved in far advanced life will not be uninterested in this short statement respecting a friend and minister, whose venerable form has so recently passed away.

The Rev. Thomas Middleditch was born at Bury St. Edmunds, July 12th, 1783. His parents were members of the Established Church. His early life was, therefore, spent among the people of that communion. Having been brought under the influence of spiritual things, and having adopted the principles of the Baptist denomination, he was baptized by Mr. Ridley, July 31st, 1800, and was one of ten members, at that time, formed into a Baptist church in Bury. In 1801 he preached before the church, and was called by them to the ministry of the gospel. In 1802 he was stationed by the Essex Association at Bures. He continued at this place for a short period only, resigning his appointment in 1803. From that time till 1810 he engaged in occasional ministrations in various places in Suffolk and the neighbouring counties, and received many proofs of the acceptableness of the services rendered by him. He then entered on constant ministerial labour at Rattlesden, but continued to reside at Bury till Midsummer 1813. On the 19th of July, 1813, a church was formed in that village, consisting of fifteen members who had received their dismission, for that purpose, from the church at Bury. On the following day Mr. Middleditch was publicly recognised as their first pastor. Messrs. Hoddy of Clare, Cowell of Ipswich, Thompson of Grundisburgh, Cole of Bury, and Gunn, were engaged in the service. His ministerial life in this place was one of much pleasure and usefulness. It is cause for gratitude that a church of Christ was thus planted there, and continues to be blessed with tokens of the Divine favour.

In August and October, 1818, Mr. Middleditch visited Biggleswade, and having received a unanimous invitation to the pastorate, was publicly recognised July 15th, 1819. Messrs. Freeman of Cotton End, Hillyard of Bedford, Edmonds of Cambridge, Daniel of Luton, Hobson of Maulden, and other ministers, took part in the service. Here he laboured with much acceptance, not only in the town in which he lived, but in many other places; and rendered very important service to many religious institutions, especially to the cause of Christian missions. In 1835 he resigned the pastoral office at Biggleswade, and in the following March entered on his ministry in Salem Chapel, Ipswich, which place, having been closed for a considerable time, was then re-opened for religious worship. He continued to labour there for seven years. He then assisted the Rev. J. Webb in his duties at Stoke Green, Ipswich, and rendered very acceptable service to the Baptist and Independent denominations, by occasional ministrations in various places. In 1846 having received a unanimous invitation to the pastoral office from the church meeting in Castle-street, Calne, Wilts, he removed to that town. Here he had the pleasure of seeing much good done. Great improvement was effected in the premises, and considerable advancement was made in the religious state of the people. Notwithstanding the increase of years, he preached with much acceptance; and sometimes, as on the last Lord's-day in which he was permitted to minister in an earthly temple, his pulpit services were marked by a vigour that vividly recalled to the minds of those who knew him, the melting powers of earlier days.

The last act in which he engaged was for the promotion of a cause he greatly loved—the religious welfare of the young. He had been engaged, in company with a Christian brother, in visiting some friends, in order to secure the

enlargement of the school-room belonging to the Castle Street Chapel. Severe cold seized upon him; the next day violent vomiting and pain came on, from the force of which he fell; with great difficulty he was raised from the ground, and borne to his chamber as one who, having fulfilled his term of service, was now to rest.

From the time of seizure he, himself, was persuaded that his sickness was unto death, and confidently maintained this opinion, even when hope was cherished by attendants and friends. In anticipation of the solemn change that was thus drawing near, he afforded a beautiful exemplification of the power of faith and hope. It was not merely that he submitted without a murmur to the severe and almost incessant pain of body which was permitted in the providence of God to befall him, but he rejoiced in the prospect of a glorious inheritance beyond the grave. Sometimes, indeed, the hope of future rest, and the pain of present affliction, would prompt him to give expression to fear, lest impatience and complaining should mark the closing scene, and he should be unable to do as he had often exhorted others to do, "to hope and quietly wait for the salvation of the Lord." "I can do the *hoping*," he said, "but how to do the *waiting* I know not." He would thus often pray for "a speedy dismissal;" that the conflict might not be long;" "that God would be pleased to cut short his work in righteousness;" that he might "depart and be with Christ." "Why," he exclaimed, "why are thy chariot wheels so long in coming?" On the morning of the day in which "faith was turned to sight," he was in great suffering, and one of his family said, "You are ready to exclaim, 'Oh, that the happy hour were come!'" He caught the spirit of the stanza. With an expression of countenance, and in tones of voice feeble, but from their very feeblest the more affecting, he repeated the remaining lines:—

"To change my faith to sight;
I shall behold my Lord at home,
In a diviner light."

The benevolent and affectionate spirit which in life had endeared him to so many persons in different places, shone forth with great beauty in the limited intercourse of the dying scene. He was as one about to be perfected in love. With sweetest tenderness, but in greatest earnestness, he entreated friends who visited him to cleave closely to the cause of God. Indeed, the welfare of the church seemed to be the prevailing subject of his meditation in the close of his active life. Thus, not many hours before his removal from all earthly associations, he spoke of the church to which he was to minister no longer. When a friend remarked, "You are too ill and weak now to attend to these things," he replied, in trembling whisperings singularly befitting such an utterance:—

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God, my Saviour, reigns."

He was not, indeed, exempt from the painful experiences which have disturbed the last moments of many who have been about to join in the song of perfect victory. "I seem," he said, "to be getting into a dark and comfortless state." "Don't say comfortless," replied his friend. "Thy rod and thy staff, *they* comfort me." Then, as though moved by an impulse heavenly and divine, he looked up, clasped his hands, and with touching emphasis exclaimed:—

"Engraved as in eternal brass,
The mighty promise shines,
Nor shall the powers of darkness raze
Those everlasting lines."

"*There*," he said, "*there is my trust.*"

In this spirit he met the event of death; calm, peaceful, yet humbly confident in the mediation of his redeeming Lord.

His ministerial services were marked through the whole of his career by an unusual degree of tenderness. *Pathos* was the chief characteristic

of his pulpit services, natural mellowness of tone, tenderness of spirit, and depth of feeling respecting the eternal interests of men, united to give to him more than ordinary power over his audience. These characteristics, however, were under the control of a judgment formed by the study of the Word of God, as the rule of faith. He had, also, in early life been placed in circumstances that had caused him to consider carefully certain doctrines on which men have greatly differed. The result was that his ministry was thoroughly Calvinistic in sentiment, but free and unfettered in its evangelical spirit. It was his happiness, while thoroughly decided in the avowal of his own principles, to enjoy the friendship of persons belonging to various sections of the Church of Christ. This was shown in a very pleasing manner during his affliction, and on the day of his interment many members of the Establishment, and also of the Wesleyan. Society, uniting in the last tokens of respect. He died in the seventy-sixth year of his age, March 23rd, 1859, and was buried March 29th; Messrs. Barnes of Trowbridge, Webley of Corsham, and Joplin of Chippenham, taking part in the solemn service. In the evening of the same day a funeral sermon was preached to a very large and deeply affected audience, by Mr. Barnes, from 2 Tim. i. 12, "I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." The text was chosen by the deceased. The blessedness of settled trust in an Almighty and ever-faithful Saviour had been distinctly realised, and manifested by him during the closing scenes of his earthly life. The truths which he had preached to others for fifty-eight years were his own comfort and stay in the mortal conflict. "Blessed are the dead that die in the Lord."

C. J. M.

THE MOUNTAIN TORRENT.

Fair streamlet, running
Where violets grow,
Under the elm trees
Murmuring low;
Rippling gently
Amid the grass:
I have a fancy,
As I pass:
I have a fancy as I see
The trailing willows kissing thee;
As I behold the daisies pied,
The harebells nodding at thy side;
The sheep that feed upon thy brink,
The birds that stoop to thy wave to drink;
The blooms that tempt the bees to stray;
And all the life that tracks thy way:

I deem thou flowest
Through grassy meads,
To show the beauty
Of gentle deeds;
To show how happy
The world might be,
If men, observant,
Copied thee;
To show how small a stream may pour
Verdure and beauty on either shore;
To teach what humble men might do,
If their lives were pure and their hearts were true,
And what wealth they might dispense
In modest, calm beneficence;
Marking their course, as thou dost thine,
By way-side flowers of love divine.

And streamlet rushing,
With foam and spray,
Over the boulders
In thy way;
Leaping and rolling
From rock to cave,
A vast, impetuous,
Onward wave:
I have a fancy as I mark
Thy fall o'er the precipices dark;
As I behold thy power reveal'd,
And hear thy voice like thunder peal'd;
I have a fancy as I sit
Under the rocks where thy rainbows flit,
And listen to thy roar and swell,
Sonorous, irresistible:

I deem thou leapest
Adown the rocks,
To show how little
Are Fortune's shocks
To him reliant,
Who knows his strength,
And measures evil—
Breadth and length:
I deem thou flowest, to teach us still
That perseverance conquers ill;
That no obstruction, small or great,
Can daunt the soul that dares its fate;
That calm, true hearts in peril's hour
Confront it with superior power.
Here at thy side I sit and dream
These fancies twain, sweet mountain stream.

Reviews.

SCRIPTURE BIOGRAPHY.

Ruth. A Chapter in Providence. By the Rev. JOHN CUMMING, D.D. Hall, Virtue, & Co.

Lectures, Expository and Practical, on the Book of Esther. By A. D. DAVIDSON, D.D. T. & T. Clark.

Paul the Preacher; or, a Practical Exposition of his Discourses and Speeches, as recorded in the Book of Acts. By JOHN EADIE, D.D., LL.D. Griffin & Co. 7s. 6d.

IN a series of articles "On the Adaptation of the Bible to the Human Mind, which appeared in this MAGAZINE about a year ago, the predominance—some would say the disproportionate excess—of the historical and biographical over the didactic element in Scripture was pointed out and illustrated. Probably, not less than three-fourths of the whole Inspired Volume is of a narrative character. Even the remaining portion is, for the most part, instinct with human interest, glows with life, is elicited by and is addressed to the actual present, pressing wants of living men. Abstract propositions, definite statements of doctrinal truth, clearly defined systems of theology, are scarcely to be found. The divine teaching is embodied in concrete forms, and is invested with human interest. We may thus apply to the subordinate truths which make up the Inspired Volume what is said of Him who was emphatically "the Truth," that "he was made flesh, and *dwelt among us.*" Yet this is an aspect of revelation to which attention has only been directed in modern times. From the days of Athanasius till a few years ago, the Bible has been regarded too much as an arena, dry and barren, on which contending theologians could carry on their controversies. It has been thought that its whole meaning could be drawn off into creeds and articles of faith. Its facts have been sublimated into doctrines; its histories refined into allegories; its living, breathing biographies petrified into dogmatic theologies. It may be questioned whether, according to the law of oscillation pointed out in our last number, we are not now in danger of passing over into the opposite extreme. The exaggerated importance attached to creeds and dogmas, to articles of faith and doctrinal orthodoxy, in former times, seems to be giving place to laxity and indifferentism. There is a danger lest, as the doctrinal has in former years superseded the human element, so now the human should supersede the doctrinal. There is not only room, but need for both. No single one-sided representation of Scripture can convey its full meaning. It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The volumes of biography before us, however, must not be regarded as illustrating the tendency to undervalue the importance of "holding fast the form of sound words." Dr. Cumming and Dr. Eadie have both done good service in the defence of orthodoxy; and Dr. Davidson takes the history of Esther as the text from which to preach a series of doctrinal discourses. But we think that the danger we have pointed out is real and pressing. The thoughtful reader of modern religious literature cannot be unobservant of the fact that picturesque and graphic descriptions, romantic incident, or high-flown sentiment

are taking the place of definite theological doctrine. Regarding this as an evil to be deprecated, we feel constrained to allude to it in welcoming three more volumes of Scripture biography.

What ample scope for biographical dissertation of the highest order the inspired narratives afford, is shown by the subjects of these volumes—Ruth, Esther, Paul. What an infinite variety of incident, of illustration, of instruction, does each of these suggest! What a host of associated reflections gather round the Gleaner of Bethlehem, the Queen of Ahasuerus, and the Apostle of the Gentiles! With such themes as these open to him, we may echo the wonder of Channing, "that the preacher should ever be dull, or sermons be found uninteresting." Yet these are only very few out of the inexhaustible gallery of characters which Scripture offers for our study. Apart altogether from the question of its inspiration, and without taking into account its higher and diviner claims, we do not believe that any book was ever written possessing so much human interest, or containing so many biographical sketches of the highest possible order. And the wonderfulness of this is enhanced by the fact that these narratives are only incidental to the main design. To adopt a painter's phrase, they are merely "sketched in," and are not finished portraits. The inspired historians never set themselves to the unprofitable task of word-painting, as the modern phrase goes. Just as in those marvellous sketches left by some of the greatest artists—Da Vinci, Raffael, or Michael Angelo—where a few careless lines and dots from the hand of genius produce the effect of a perfect picture, and render further elaboration needless; so these sacred historians and biographers simply give a few allusive words or sentences, and the sketch is complete: it will henceforth *live* in the memories, imaginations, and hearts of all ages.

The volumes before us are of various orders of merit. That by Dr. Cumming is characteristic of the writer, but is, withal, both interesting and edifying. We have read few of the productions of his prolific pen with so much pleasure. He has not attempted to do what he is not fitted for; but, having followed the bent of his own genius, has avoided the failures of many of his other works, and given us a volume which, if not very learned or profound, is very pleasant and profitable reading. It is true that he sometimes jumps rather unexpectedly from Bethlehem to Oxford or Rome. His references to Ruth and Naomi as "Christians" fall oddly on the ear. These, and similar anachronisms, however, are but slight blemishes in a really useful book, of which we are glad to speak well.

Dr. Davidson's book on Esther, though very good in its way, is sadly overdone with doctrinal dissertation. The doctrine is always sound and good. The dissertations are clear and convincing. But they are *apropos* to—nothing. One is constantly reminded of Sterne's famous saying, that "when one's sermon is ready, 'Pontus, Galatia, Cappadocia, Asia, and Bithynia,' may serve for a text as well as any in the Bible." We have rarely seen such irrelevance between the text and the doctrine as in this work. Like oil and vinegar, they are in juxtaposition, but do not coalesce. The historical exegesis and the doctrinal deduction are both good; each part is excellent in its way; the mistake is to put them together.

We have left ourselves sadly too little space to speak of Dr. Eadie's book as it deserves. It is a model of what such a treatise should be. Clear and lucid in style, rich in sacred and classical illustration, glowing with life in the narrative portions, deeply spiritual in its practical appeals, sound in its

exegesis, and full of deep, true sympathy with its glorious theme—we commend this volume on Paul the Preacher to all our readers. Dr. Eadie has announced his aim and purpose in these words:—

"The following pages are simply what they profess to be in the title—neither a life of Paul nor a commentary on the Acts, but an honest and hearty attempt to explain, and apply *in a popular and practical shape to the common reader, the spoken words* of the apostle. My uniform effort has been to bring out clearly and briefly the apostle's meaning, without much regard to the form which the exposition may assume; to give the result without detailing the process; to be, in short, as the dial of the watch, which shows the hour whilst it conceals the mechanism."

It is not, then, a book for finished scholars, though, even for them, it would prove to be not without interest or profit. It addresses itself to the thoughtful and intelligent in our congregations, and to the average level of our ministers. We know no book which, in a compendious form, and at a moderate price, gives so clear and suggestive a view of Paul the Apostle of the Gentiles.

History of the Old Covenant. From the German of J. H. Kurtz. Translated by the Rev. A. EDERSHEIM, Ph.D., and Rev. JAS. MARTIN, B.A. Clark's Foreign Theological Library.

THE great deficiency of critical and exegetical commentaries on the Hebrew Scriptures which has so long been felt by English students is being rapidly supplied by the enterprise of Messrs. T. and T. Clark. Hengstenberg on the Books of Moses, Keil on Joshua and the Kings, and Bertheau on the Chronicles, have been welcome contributions to our literature of the Old Testament. Two volumes of the History of the Old Covenant, by Kurtz, forming the first instalment of the Foreign Theological Library for the current year, yields in interest and value to none of the treatises we have enumerated. It is a work more direct and practical, we were about to say more English, in its character than most of the expositions produced in Germany. Sound common-sense predominates in every page of it. The reader is not stunned and wearied by references to and quotations from a host of other writers—references and quotations which answer little other purpose than to display the erudition of the author. Kurtz is contented to conceal the processes, and to give the results. He avoids, too, those long-winded and interminable dissertations on things in general, which so commonly weary the English reader of German theology and exposition. The remark made in another part of the Magazine as to the tedious prolixity of the Puritan Divines applies with equal force to those of Germany. There are, indeed, many points of resemblance between the mental development of England in the sixteenth and Germany in the nineteenth centuries. We have in both the same indomitable industry, the same vast but heterogeneous and ill-assorted learning, and the same inability to distinguish between what is essential to the matter in hand and what is only incidental to it. The patience of the reader is exhausted, and his attention distracted, by a multiplicity of collateral topics, each of which is discussed with the same pertinacity and fulness as the main theme. The effect is similar to that of Chinese painting, where there is no perspective and no relief. Everything being equally prominent, everything becomes equally indistinct. These characteristic defects are avoided in the volumes before us. There is a vigour, a directness, and a rigid adherence to the matter in hand, which is worthy of high praise. Where all is so excellent we hardly know what specially to commend. The dissertation on the Fall is full of spiritual truth and valuable hints which would repay elaboration. The passages which treat of the intercourse between the chosen people and the various Gentile nations with whom they came into contact are always instructive and valuable. The elaborate dissertation on the Hyksos at the end of the second volume discusses with equal learning and good sense the difficult question as to who these mysterious invaders were, and what was their relationship to the Israelites. The conclusion arrived at is that which we have long held; namely, that the Hyksos were a race allied to the Hebrews—how

closely, however, does not appear—that they were in power when Abraham and his descendants "went down into Egypt," that their expulsion occurred between the emigration of Jacob with his family and the exodus under Moses, so that "the king who knew not Joseph" was one of the ancient Egyptian race who had succeeded to the throne after the expulsion of the Shepherds. Upon these and all other matters discussed here many of our readers will, we hope, consult the volumes for themselves.

We are glad to see that the remaining issue of the series for 1859 will comprise Kurtz's Vol. III., and Stier on the Words of the Lord Jesus after the Resurrection, and on James and Jude.

The Life of Jabez Bunting, D.D.: with Notices of Contemporary Persons and Events. By his Son, THOMAS PERCIVAL BUNTING. Vol. I. Longmans.

WE confess to serious doubts on the subject of a son's fitness to write the biography of his father—doubts which we cannot quite surrender even to what Mr. T. P. Bunting denominates the "faultless judgment" of Dr. B. We are, however, ready to admit these doubts have not been increased by the perusal of this interesting volume, which, while it leads us to respect and honour the filial affection of its author, cannot but excite a high opinion of the domestic character of a man who, amidst all the cares, anxieties, and labours of a station so public, could yet retain in freshness and vigour the filial love, the conjugal tenderness, and the parental affection which Dr. Bunting so attractively exhibited.

As this volume only conducts us to 1811, we cannot offer an opinion on what to the public at large were the better known and more interesting portions of Dr. B.'s career, and must therefore wait the issue of the forthcoming volume before we can present any complete opinion of the work, or of the well-known preacher whose life is thus presented to us. Enough, however, is here to enable us to say, Dr. B. exhibited, even from early days, what has almost invariably constituted an element in the characters of men of eminence—we mean fixed devotedness to one object. From his earliest years "Methodism" was intermingled as with his very nature, and from the period when, under the influence of genuine godliness, he determined to consecrate his life to the ministry of the gospel, he never wavered in his determination to be *a good preacher* in that connexion. One remark he made to Dr. Leifchild we must extract, as furnishing a very important explanation of the facility and exactness which marked his public addresses. In answering an inquiry of Dr. L. on the subject, he remarked, that if he did possess these qualities, "it must arise from a habit he had formed at a very early period of expressing himself on every topic, however trivial or common, in the fewest and most suitable words he could find." His practice has been inculcated by the most successful speakers at the bar and in the senate as almost, if not quite, essential to insure the ultimate attainment of correct influential eloquent public speaking. Dr. B., however, possessed that most important and essential qualification for pulpit success, a heart deeply impressed with the importance of the truths inculcated, and hence a certainty of so presenting them as to carry conviction to the hearers of the deep, genuine, unaffected sincerity of the preacher.

In addition to his qualifications as a preacher, this eminent man possessed much business talent, which was, from an early period in his ministry, called into prominent and important exercise in the various questions and arrangements connected with the society to which he was so warmly attached. We are quite inclined to adopt his view of the best mode of dealing with objections to important and especially to revealed truth.

"Plainly and forcibly to state the positive evidences, and in a brief yet full and connected manner, is to my mind a better way of defending the truth against the cavils of opponents than to attempt the endless task of providing minute and particular replies to every objection which ignorance or prejudice

may suggest. By the former plan we shall often prevent such objections; by the latter we can at best but cure them."

There cannot exist a doubt that this work will have an extensive circulation, especially among the members of that society to which it is especially dedicated, and of many of whose leading ministers and adherents it contains brief, interesting, and instructive sketches.

In one of the letters of his courtship, Mr. B. playfully denominates himself "a bigoted Methodist," and his son seems to have imbibed somewhat of the same spirit; but we use the phrase in the sense in which we believe the doctor employed it, as meaning only a warm admirer of Methodism, since we have not as yet marked a harsh or unkind expression towards any other denomination, and can confidently believe we shall be enabled to repeat this sentence when we have seen the termination of the work. S.

Brief Notices.

PERIODICALS.

1. *Bibliotheca Sacra and Biblical Repository.* Trubner & Co. 2. *Meliora.* Partridge & Co. 1s. 3. *The Eclectic.* Ward & Co. 1s. 6d. 4. *The Family Treasury.* Nelson & Sons. 5. *The Homilist: a Monthly Pulpit Review.* Ward & Co. 6. *The News of the Churches.* Constable & Co. Price 6d.

THE current number of the "Bibliotheca Sacra" (1), though somewhat heavy and deficient in variety, contains many valuable papers. The first, on "Dr. Hickok's Philosophy," will have greater interest for American than British readers. The second, on "Three Eras of Revival in the United States," is a very thoughtful and able article, defining the characteristic principles, and tracing the results, of the revivals of 1740, 1797, and 1858. It is a very instructive paper. Various points of philology are considered in the next article, and this is followed by a discussion of the clause in the (so-called) Apostles' Creed affirming the descent into hell of our Lord, in which the whole question of the state of souls comes up. Then come papers on the "Theology of Æschylus," and the "Vedic Doctrine of a Future Life," which are interesting as tending to prove the existence of a purer faith imbedded in the mythologies of India and of Greece. It is a number for scholars rather than the general reader.—Though there are some things in "Meliora" (2) with which we differ, and though there are other points upon which its editors are decided where we are doubtful, yet we gladly bear witness to its noble spirit, its Christian and philanthropic ardour, its fearless courage, and its general ability. It is devoted to the discussion of questions of vital importance. It deserves, and we hope enjoys, a very wide circulation.—The admiration we expressed of the early numbers of the "Eclectic" (3) under the new regime, is still amply merited. It holds on its way with unabated excellence. Many of its articles may vie with those of Blackwood or Fraser. If, however, we may hint a fault, it is that light literature has been rather in excess. From the last number theology and politics are alike excluded. This we think to be a mistake, and one which we hope its managers will guard against for the future.—"The Family Treasury" (4) still answers admirably to its name. It is a treasury richly stored, from month to month, with selections from a wide range of Christian literature. For family reading we know no better compilation. There is a freshness, a variety, and uniform excellence about its contents, which fully explains and justifies the large circulation it has already reached.—"The Homilist" (5) for June contains a very excellent and suggestive discourse by Mr. Allon, of Islington, on Matt. iii. 10, and one or two moderately good skeletons. The Exposition in the present number is, as usual, the weakest part in it. The subject is Matt. xv. 1—10. It is entitled "Traditional Religionists," and talks about "conventional rectitude in connection with moral sin," "arrogant assumptions as ignored by the true," and so on, in genuine Homilistic phrase. Whatever may be the meaning of such language, we are quite sure that it would be much better communicated in ordinary English.—We have made frequent reference to the "News of the Churches" (6), and always in terms of high approval. It is conducted in a most catholic and unsectarian spirit. It brings together intelligence of the utmost interest and value from all parts of the world. No

department of Christian labour, no section of the Christian Church, is overlooked. A better summary of the religious history of the month could hardly be compiled.

MISCELLANEOUS.

1. *Studies in English Poetry.* By Joseph Payne. Fourth Edition. Hall, Virtue, & Co. 5s.—2. *Bible History, with Notices of Scripture Localities and Sketches of Social and Religious Life.* By W. G. Blaikie. Nelson & Sons. 3s.—3. *Bible Training: a Manual for Sabbath School Teachers and Parents.* By D. Stow. Constable & Co. Ninth Edition, enlarged. 2s.—4. *The Heavens and the Earth.* By the Rev. Thos. Milner. Religious Tract Society.—5. *The English Bible.* By Mrs. Conant. Edited, with an Introduction, by the Rev. C. H. Spurgeon. Hall, Virtue, & Co.—6. *Hosannah to the Son of David; and Gloria in Excelsis.* By W. Williams. With an Introductory Sketch by the Rev. E. Morgan. D. Sedgwick. Hamilton, Adams, & Co.

We have long esteemed Mr. Payne's volume (1) as one of the very best collections of English poetry in the language. A fine taste and quick sensibility to poetic beauty are evident in the selection. Though not professedly a volume of moral or religious poems, yet morality and religion are never forgotten. Their presence is felt rather than seen. The notes, though sometimes trivial and superficial, are very suitable for young readers, for whom we suppose the volume is chiefly designed.—Mr. Blaikie, in his Bible History (2), has made admirable provision for a want long and widely felt. He has given us the grand outlines of Scripture history and biography in one continuous narrative, indicating its connexion with the general history of the world, and vivifying his narrative by illustrations drawn from the vast range of geographical, antiquarian, and historical research in Scripture lands, in which the last age has been so prolific. His descriptions are always trustworthy—his sketches life-like—his narrative interesting. To Sunday School teachers it will prove a very valuable work, and we can confidently recommend it to all who have not the means to procure, or the time to study, more elaborate and learned works.—When a book has reached the ninth edition, it has passed beyond the reach of criticism, and few works have better deserved this than Mr. Stow's Bible Training. (3.) A careful study of the principles laid down, and the examples of teaching given, could hardly fail to exercise a most beneficial influence on our Sunday Schools.—The Religious Tract Society have published a dull compilation of astronomical science, under the title of the Heavens and the Earth. (4.) It is evidently a book done to order. Paste and scissors have been used judiciously. It strikes us as being hardly up to the average character of the series of which it forms part.—When Mrs. Conant's work on the English Bible (5) first appeared, about two years ago, we received it with very warm commendations. It is an admirable book, of which it would be difficult to speak too highly. The information it conveys is important, interesting, and sometimes quite new. Mrs. Conant writes with strong convictions on behalf of evangelical Nonconformity, and she does ample justice to the part which the Lollards and their successors played in the work of the Reformation. The introductory preface by Mr. Spurgeon will, doubtless, help the book into notice. We thank him for what he has so well said on the subject of Revision.—W. Williams was a Welsh clergyman of the period of Whitfield, and a great hymn-writer and preacher in his day. We are indebted to him for "Guide me, O Thou great Jehovah," "O'er the gloomy hills of darkness," and other well-known hymns, originally contained in the collections named above (6), which are now re-printed in the volume before us. The poetry is characterized by great spiritual fervour, deep religious feeling, and frequently flashes of true genius. But the verses are too rude and unfinished to be generally acceptable at the present day. Many, however, will be interested in the volume as a curious illustration of the state of feeling in the principality a century ago.

SERMONS AND RELIGIOUS ADDRESSES.

1. *Scripture Lessons.* Second Series. Thos. C. Jack.—2. *Foundation Truths.* A Discourse at the Opening of the North Frederick Street Baptist Chapel. By the Rev. John Williams. Glasgow: Heaton & Son.—3. *The Failings of the Great Men of the Bible.* A Sermon preached by the Rev. W. Barker. B. L. Green.—4. *Fragments of the Great Diamond Set for Young People.* By the Rev. Jas. Bolton. Wertheim, Macintosh, & Hunt.

The former series of Scripture lessons (1) was noticed favourably in the Magazine on its appearance, as being admirably adapted for usefulness among the young or uneducated. The present series is, perhaps, hardly equal to the preceding. It is, however, thoroughly good; the lessons are clearly and impressively taught, the illustrations well selected, and, if we except

what is said about Baptism, the doctrines are always scriptural. Those who have used the former series with advantage cannot do wrong to procure this.—It seems that some of "the blood-hounds of orthodoxy," as Mr. Jay styled them, have opened mouth upon our esteemed brother, the pastor of the church in Frederick-street, Glasgow. At the opening services of his new chapel, therefore, he preached a sermon (2), stating explicitly and plainly what were the doctrines he held. Many honoured brethren were present—among the rest Dr. Patterson—who bore witness to "their perfect satisfaction with the soundness of his views on the fundamental doctrines of the Christian faith." This sermon fully bears out their testimony. His assailants stand convicted by it, either of blundering incompetence and ignorance or of wilful malignity. We are not quite sure which of the alternatives is the correct one, but we suspect the former.—The minister of Church-street, Blackfriars, has preached and published a sound, vigorous, manly sermon on the defects of Scripture heroes. (3.) The subject is an important one, and he has handled it in a sensible and effective manner. It is a discourse likely to be useful to many persons, and will repay perusal.—Under the fanciful title of Fragments from the Great Diamond (4), Mr. Bolton has collected eight suggestive, pithy, admirable addresses to the young. The subjects are well selected, and treated in a manner which is certain to attract and interest young people. If any of our readers are in difficulty for Sunday School addresses, they will find illustrations and examples here in abundance.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

NORLAND CHAPEL, NOTTING-HILL.—The ceremony of laying the memorial stone of this chapel was conducted on Monday, May 30th. Among the ministers present were the Revs. S. Green, R. Macbeth, J. H. Millard, B.A., W. G. Lewis, J. D. K. Williams, and James C. Hooper. The proceedings were opened by the Rev. J. Bigwood. The Rev. J. Stent, the minister, then made brief reference to the circumstances of the neighbourhood, and read a copy of the document which was to be deposited in the stone. He then presented to R. Hanbury, Esq., M.P. for Middlesex, a trowel, expressing to that gentleman the gratitude of the committee for his presence with them. Mr. Hanbury proceeded to lay the stone, and gave a suitable address. The Rev. D. Thomas then read an interesting paper. In the evening a *soirée* was held.

GILLINGHAM, DORSET.—On Tuesday, June 24th, the memorial stone of a new Baptist chapel was laid at this place, by Mr, C. Jupe, followed by an address from the Rev. C. Kingsland. Prayer was offered by the Rev. T. Evans. The chapel is in the Norman style, by Mr. Stent, of Warminster. In the evening a tea-meeting was held in the Wesleyan chapel, at which addresses were delivered by the Rev. Messrs. Beckley, Hannam, Erlebach, and other gentlemen.

GREAT MISSENDEN.—The anniversary was celebrated on Wednesday, June 1st. In the afternoon, the Rev. Charles Stanford, of Camberwell, preached; and in the evening, the Rev. C. Bailhache. In 1855 the chapel underwent repair and improvement at a cost of about £160. Of that amount there remained a debt of £40, which the members of the church and congregation, assisted by a few friends, and the proceeds of the collections, have this year succeeded in paying off.

ABERDARE.—REOPENING OF THE BAPTIST CHAPEL.—On June 7th and 8th, services were held in connection with the reopening of the chapel, after undergoing enlargement to meet the wants of the increasing congregations. Sermons were preached on Tuesday, by Messrs. Michael and Evans. On Wednesday morning eleven brethren were set apart to the deacon's office, and a sermon was delivered by Mr. Evans, and a discourse to the congregation by Mr. Lloyd. In the afternoon Messrs. Roberts, Evans, and Morgan preached. In the evening the service was taken up in addresses and prayer by several ministers. The collections amounted to £177 7*s.* 4½*d.*, including a donation of £50 from C. R. M. Talbot, Esq., M.P. for the county. The chapel now is one of the largest and best in the county, and still too small for those that are anxious to attend there.

PORTLAND CHAPEL, SOUTHAMPTON.—A meeting of the members and subscribers of this place of worship was held on June 2nd, when it was resolved to commence a

subscription for the enlargement of the chapel. Since the Rev. J. A. Spurgeon has settled here, the chapel has been excessively crowded. Numbers, being unable to obtain seats, are compelled to leave. Two plans of enlargement were mentioned, one of which would cost £400, and the other from £1,200 to £1,400. It was determined to endeavour to obtain the money for the larger alteration, which, with side galleries, would afford accommodation for about 600 more persons. A considerable sum is already promised, and, no doubt, a sufficient amount will shortly be raised to enable them to commence the enlargement of the chapel.

ARLINGTON, GLOUCESTERSHIRE.—The annual tea-meeting was held on Wednesday, June 8th. In the evening, a public meeting was held for the purpose of liquidating a debt of £100 remaining on the house intended for the minister, The Rev. J. Davis presided. The Rev. Messrs. Stephens, Stratford, and J. Frize delivered addresses; and, by the close of the service, £53 were raised towards this object.

HOLMFIRTH, YORKSHIRE.—The Townhall of Holmfirth was opened for public worship by the Baptist denomination on June 9th. Sermons were preached in the afternoon by the Rev. H. S. Brown, of Liverpool; and in the evening by the Rev. J. P. Chown, of Bradford. The following ministers were present:—The Revs. J. Thomas, J. Barker, D. Crumpton, H. W. Holmes, E. Parker, J. Hirst, and Watts. The services were of a highly interesting character, and the hall was crowded with attentive congregations. The collections amounted to £40 12*s.* 6*d.*

ALCESTER.—Thursday, the 16th of June, was one of the most interesting days remembered by the church and congregation at Alcester, being appointed for laying the foundation-stone of their new chapel. Prayer being offered by the pastor, the Rev. M. Philpin, the stone was laid by J. H. Hopkins, Esq., of Birmingham, when an address was delivered by the Rev. C. Vince, which was followed by a liberal collection. At five o'clock there was a tea-meeting in the Corn Exchange. After the social repast, an address was given by the Rev. I. Lord. The interest of the meeting was sustained by Mr. G. Bayley, of London, Revs. C. Vince, S. Dunn, J. Ewence, J. Phillips, and T. Michael. The services of the day were to all most joyous, and surpassed the expectations of the most sanguine.

MIDHURST.—On Wednesday, June 15th, the anniversary of the Baptist cause in Midhurst was held. In the afternoon the Rev. J. Baldwin Brown, B.A., preached; after which a large number of friends sat down to a tea. In the evening a public meeting was held. Thomas Pewtress, Esq., one of the founders of this cause, occupied the chair. The Rev. J. Eyres, the pastor, was then called upon to give a report, from which it appeared that great peace had prevailed, many souls had been converted, and much prosperity enjoyed. The Rev. J. H. Millard, B.A., then addressed the meeting. And considerable interest was also produced by addresses from C. E. Mudie, Esq., of London, and the Rev. J. B. Brown, B.A., both of whom, having just returned from Italy, gave an eloquent description of that beautiful country—of the moral wretchedness of the people under the influence of Popery, and the ardent desire evinced by the Italians for the Holy Scriptures. The Revs. H. Rogers, R. Gould, and C. Morgan also took part in the meeting.

BIDEFORD, DEVON.—On June 20th, the anniversary of the North Devon Village Baptist Chapels was held. The Rev. W. Jeffery presided. After the meeting for business, there was a tea in connection with the Sabbath schools; after which interesting and affectionate addresses were delivered by eight brethren.

RECOGNITION AND ORDINATION SERVICES.

BARTON MILLS.—An interesting service was held here, June 2nd, to bid farewell to the Rev. W. A. Claxton, as missionary to Madras. The Rev. T. Mee introduced the service. E. B. Underhill, Esq., described the field of labour. The Rev. J. Richardson, the pastor, asked the usual questions. The Rev. D. L. Mattheson and W. W. Cantlow likewise took part in the deeply interesting service.

PRINCES-STREET CHAPEL, NORTHAMPTON.—A meeting of the members and subscribers belonging to this chapel was held on the 17th ult., when a cordial and unanimous invitation was given to the Rev. J. Simmons, of Illinois, U.S., to accept the pastoral office. On the 30th ult., Mr. Simmons announced his compliance with the wishes of the church and congregation, but intimated that two or three months might elapse before his permanent settlement. It might gratify our readers to learn that Mr. Simmons is a son of the Rev. J. Simmons, M.A., of Olney. We have been informed that Mr. Simmons's preaching has already made a considerable impression, and sanguine hopes are entertained that the revival of the cause, effected by the late esteemed minister, the Rev. Edward Dennett (now of Truro), will be maintained and augmented by the labours of his successor.

CHIPPERFIELD.—On Tuesday, May 31st,

services were held connected with the settlement of the Rev. W. Fisk. The Rev. S. Cowdy gave an address to the church; the Rev. W. Upton asked the questions. The Rev. W. Payne then delivered the charge. In the evening the Rev. W. Emery preached on the duties of the church. The Rev. Messrs. Warn, J. Preston, J. Heinitz, C. H. Leonard, and J. Atkinson also took part in the services. The chapel was crowded, and the position and prospects of pastor and people offered ground for hopeful congratulation.

PRESENTATIONS AND TESTIMONIALS.

SOUTH-PARADE CHAPEL, LEEDS—On Thursday, June 2nd, a tea-meeting was held, to take leave of the Rev. C. Bailhache. About 250 sat down to tea, after which a public meeting was held in the chapel, where the number was increased to upwards of 400. Mr. Alderman Gresham presided, and was surrounded by the Revs. H. Dowson, J. P. Chown, and S. G. Green, B.A., of Bradford; Dr. Brewer, J. Tunnicliffe, A Bowden, and J. Compston (Baptists); W. Guest, J. H. Morgan, and W. Hudswell (Independents); W. Heaton, Esq., of London, &c., &c. During the evening, a very handsome testimonial, consisting of a valuable timepiece and a purse of gold, were presented to the Rev. C. Bailhache, on behalf of the numerous friends who, regretting most deeply his departure to another sphere of labour, sought in this manner to express the affection and esteem they felt for him. The meeting was thoroughly successful throughout, and must have renewed the bonds of love and regard which have made for Mr. Bailhache a wide circle of friends, not only amongst his late church and congregation, but through all the denominations of the town.

NEWCASTLE-ON-TYNE.—On Sunday, the 12th, the Rev. Thomas Pottenger preached his farewell discourses to the congregation over which he has presided with so much happiness and success for ten years. On the following Wednesday evening, a purse, containing fifty sovereigns, was presented to him, and a handsome silver cake-basket to Mrs. Pottenger, as an expression of gratitude and affection. An address was likewise presented to Mr. Pottenger from the Young Men's Mutual Improvement Society. All parties seemed to vie with one another in expressions of affectionate esteem.

MINISTERIAL CHANGES.

The Rev. John Mostyn, Haddenham, Cambridgeshire, has accepted the cordial and unanimous invitation of the Baptist church at Braintree, Essex, to become its pastor.—The Rev. W. Yale has resigned the pastorage of the Baptist church, Broseley, and is open to an engagement with another church.—The Rev. W. Kelly having resigned his pastoral charge at Measham, is open to an invitation from another church. Address, Rev. W. Kelly, 108, Upper Brunswick-street, Humberstone-road, Leicester.—The Rev. W. Wilson, late of Woburn-green, Bucks, after labouring amongst the people for twelve months, has received and accepted a unanimous invitation to the pastorate at Risdey.—The Rev. W. Kilpin, of Kilham, East Riding, York, is open to an engagement.

RECENT DEATHS.

MRS. MARIA KEED

Died on the 28th December, 1858, who had been for more than sixty years associated with the Baptist church and congregation in King's Lynn. For many years her beloved father was pastor of the same church; and her husband, during the long term of thirty years, sustained the office of deacon. Trained in early life in the fear of God, she grew up with all her affections and sympathies clustering around the church of Christ; possessed of a strong and well disciplined mind, with much soundness of judgment, and energy of character, and all sanctified by piety of no ordinary cast, she lived to be an abundant blessing to her family, the church, and the world. Many throughout eternity will glorify God in her. For a long series of years, when the cause was low and feeble, as well as when it gathered strength, her house was the home of very many of the most honoured servants of Christ. Kinghorn, Fuller, Cox, Carey, and a host of worthies, enjoyed the hospitalities offered by her; and she equally enjoyed their society, and felt it a privilege to be allowed to share it. To the young she was a kind and faithful adviser; to the sorrowful and tried, a tender comforter; in the church, a devoted labourer; to the pastor, a tower of strength. Always engaged in the vineyard, she found delight in the service, and the "joy of the Lord was her strength." Devoutly punctual in her attendance on the means of grace, her example made itself felt; and, pre-eminent in prayer, eternity alone will reveal how much the church to which she belonged was indebted, for its continued peace and enlarged prosperity, to her influence and prayers. For nearly fourteen years she bore the trial of widowhood, with submission to her Father's will; it quenched not her zeal, nor slackened her energy. To the

latest hour of consciousness, the cause was dear to her heart; she "preferred Jerusalem above her chief joy."

Nearly six months of severe suffering was allotted her, but Divine mercy sustained her; she was "joyful in tribulation, continuing instant in prayer;" in the furnace her graces were refined. At length, "made meet for the inheritance of the saints in light," she was released from earth, and received up into glory. Sincere friends gathered around her grave; and on the Sabbath after her funeral, her pastor, the Rev. J. T. Wigner, preached on occasion of her removal, to a crowded congregation, from Luke ii. 37, 38. May her long and holy life be remembered by the bereaved church, and this record of her course stimulate others to press onward to the kingdom, and to "work while it is day;" for "the night cometh, when no man can work!"

J. T. W.

REV. RICHARD BAKER.

"The harvest, truly, is great, but the labourers are few." Yet, although few, the Lord of the harvest, in his unerring wisdom, sometimes removes devoted labourers ere yet they reach the meridian of their lives. Thus it was in the case of the Rev. R. Baker, who fell asleep in Jesus on the 21st April, 1859, in the 39th year of his age, and the tenth of his pastorate, at Necton, in Norfolk. About six weeks previously, he ruptured a blood-vessel, and, notwithstanding medical skill, and the constant attention of loving friends, he sank from extreme exhaustion, and ended his labours on earth, to join in the service of heaven.

Our deceased brother was the son of a Baptist minister, who laboured at Bacton, Norfolk, and who, not long since, preceded his beloved son to glory. In early life, in the Baptist Sabbath School, at Ingham and under the ministry of our brother James Venimore, he became seriously impressed and awakened; God's Spirit strove with him. A venerable Christian lady in that church watched the youth; marked the first dawnings of his anxious mind; took him by the hand; gained his confidence, and directed him to the Lamb of God, where he found peace and joy in believing, and was baptized, upon the profession of his faith in Christ, by our brother Venimore, on the 6th May, 1838. Concerning his Christian career his pastor thus writes:—"Unwavering consistency marked his whole course, and I do not know that I was ever acquainted with a person more exactly meeting the requirements of the apostle (Phil. ii. 15), 'Blameless and harmless, the sons of God, without rebuke.'" Desirous to prove his love to the Redeemer, and panting for usefulness in His service, he made application, and was received as a student at Horton College, Bradford; whilst there, to quote the words of his esteemed tutor, Dr. Acworth, "he was characterised by a quiet, sober demeanour, an unobtrusive, sterling piety, and a steady and industrious discharge of appointed tasks; as a consequence, he was esteemed and beloved alike by tutors and fellow-students." His college course closed honourably, and, guided by the hand of God, he became the pastor of the Baptist Church in the retired and pleasant village of Necton. Labouring on quietly, yet perseveringly, as the minister and pastor, beloved by his church, nor less by his brethren, the pastors of other churches around, here for ten years he had much mercy, and the Divine Master spared his sensitive spirit much trial; the church was increased, and believers edified.

Throughout his last illness all was peace,—perfect peace. When asked "Are you happy," his reply was, "Yes, yes. It has not been with me a matter of an hour or a day. I know whom I have believed. I have often wished I might be able to say, as Fuller did, just before he died, and by the grace of God I can say it: 'All is calm: no rapture, no depression. I am not afraid to go into eternity.'" Although in the lowest state of exhaustion, so as to be unable to see brethren who would fain have pressed around his dying bed, he welcomed with a cordial smile our brother Wheeler, of Norwich, and in faint whisper told of the confidence of his faith, and the calmness of his joy; at length he peacefully fell asleep.

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

He was buried near to the place in which he had so faithfully proclaimed the Gospel of the grace of God, followed to the grave by a weeping church. On Sabbath-day, May 8th, the affecting event was improved to a very crowded and deeply affected congregation, by the Rev. J. T. Wigner, from Acts vii. 60. After the solemn service, the church united in partaking of the Lord's supper; having paid their last tribute of respect to their departed pastor, they joined in commemorating the love of their dying Lord. It was a solemn season, a hallowed hour! "Mark the perfect man, and behold the upright; for the end of that man is peace."

REV. GEORGE FRANCIES.

Died April 25th, 1859, at his daughter's residence, 9, Trinity Terrace, Southwark, the Rev. George Francies. He had been

declining for more than three years, and for the last eight months of his life was nearly helpless. His affliction was of a very painful nature, being paralysis of the brain, which prevented him from holding much intercourse with Christian friends; and during the past three weeks he was unable to converse at all, though perfectly sensible, and it was very evident to all that visited him that the mind was composed and happy. The last word, "I'm happy," he repeated, with great difficulty, twice about two hours before his disembodied spirit, without struggle or groan, took its flight to the mansions of the blessed.

For nearly fifty years he had faithfully proclaimed the unsearchable riches of Christ, twenty-four of which were spent as pastor of the Baptist church at Colchester, Essex. His beloved wife having been interred in the ground belonging to the chapel, he had often expressed a wish to be entombed in the same sepulchre; and gratifying to his children was the proof then given that the memory of the just is blessed; for though he had left that place more than twenty years, numbers of old and attached friends followed him to the house appointed for all living.

THE REV. JAMES PULMAN.

The Rev. James Pulman, who for some years was the faithful and esteemed pastor of the Baptist church at Parleigh, in Hampshire, a very exposed and bleak locality, was assured by his medical advisers that, unless he removed to a more salubrious situation, he would soon be in his grave. A friend, who knew Mr. Pulman's worth, named him to the Baptist church at Battle, Sussex, which was then destitute of a pastor; in consequence of which he was invited to spend a few Sabbaths here; the invitation was accepted. His health seemed improving; and the church thinking he was in every respect suitable, in due time he became the pastor, both parties fondly hoping to see a complete restoration of his health. But soon his old disease again appeared; and his medical attendant forbidding his preaching at all, his public work was ended last November. His malady regularly progressed, notwithstanding the efforts used to check it; and on the 28th of April last, ripe for glory, he entered into the joy of his Lord, aged forty-nine years.

But he, being dead, yet speaketh. His correct demeanour, his Christian spirit, his whole conduct, commanded general respect; and his ardent piety procured the affection of the pious Christians who came within the circle of his influence. His entire dependence on the obedience of the Redeemer, the witnessing of the Holy Spirit with his spirit that he was a child of God, accompanied with a deep feeling of his own unworthiness, produced in him resignation, content, unwavering faith, and unfailing joy, all increasing as he got nearer his end. "Mark the perfect man, and behold the upright; for the end of that man is peace." On the Sunday after his interment, a funeral sermon was preached in Zion Chapel, from 1 Cor. xv. 55—57, by the Rev. J. C. Fishbourne, of Hastings, to a large and attentive congregation.

Battle, Sussex.

Correspondence.

THE WORK OF EVANGELISATION IN GERMANY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—You asked me by what means our German Mission was carried on, and what instrumentality we employed, by which such eminent success has been experienced. It is the *human* action you mean, for you are convinced, just as we are, that it is not by might or power, but by the *Spirit of the Lord* that divine life is created, and that this Spirit bloweth where he listeth. I very gladly comply with your wish, and will tell you, in the following words, what appear to me to be the most important instrumentalities by which the Lord worketh.

1. The preaching of the Gospel has, no doubt, the first place in this line. It is destined by God to achieve the greatest results. But much depends on the kind of preaching that is calculated to produce the desired effect—to awaken the life that is of God. It is wonderful how the Lord owns the instrumentality of such of his servants who seem least adapted to secure a great result. Those that appeared to be among the feeblest have been most successful in awakening sinners, and leading them to God. Humility, devotedness, fervour, and a life near to God, have appeared to be the first

requisites of an effectual minister of Christ. It is chiefly by the holy enthusiasm produced by the experience of amazing grace, and by the admiration of that new aspect of the kingdom of Christ, in contrast to a dull and formal churchism, that our preachers have been actuated, and have thus carried away their hearers. Not a little has contributed to that success the fact, that by far the greater part of our preachers "were unlearned and ignorant men;" while, for that reason, they are generally despised, yet there was some attraction about them which induced many to come, at least, and hear "what these babblers would say." Then, many, by Divine grace, have been seized by the simplicity of their preaching, in contrast to the usual way of sermonising, and declared that they never had heard such things before; that here all was so plainly and clearly laid before them as to understand it well, which they never did, as they said, in the churches. The darts, in the latter, fly generally *over the heads* of people, while those of our brethren hit them *in the heart*.

2. The *subject* of our preachers should also be taken into consideration. While, in the State-churches, all people are considered to be Christians—a supposition which is quite untrue—the preaching based on such a false supposition must generally be ineffectual. Christian truths, considered in a great variety of aspects, represented in a flowery and high-flown language, cannot awaken deep interest in hearts entirely destitute of Christian experience and life, if even sound doctrine is the basis of the sermon. But, up to this time, by far the majority of our Protestant ministers are still rationalists, or, at least, men spiritually dead, who, for earning a livelihood, entered the office. The preaching of our brethren, proceeding from the supposition that most of their hearers are dead in trespasses and sins, having for its theme Christ crucified, as the only remedy and salvation for mankind, and repentance towards God and faith in the Lord Jesus the constant and most urgent appeal, indeed, irritates the natural pride of man, and causes agitation and anger; at the same time, however, under the influence of the Holy Spirit, it becomes the means of awakening sinners, and of satisfying those who live under the pressure of their burdens, and offers to them the refuge where millions have found rest. I believe that it is the comparative simplicity and earnestness of our sermons which, under God, have secured the happy results which surround us.

3. But a very important thing it is, at the same time, to *bring* men under the sound of the Gospel; the *coge eos intrare* is not less a highly important duty, which, to perform rightly, requires as much consideration as devotedness; and, I dare say, that our members generally are very anxious and active in discharging this duty. Every one who is born of God—who, by our instrumentality has been converted from darkness to light, and from the power of Satan to God,—feels an ardent desire and a peremptory duty to go about and tell others what God has done for his soul; of course, in a different degree and way; some, also, are rather reluctant and silent, but these are exceptions. Just in the freshness of the experience of grace, our friends are most zealous in spreading the good tidings, and thus become preachers in their houses, families, and among their friends and men of business. Their greatest aim is to bring them into our services, which also being in conformity with those of Dissenters in this country, and different from the formal liturgies made in churches, has the trait of novelty, and speaks more to the heart. This zeal is manifest in some of our members very particularly, and they are more successful therein than others. They always bring along with them some on whom they have prevailed, and chiefly such as have long since forsaken the house of God entirely, which are the very great majority in our country. Just in proportion as our members are pervaded by that zeal, and as some of them are chiefly distinguished in it, our numbers increase, and souls are gathered in, in whom the preached Word of God becomes a power of salvation.

4. Then, there are certain families which form centres of attraction. The father, mother, children, of these are not only Christians, convinced strongly of the truths we hold and proclaim, but at the same time of a great affableness of spirit, where hospitality prevails, if even in low circumstances of life. There, a general concourse of our members takes place; every one is welcome; special prayer-meetings are held there; all conversation turns about the great subject of salvation—of the way to own it, of the constitution of the Church of Christ, of the ordinances and their order; in short, of all the grand truths of the Gospel. There, great joy and love is felt and expressed, and a constant enthusiasm is prevailing. Every member who has a friend or an acquaintance under Divine influence, if even very slightly inclined to good things, is very anxious to bring such an one into the circle of such a family, where every one is welcome; and all eloquence is exercised to urge upon him conversion to God and salvation of his soul; and out of these preparatory schools we have our largest increase. People find there a true and celestial joy quite unknown in the world, and their hearts learn to pant for

that water of life that satisfies the thirst of all men for true happiness. Just in proportion as the Lord grants unto us families of that character, and without certain evils which easily creep into such circles, our blessings and numbers increase.

But I find, my dear Sir, that my time, and I am afraid also yours, bids me to stay here for the present, and to take up the matter as to the *means* we employ in our work at another moment of leisure. Meantime, believe me, my dear Sir,

Yours very faithfully,
G. W. LEHMANN,
Pastor of the Baptist Church, Berlin.

IS THERE A HEAVENLY HIERARCHY?

To the Editor of the Baptist Magazine.

DEAR SIR,—I am not quite sure whether I exactly apprehend the meaning of the correspondent who asks this question. It may be well, therefore, to define the sense in which I understand him. I do not suppose that he would contend for an absolute uniformity of nature among the hosts of heaven. He would not reduce the beautiful variety and diversity which we find everywhere among the *living* works of God to a dull, tedious uniformity; but would, as I suppose, admit that there are "degrees of glory." But he would argue, as I understand him, that there is no subordinate or delegated authority; that God reigns sole and supreme, with no intervening object between himself and the conscience; in a word, that he is the sole *hierarch*, and that, save himself, there is no *hierarchy*. In reply, I would ask—

1. If there be a society with grades and varieties of intelligence, holiness, and power among its members, must there not result a corresponding supremacy and subordination? Would it not involve a mode of procedure without parallel in the works of God, to suppose that the higher and nobler natures should not influence and control the lower? The machinery of government may be absent, but if there be influence and control the reality is present. I find it difficult or impossible to conceive of society at all without this. We read of "the hosts of heaven," of "every family in heaven and earth." Must not these hosts have leaders? Must not these families have heads? True, God *may* so order it, as that He shall be not merely supreme, but sole governor; that the allegiance he claims may be conceded to him exclusively, and his government be administered without delegation or instrumentality. But to conclude that this is the case would need very clear proof, as being inconsistent with all our ideas of society, and opposed to the analogy of God's government, wherever we see it at work. The *onus probandi* rests upon the opponent in this case. It is for him to prove that the existing methods and principles of God's government shall be annulled in a future state. I cannot find any proof in Scripture that this shall be so.

2. The argument thus afforded by existing analogies is confirmed by the names and titles given in Scripture to the heavenly hosts, or rather to the leaders of them. Your correspondent will probably object to my use of the term "leaders." But it is difficult, or even impossible, to find words to describe the ranks and orders of the glorified, without employing phrases that imply supremacy and authority. And here I might revert to the argument of the last paragraph, and ask whether, if there be degrees in glory, our natural instincts would not lead us to conjecture, with strong probability, that those exalted beings do possess authority commensurate with their rank? The fact that we find it so difficult to speak of the one without using terms which imply the other, would seem to indicate this. But, not to press this point, let us take the words used to describe the various orders of angels. It may be said that the term αρχαι means only precedence, and does not necessarily involve authority. Let this be admitted. It should be remarked, however, that the natural meaning and ordinary use of the word includes the sense objected to; and, indeed, it furnishes the root of *hierarchy*,—the term in question. But there are other terms employed, to which no such ambiguity attaches. Such are εξουσια, δυναμις, κυριοτης. The first of these means authority; the second, power; the third, dominion. Yet these words, or derivations from them, are constantly employed to describe the specific conditions and characteristic differences of the various angelic orders. It may fairly be questioned whether the Greek language affords words which could convey more strongly and precisely the idea of government and authority than those used.

3. The only way of evading the force of these terms, as it seems to me, is by questioning their application to the angels; and from some allusions in your correspondent's letter, I suppose that this is the course he would adopt. He will, however, hardly question that Eph. vi. 12, refers to spiritual beings. "Principalities," "powers," "the rulers of the darkness of this world," "spiritual wickedness in high places," are terms used to expound the exhortation of the previous verse, "to stand against the wiles of the devil." It may, however, be urged that this is not a case in point; that the question is not as to fallen angels, but

unfallen ones, among whom government, as unnecessary, may be assumed to have no place.

An objection might be urged on other grounds to the word *archangel* being appealed to in this discussion, as it is not quite certain who or what is meant, and some have thought that it applies to Christ himself. I do not think so; but to discuss this would exceed your space.

The phrase in Col. i. 16 is less ambiguous. As a summary of "things in heaven and in earth," we are told of "thrones, dominions, principalities, and powers." The natural interpretation of these words would be, that these grades of rank and authority exist in *both* heaven and earth. But the very lowest sense which the apostle's language will bear is, that some exist in one, and some in the other. At least, a part of those thrones, dominions, principalities, and powers must be included among the things in the heavens. The same will apply to Eph. i. 20, 21; iii. 10. If the reference of these phrases to heavenly beings be admitted—and I do not see how it can be questioned—the reference of parallel passages, where the same phrases are employed, will hardly be doubted. I need not remind your correspondent how frequently these words are used in connections which *seem* to allude to heavenly beings, and which have been commonly understood to make such allusion. If the reference be clear and certain in one case, it must, as I think, be conceded in the others.

4. I cannot trespass further on your space to discuss other incidental allusions to ranks and orders in the Scriptural accounts of heavenly beings. Take the Book of Daniel, from x. 12, to xi. 1, and xii. 1. Compare with this the language of the angel of the annunciation—"I am Gabriel, that stand before God." Add to this the allusions contained in the visions of Ezekiel and the Book of Revelations, where we read of "four" or "seven" angels, or some other definite number, holding, as it appears, a special office, and entrusted with specific functions. They appear to be in positions of supremacy and authority. Standing before God, and in closest proximity to his throne, they seem to be the ministers through whom his will is proclaimed, and his behests executed. This, as I conceive, is all that is contended for. Among holy beings there can be no authority and power in any other *sense* than by delegation from the Almighty.

In this sense I contend that the existence of an angelic hierarchy, though not conclusively demonstrated, becomes a high probability.

I am, yours truly, E.

Editorial Postscript.

We need hardly say anything to urge upon our readers the importance of supporting Mr. Dilwyn's Bill respecting Endowed Schools by every means in their power. The decision of the Lords Justices in the Ilminster School case virtually declares that "a dissenter cannot be an honest man." To remove the stigma thus placed upon us, and to gain our due share in those eleemosynary and educational endowments to which we have a just right, it is needful that our friends throughout the country should petition the House of Commons and make personal appeal to their representatives in Parliament. Forms of petition may be had by application to the Liberation Society, 2, Sergeants' Inn, Fleet Street, London.

As we go to press the details of the battle on the Mincio are beginning to arrive. The carnage seems to have been frightful. It is difficult to conceive anything so horrible. According to the reports at present in circulation, it seems to have exceeded even the three days of Waterloo. The Austrian occupation of Italy appears to have received its death-blow. What will succeed it? Humanly speaking, everything depends on that unsolved riddle—Louis Napoleon. He is a man whose designs no one has yet succeeded in penetrating, and whose character no one has read. His mother summed up his most prominent features in three words when she said, "Depend upon it my son, Louis, will restore our dynasty. He has the three qualities, AUDACITY, TENACITY, and TACITURNITY." These he has conspicuously displayed—an audacity which shrinks from nothing, a tenacity which relinquishes nothing, a taciturnity which reveals nothing. Herein lies the secret of the success he has attained, and of the terror he has inspired. We are not without fear that the military ardour of the French nation, roused by their successes in Italy, will seek a quarrel with us, in the hope of "avenging Waterloo." "Send peace in our time; because there is none other that fighteth for us but only Thou, O Lord."

THE MISSIONARY HERALD.

BRIEF FACTS ABOUT CHINA.

EXTENT.—The area of the whole Chinese Empire is 5,300,000 miles. The eighteen Provinces which constitute China Proper contain an area of nearly 2,000,000 square miles, about as much as the half of all Europe.

POPULATION.—The most reliable data accessible to European and American scholars lead to the conclusion that the population of China Proper cannot be less than 367,000,000.

RELIGION.—Idolatry. The Emperor alone worships the great gods, which are the heavens and the earth. Idolatry prevails universally, including the worship of the Emperor and of ancestors. Buddhism and Confucianism are mixed up with endless superstitions. Tauism is a system of philosophy falsely so called. Priests are numerous, but not powerful. There is no caste, and no national hierarchy; neither is there any knowledge of the one true and living God, and Jesus Christ, whom He hath sent. Gross and awful darkness, scarcely broken as yet, covers these millions of souls.

GOVERNMENT.—Purely despotic. The officials are to a vast extent corrupt, and the police rapacious. A system of fear and espionage extends from the humblest of the people, through all ranks upwards to the highest minister in the realm.

MORAL CONDITION.—The Chinese being destitute of that fear of God, which is the only solid basis of moral principle, it is no surprise to hear that they are greatly addicted to falsehood. Gambling is an almost universal passion with them. Impurity and licentiousness are very prevalent. In some parts of the nation, female infanticide is openly confessed; and it is everywhere divested of penalty and disgrace. By a remarkable contradiction of character, filial affection is universally their most permanent virtue. They are greatly degraded by the pernicious and wide-spread use of opium.

CHRISTIAN MISSIONS.—In the sixth or seventh century, the Nestorians established missions in China, and some traces of their efficiency are thought to remain. The Roman Catholic Church began its efforts in this direction in the 13th century; and during recent years, it has put forth exertions, in their zeal and energy, worthy of imitation by the evangelical churches. The London Missionary Society's operations among the Chinese were commenced in the year 1807, in the islands of the Archipelago. Upon the opening of the ports in 1842, the Society's sphere of labour was transferred to China Proper. In the city of Amoy, the church connected with the London Mission now numbers 196 members, and that of Shanghae, 76 members. The entire number of Protestant missionaries in China is about 100, representing eighteen different societies. The largest number of these labourers are brethren from the Transatlantic churches.

THE OPPORTUNITY.—Lord Elgin's treaty has broken down the exclusiveness of long ages, and China throughout its length and breadth is

now open to the heralds of the cross. The Committee of the Baptist Missionary Society have resolved upon a mission to that land. Its great antiquity, its extent of territory, its vast population, its physical, social, and moral condition, and its commercial importance, invite to it the attention of all British Christians. To maintain six missionaries in this sphere of labour, with native preachers and schools, it is calculated that the sum of £2,400 per annum will be required in addition to the present income of the Society. The preliminary expenses and settlement of these missionaries in their respective localities will probably cost another £1000. Since the days when the three men of God first went out to the plains of the Ganges, no era in the history of the Baptist Missionary Society has assumed greater importance than the present. May the God of our fathers graciously watch over and direct this movement; may He raise up the right men, and impart to all the churches new and abiding supplies of zeal, of liberality, and of prayer, in the furtherance of this glorious work.

SERAMPORE COLLEGE.

THE following brief statement respecting Serampore College is intended to present a general view of its operations, for the information of those interested in the education of India, or in the present position of what is now incorporated in the agency of the Baptist Missionary Society for the diffusion of Christian truth there.

The Rev. J. Trafford, M.A., the Rev. W. Sampson, and Mr. E. Dakin, assisted in the lower classes by eleven native teachers, conduct the studies of the Institution.

The number of students entered last year (1858) amounted to 500. The present daily attendance is about 350.

These are divided into two general departments—the College and the School. In the former, there are nearly *forty*, who, with few exceptions, might be called young men; and who form, according to their attainments in different branches, two or three classes; in the latter, there are more than three hundred, ranging in years from *seven* to *eighteen*, and are divided into ten classes.

The college classes, except in one or two things, are under the instruction of Messrs. Trafford and Sampson. The school classes are under the general superintendence of Mr. Dakin, who has recently come from the Normal School, Borough Road, London, and is attempting gradually to mould the order of his department to that of the British School system.

The studies of the senior youths with Mr. Trafford may be gathered from a partial enumeration of what have been text books in the classes under his care within the last three years—Leechman's Logic, Abercrombie and Payne on Mental Science, Wayland's Moral Philosophy, Paley's Evidences, Natural Theology and Horæ Paulinæ, Butler's Analogy, with different Histories of England, India, and Rome. A small class of youths, of European birth or extraction, have been taught the elements of Latin, and read in Horace, Virgil, Cicero, Sallust, and Livy.

Mr. Sampson has taught Algebra, Geometry, Conic Sections, Trigonometry, and the elements of Natural Philosophy. By each of them, in addition to these things, an hour a day has been spent in direct Scriptural

instruction, either with the college classes or some of the higher classes in the school.

The school classes are taught in History, Geography, Arithmetic, Grammar, Bengali, and English, and branches of Natural History and Philosophy, so that they may be prepared to enter the higher classes; or if their stay at school does not permit this, that they may take away with them such an amount of information as may enable those desirous of embracing opportunities of acquiring more. With only one exception, the teachers of these classes have been students in the College in former years; and, though not professing Christians, are of that increasing and interesting class who, convinced of the errors and follies of idolatry, will be made the forerunners in preparing the way for the spread of Christianity.

The great majority of these three hundred and fifty youths are of Hindoo parentage, whose homes are in the neighbourhood, or who reside with friends to attend the classes of the Institution; a very few are *Mohammedans*, and about fifty or sixty are of Christian descent.

The largest proportion are merely daily scholars; there are, however, a small number who live on the College premises, either in the College House with one of the tutors, or in a separate range of buildings under the care of a native Christian preacher. Of the former class there are twelve—five of whom are supported entirely or in part out of the interest of a fund originated by Mr. Ward, having some claim thereto as the sons of living or deceased missionaries; the other seven are private students supported by their friends, who are, for the most part, members of our churches. In the neighbouring range of buildings there are sixteen students; five are supported by their friends, and eleven are the sons of our native preachers, also supported out of the Ward's fund. Several of each of these classes of boarders have publicly professed their faith in Christ by baptism, and amongst them have been the conversions we have rejoiced to witness. There are some whom we trust hereafter to see labourers for Christ in the mission-field, but their youthful years and immaturity of judgment prevent our attempting, except very partially in one or two cases, anything like a special course of instruction having reference to mission work.

The class for native catechists taught in the vernacular was removed from Serampore on the departure of Mr. Dereham for England, and it remains for the present under the instruction of Mr. Pearce at Alipore.

A proposition has been made to receive students who shall be trained for the work of instruction in the vernacular; when pupils of such a class present themselves, or can be sent, arrangements will be made for their reception and instruction.

In making this general statement to the friends of the Institution, we painfully feel how far short what we are doing comes of that which was in the minds of the founders of the College, when at vast cost they raised the building and procured the charter; but reflecting on many of the painful events of its history, its earlier and later struggles, and its present condition and prospects, we would commend it to the interest and prayers of the supporters of the mission, "thank God, and take courage."

APPEAL FOR CHINA.

ADDRESSED TO THE YOUNG MEN OF ENGLAND.

BELOVED BRETHREN,

The vast empire of China is open to the commerce and enterprise of all nations, and for the free diffusion of that priceless treasure, the Bread of life. Merchants of every land may trade with her citizens, and the ambassadors of Christ, the ministers of His mercy, are now permitted to go through the length and breadth of the country, to proclaim salvation, through His blest name, to untold millions.

For thousands of years China has been separated from the wide world; but now, in a single day, by the treaties made in June, 1858, her doors have been freely thrown open to all mankind.

The population of China is immense; a recent census leads to the supposition that nearly 400,000,000, or one-third of the human family, are numbered among her inhabitants.

The Chinese are, generally, intelligent and well educated.

The written language used by the entire population is the same, and into it the whole Bible has been translated and printed. Lately, great advances have been made in reducing the numerous and formidable hieroglyphics of the Chinese vocabulary into Roman characters, thus enabling missionaries, at little trouble, to read and speak so as to be understood by all.

There does not exist in China any great social hindrance, such as caste, to prevent the people from hearing and acknowledging the truth. There is no gulf separating one class from another, no powerful priesthood, no system of hoary superstition. Their religion is not protected by State enactments. It consists more in rites and ceremonies than in doctrines and creeds. It is an airy, unsubstantial thing, and the people care little for it. There is no fanaticism or organised persecution of those who relinquish it.

Sensuality and licentiousness form no part of their idolatrous worship. On the contrary, the highest morality is enjoined, although their social life is far from being conformed to their religious or moral obligations.

Surely these briefly stated facts are reasons why China should be entered by Christ's followers with an open Bible and the message of mercy. Every barrier is removed. The people are willing to receive us. The call is loud and imperative, "Go ye up, and possess the land." Hitherto missionary effort has been greatly restricted. The island of Hong Kong, together with the five ports of Shanghae, Ningpo, Foo-chow-foo, Amoy, and Canton, are nearly the only places where Protestant missionaries have been permitted to labour. These places are comprised in four provinces, containing a population of 117,000,000, among whom scarcely 100 servants of Christ are spreading the good news of eternal life. The remaining fifteen provinces, containing about 283,000,000 of souls, are unvisited, and unblest with the light of life.

The question has to be decided by the British and American churches, SHALL CHINA BE PAPIST OR PROTESTANT? Already, if we are to credit the statements of Roman Catholics, at least 300 priests are at work in the land, and many of them have pushed their way far into the interior. Recent accounts also show that many more are being sent out by Rome, to lead the Chinese into almost worse than heathen darkness and superstition.

The only serious difficulty in our way has been created by English cupidity and sin. The traffic in that deadly drug, opium, carried on for years *illegally* by British merchants, has raised a barrier of fearful proportions in the way of the gospel of peace and love. Let, then, British piety and zeal be enkindled into unwonted activity and earnestness, and on the altar of her devotion let men and money be freely offered, that the millions of China may become the freemen of the Lord.

That this glorious result may be achieved, it is especially necessary that all Christians should pour out their hearts in earnest prayer, that He, who only can do it, would raise up men, "full of faith and of the Holy Ghost," to go

forth to occupy the high places of the field, and would also give an enlarged spirit of liberality, that this favoured opportunity may be worthily employed. Let daily prayer be offered for China. In the private closet, at the family altar, and everywhere,* let prayer be made without ceasing. But prayer is not all.

Young men of England! our appeal is chiefly to you. To you the church must ever look for pioneers in every Christian enterprise. Here is a path of glory for you. Now devote your sanctified zeal to proclaim among the Chinese the unsearchable riches of Christ. Dedicate yourselves to this noble service, and yours shall be the unutterable joy of adding to the many crowns on the Saviour's head.

But most of you cannot *thus* bring honour to the Redeemer. You cannot give yourselves, but you may devote your substance. Those who cannot go may supply the means. In order to aid the Committee of the Baptist Missionary Society, who have nobly determined to commence a mission in China, we have opened a Special Fund for China, to be raised by young men; £1,000 to be the minimum. Every one may help. But with earnestness we say, *What is done should be done quickly.* The call is not only loud, but urgent. Listen to it; obey it; and, by the blessing of God, the joyful acclamation will be not merely "China is open," but "China is blest, and China saved."

Signed on behalf of the Committee of the Young Men's Association in aid of the Baptist Missionary Society,

WM. DICKES, *Treasurer.*
H. J. TRESIDDER, } *Secs.*
H. KEEN, }
W. ROTHERY, }

June, 1859.

JAMAICA BAPTIST UNION ANNUAL REPORT,

FOR THE YEAR ENDING DECEMBER 31ST, 1858.

IT is with pleasure that we held the ninth anniversary of the Jamaica Baptist Union under the enlarged constitution adopted on February 20th and 21st, 1850; when, at the suggestion of the members of the Western Union, messengers from the churches were associated with the pastors, to assemble in annual meeting, and unite in their deliberations to promote the general interests of the mission. On looking back upon the twelve months now passed away, we are enabled to record the fact that goodness and mercy have followed us.

During the year since our last meeting, the Union has not lost a single minister by death. Sickness, however, has compelled two pastors to leave the island for a short time. In May last the Rev. D. Day, and in September the Rev. D. J. East, left for England to recruit their health and strength. It is however with much pleasure and thankfulness that, through the good hand of God, we see our esteemed brother, Mr. East, returned to the island by the mail which reached this on the 11th of March. Long may he be spared to prosecute with his characteristic ardour the important work on which his heart is set, and on the success of which much of the future well-being of the churches in this island depends. The Rev. G. R. Henderson and family have, we hear, received much benefit by their visit to their native land, and have now reached our shores. The Rev. D. Day is, through continued affliction, compelled to postpone his return to his stations till April or May.

* Especially, and most earnestly, would we recommend that, after the usual Missionary Prayer Meeting on *Monday Evening, August 1st*, the glorious anniversary of slave emancipation, Special Prayer Meetings of young men should be held, from eight to nine o'clock. Who can tell what would be the result of such a concert for prayer—such a holy league before the throne?

It is with pleasure that we see on the roll of ministers of churches in the Union the names of two additional brethren. The Rev. P. O'Meally went from the church at Jericho, in St. Thomas in the Vale, to the Theological Institution at Calabar in 1853, and pursued his term of studies which ended in 1857. After supplying one or two pulpits, he accepted the invitation of the church at Coultart Grove, St. Ann's, formerly under the care of the Rev. B. Millard. On Tuesday, the 3rd of August, 1858, the Rev. Thomas Lea, nephew of our late honoured and beloved Brother Knibb, landed with his esteemed partner at St. Ann's Bay, to take the oversight of the church at Stewart Town, formerly under the pastoral care of the Rev. S. Hodges.

During the year there have been several ministerial changes—the Rev. C. Sibley, formerly at Bethsalem, has become pastor of the churches at Gurney's Mount, and Mount Peto in Hanover. The Rev. George Milliner, of Ebenezer in Trelawney, has accepted the oversight of Bethsalem and Wallingford churches, in St. Elizabeth's. The Rev. A. Duckett has settled over Hayes and Enon churches in Vere; and the Rev. W. Claydon has assumed the pastorate of the churches at Porus, Mandeville, and Thompson Town. The church at Kettering has come under the care of the Rev. D. J. East, until some more permanent arrangement can be effected. Thus, as many as twelve churches have experienced ministerial changes.

On looking over the reports of the churches, we are again compelled to invite the serious attention of the pastors and delegates to the necessity existing of urging on their congregations the duty of repairing and keeping in order the mission property. In this, more than in any previous year, report after report states that the chapels need repair. For instance, one report says:—"At both places our mission buildings are sadly out of repair; but the needful work cannot be done for want of funds." Another says, "The mission premises here are much out of repair, and will demand the utmost pecuniary means that can be obtained to preserve them from destruction." Another says, "The chapel and vestry are in a dilapidated state." Another, "We fear the chapel will one of these days be brought to the ground, being sadly out of repair." And, lastly, "The chapel is quite beyond our power to save from ruin: £250 will be required, at least, to put it in good order." Out of the fifty-eight chapels at the principal stations, it will be found that at fewest sixteen places of worship demand repairs (not to speak of the fifteen which are incomplete, and need more or less to finish them and place them in proper order). Now, the question arises, whose duty is it to repair and keep in order these chapels? To this, we think, only one reply can be given. It must rest with each church to keep its own place of worship and all its property in order—a duty this, which the more deeply felt, and the sooner attended to, will be the more easily discharged, and more highly appreciated. To rouse the churches to this work is, we conceive, more especially the duty of the deacons of the churches, who should see that special funds be raised to maintain the house of the Lord. As yet we fear the members do not clearly understand their duty in this respect, or if they do, they fail to manifest much anxiety to attend to it. We doubt not that if the members and officers would only exert themselves in proportion to the emergency of the case, much would be done. Other things being equal, the state of a church's buildings not unfrequently indicates the *spiritual* state of the church itself. And unless the people bestir themselves, their places of worship will be a disgrace to the denomination, a reproach to religion, and will bring dishonour on the name of our Lord.

There are now fifty-eight churches in the Union distributed over eighteen parishes. In addition to these, it may be observed, that there are ten or twelve other Baptist churches in the same parishes which are not in the Union; but the great truth cannot be too deeply impressed on our minds, viz., that there is yet, in connection with churches of all denominations, much work for the people of God to do.

From the returns we further learn that there are twenty-nine pastors, of whom eight have the oversight of one church, fifteen have two churches,

five have three churches, and one has five churches. These twenty-nine ministers are assisted by fifteen assistant preachers, and one hundred and three deacons and others, who, on Sabbath-days, conduct divine service. Hence the people hear, every Sabbath-day, the word of God; and sinners are exhorted to repent and return to the Lord.

Returns have been received from fifty-one out of the fifty-eight churches.

From the returns it appears that in thirty-five churches there have been additions by baptism. In sixteen churches no baptism has taken place. In six out of the fifty-one churches there has been no addition by restoration. In one church there has been no gain, and no loss. In twenty-three churches there has been an increase of two hundred and sixty-eight, and in twenty-three a decrease of five hundred and seventy-six. In five churches numbers are stationary. The numbers stand thus:—

Additions by Baptisms	497	Loss by Exclusion	564
,, Restoration	351	,, Death	308
,, Receival	78	,, Dismissal	27
		,, Withdrawal	33
		,, Erasure from Church Books, &c., &c.	302
	926		1234
Nett decrease	308		
No. of Members	14,792	No. of Inquirers	1,625
Chapel accommodation in 54 Chapels	37,560	No. attending Ministry	43,255

Though the reported decrease is 308, yet, on analysing the returns, the actual results of the *year* are less discouraging than at first sight appears. Of the 308 no fewer than 302 are reported as erased from church books, they having been lost in consequence of the distance at which they live from their places of worship, and not reporting themselves from time to time. For instance, the reports from Mount Carey, Shortwood, and Bethel Town state that, from the causes referred to, so many as 198 names have been erased from the church books; and at Ebenezer in Clarendon, and Waldensia, the same process has thinned the lists by 73, who, not perhaps, during this, but also in previous years, have slipped away, and gone beyond the influence of the churches with which they were associated. Deducting, then, the 302, as erased, the *bona fide* actual decrease on the year is 6. This, however, making all allowances, is a humiliating result after all the labour bestowed.

But one serious question arises. What has become of those who have been erased from the list of members? Not only during the past, but in other years, it is to be feared that many, very many, have been in like manner lost to the churches. How is it that members are thus permitted to drop out of the ranks, and at last become lost to the church? Surely this is a matter which ought to be seriously weighed by the churches; for if properly looked after by the officers and fellow-members, it can hardly be supposed that, as in the reports before us, so many as 302 members would be missing.

From the above returns, it is, on the other hand, pleasing to know, that if there be not a numerical increase, the very decrease arises from wholesome discipline which is exercised by the churches—a discipline which, rigidly enforced and constantly maintained, not only bespeaks considerable health and vitality, but which in the end, by keeping the churches pure, will increase their efficiency, and lay the foundation for future solid and wide-spread prosperity. If the tree be pruned, it will bear more fruit, and yield at last a better and a larger crop.

The number of pastors' Bible classes reported is 23, being an increase of 7 on last year; and the number in these classes is 1033, showing an increase of 370 persons on the previous year. The classes conducted by the pastor's wife or daughter is 6, containing 100 persons, which is fewer, by 82 persons, than the year before.

If the churches were divided into three classes, indicative of their prosperity, then, according to the reports, it would appear that of the 41, whence

reports as well as statistics have come, 9 churches are on the whole in a prosperous condition. In 5 there is most to depress, and things bespeak a want of prosperity. In 27 churches there are many things to excite joy and call forth praise, while, at the same time, there is much to cause sorrow. The testimony of by far the majority of the churches is, that as yet the Spirit of the Lord has not visited the vineyard of the Lord in copious and refreshing showers. The cry rather is, "Return, we beseech thee, O Lord God of hosts; look down from heaven and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself," Ps. lxxx. 14, 15. Let then, pastors, deacons, leaders, and members arise and plead with God—examine what it is that prevents the blessing from descending upon the church—and let the language of each one be, "Lord, I will not let thee go, except thou bless me."

A FEW USEFUL HINTS.

DURING the past month, in company with Mr. Morgan, we attended the Anniversary Meetings of the Auxiliary, which includes most of the churches in the middle and southern parts of the county of Northampton.

At the last of these meetings, held at Clipstone, the interest was greatly enhanced by the unexpected presence of Mr. Stubbins, of the General Baptist Mission, who had lately arrived from Orissa. In the course of his address, this gentleman, very naturally and appropriately, referred to the horrid scenes ever transpiring at the temple of Juggernath, the vicinity of which our General Baptist brethren, long since, made the centre of their operations, and which they have carried on with no small measure of success.

The attention awakened by the details which Mr. Morgan and Mr. Stubbins had given, led Mr. Gough, in closing the meeting, to remark on the necessity of keeping facts of this kind before our congregations, especially at the annual gatherings for missionary objects. The true condition of the heathen world will otherwise be unknown to great numbers of young persons, and we shall lose one powerful means of exciting within them a deep interest in the progress of missionary work. No doubt, most of our friends, who are no longer young, have often listened to the recital of the physical woes of the heathen. They remember the time when these facts were first set before them, and the feelings of deep compassion which were then produced within them. Wounded sensibility ere long shrunk from the contemplation of such scenes, and its place was sought to be supplied by motives derived from other sources. Hence, for a long time, it has been rare to listen to anything of this sort and the consequence is, that multitudes of our young friends are growing up with a very imperfect idea of the misery and cruelty attendant upon idolatry. In this respect we have fallen into an error similar to that into which, as pastors, we have sometimes fallen. The evidences of the truth of Christianity, the scriptural arguments in support of the doctrines and rites of our worship, are so evident to ourselves, and so unnecessary to be urged for the establishment of many of our contemporaries, that we have ceased to urge them until recalled to our duty by the discovery of some mortifying instance of ignorance or credulity among the young of our flocks. It is therefore necessary, as we thus find, to be bringing "out of the treasury things new and old."

Motives to missionary labour, and to generosity in support of it, derived from the physical sufferings of the heathen, are not of the highest order; but they are often found to be most powerful. The use of the more elevated motives, in preference to these, may be flattering to our pride, and more agreeable to our feelings; and we may earnestly hope that the time will come when the spiritual degradation of mankind will constitute so powerful a motive to the spread of Christianity, as to supersede the employment of any other. That day is yet, however, far distant; and meanwhile it becomes us to appeal,

not only to the Christianity of our friends, but to their humanity also, if by any means we may excite them to more vigorous efforts for the relief of those who dwell in the habitations of cruelty.

We commend these judicious remarks, which much impressed us at the time they were uttered, to the consideration of pastors of our churches, and to those especially who are actively working among the young. Brethren who go forth as deputations will do well to consider them. We still hear complaints that speeches at our meetings are not sufficiently *missionary;* and we see, on the other hand, how deep is the impression which facts, *even the oldest,* produce. The early struggles of the mission, the conflicts of its promoters with the numerous and powerful enemies of it, are themes which still have great power. The charm which formerly attached to the names of Carey, Marshman, and Ward, though doubtless modified, and partaking less of a glorying in men, is not yet died out. The tale of slavery in the West, and the sufferings of the missionaries and their flocks, and their triumphs over it, still move the hearts of those who listen. Let not these things be forgotten. They are forcible illustrations of the power of the gospel, and striking examples of the benefits which missions confer on the degraded and suffering among mankind. And surely, as new fields open to us, and we are about, in the fear of God, to take part in the renewed effort to carry the gospel to China, it is well to survey those scenes where we have reaped such rewards, and won such signal victories. Let gratitude to Him, by whose truth and Spirit these marvels have been accomplished, nerve us with fresh courage, and inspire us with brighter hopes, and bring us with deeper humiliation, but truer faith, to the throne of grace.

FOREIGN INTELLIGENCE.

JAMAICA.—DESTRUCTION OF ANNOTTO BAY CHAPEL BY FIRE.—The following letter is addressed to the Secretaries of the Baptist Missionary Society, by the esteemed pastor of the church, under date of April 25th, 1859:—

"Dear Brethren,

"By last packet I sent to Mr. Underhill asking him to send me a quantity of missionary collecting-books, that our people might work on behalf of the mission generally, little thinking what startling news I should have to communicate to you by this packet. I have now, however, to tell you the great event of our mission, at least for this year, if not for several past ones; and which event has, like an electric shock, appalled the whole community of Jamaica. On Thursday morning, the 14th inst., at about 3 o'clock A.M., a fire broke out in buildings in an adjoining yard to the chapel. The man stopping in that yard did not give any alarm respecting it till others saw it, and until it had become uncontrollable; from these buildings it communicated with the roof of our truly noble, substantial, and commodious chapel and school-room, and no suitable appliances being at hand to subdue the terrific flames, they revelled onwards in their work of destruction, till, in about three hours afterwards, they had most completely levelled the chapel and school-room with the ground. The work of destruction was as complete as it possibly could be. No vestige whatever of the school-room has been left behind, and nothing whatever but the bare walls of the chapel. These walls are thoroughly good, and are now considered by the inhabitants generally to have been, at the time of the fire, the means of saving the whole Bay from a general conflagration. This is our state at present. Our chapel and school-room have disappeared as by magic, and are lost; but oh, how sweet the thought! our God is not lost. You will be pleased to hear, that at the very unexpected sight of this terrible calamity, the poor people of my charge manifested a very proper spirit, almost immediate submission to the Divine will, as a thing permitted by his infinite wisdom; the next thought was a calm, prayerful, and resolute determination to rebuild the chapel and school-room. This determination was thoroughly unanimous in its adoption. Seeing this to be the case, my mind has been wonderfully encouraged under these very trying circumstances. The people say,

"Sixteen to eighteen years ago we built this chapel and school-room all ourselves and paid for them all ourselves, without asking for any foreign aid; and were our circumstances alike to what they were then, we should gladly do so now." Is not this an encouragement to those who sent the gospel here? Blessed be God, amidst all our shortcomings, there is elasticity in our people yet. Our beloved Baptist Missionary Society has been owned of God, so that it has many laurels; but I cannot but think that this is one of them, that it has been instrumental in raising up a people so willing to help themselves as my people here are. I rather think that, for several years prior to the year 1842, the church at Annotto Bay cost our Society at home but very little or nothing. Now that we are down, we do not ask you to aid us as a Society. The only requests we make to you are your sympathy, your prayers, and your counsels, and if you can heartily recommend our case to individual Christian benevolence, and kindly receive any contributions that may come to your hands in this way. Though ready and willing to assist ourselves to the utmost of our ability, yet it is evident to every one that we greatly need assistance to carry on this great work, and I cannot for a moment doubt the willingness of the religious public generally, to help those who are so willing to help themselves as these my dear people are. With the utmost confidence I commit the case to God, as the work is His work, and not mine. The mission dwelling-house was preserved as almost miraculously, and by the exertion of the people in constantly keeping it wet; but everything in it was carried to the street and the other side. The four bedsteads, which we had, were torn to pieces, and though it is now eleven days since the event occurred, yet I have not been able to get one of them put up, but have to lie down every night I am down here, on the floor of the hall, upon my little cabin mattress, on which I lay down in the ship when I came out to Jamaica, between fifteen and sixteen years ago. Blessed be God, I sleep upon it as soundly as if it was the best bed in the world. O brethren, pray for us, and tender our Christian friends generally our kindest love.

"Dear Brethren,

"Yours affectionately,

"SAMUEL JONES."

This appeal to the sympathy and aid of our friends the Committee most cordially approve. Donations towards the re-erection of the chapel we shall cheerfully receive, and forward to our missionary brother and his church. The Rev. John Clark, of Browns Town, now in this country, will also be happy to receive contributions; and also the Rev. W. Lloyd, of Eye, Suffolk, the former pastor of the Annotto Bay Church.

CALCUTTA.—The connection of the Government of India with the religious systems of the country was, for the first time, made a subject of legislation in the year 1810. Acts were then passed by the Governor-General in Council to regulate the collection of the Pilgrim Tax, to fix the amounts payable by pilgrims resorting to Allahabad and the shrines of the gods elsewhere, and to ensure generally the due appropriation of the rents and produce of lands granted for the support of mosques and Hindu temples. These objects were designated as "pious and beneficial," and the duty was laid upon all collectors of revenue to take care that endowments made for the maintenance of these establishments were duly appropriated, whether the donors were private individuals or the Government itself. Thus the revenue officers of the government were clothed with the trust of superintending the application of vast amounts of property to all kinds of idolatrous and superstitious purposes. The admirable despatch of Lord Glenelg, in 1833, gave the first blow to this alliance; but nearly seven years elapsed before its instructions were obeyed by the servants of the East India Company. At length, in 1840, the Pilgrim Tax was abolished, and steps were taken to withdraw the interference of British functionaries in the interior management of temples and mosques, and with the rights and ceremonies of heathen and Moslem worship. Still the law remained unaltered, and, by the regulations of Bengal and Madras, government officers were bound to watch over and maintain the religious institutions of the people. Although considerable progress has been made during the twenty years which have elapsed, towards a complete severance of the state from Hinduism and Mohammedanism, there remain very numerous instances in which the connection subsists as vigorous as ever. The existence of the Law of 1810 has proved a great obstacle in the way of perfect success. Petitions were recently laid before the Legislative

Council of India by the missionaries of Bengal, praying for the repeal of the Act referred to. That request is about to be complied with. By a despatch from the late Secretary of State for India, Lord Stanley, dated February 24th, 1859, the Governor-General is directed to take the necessary steps for the repeal of the Act of 1810; and it is declared, that while it is the duty of the government to see that native institutions "enjoy the equal and impartial protection of the law," it is not called upon to provide specially for their management or superintendence by its own officers. This alliance, so obnoxious to Christian feeling and duty, is therefore about to cease.

The cruel and inhuman practices of the Churruck Pujah are also condemned; but Lord Stanley thinks it better to leave their suppression to private and magisterial influence, rather than to forbid them by law. Lord Stanley directs the prevention of these cruel rites over all estates held direct from Government; but in other cases he considers it wise to wait, for the present, the growth of intelligence, and the voluntary exercise of the power possessed by large landed proprietors, whose sympathies, he thinks, may be "enlisted in the same direction." There can, however, be no doubt that the cruelties of the swinging festival, which are entirely confined to Bengal, could as easily and quietly be suppressed as was suttee by Lord William Bentinck. We have only to regret that these and other excellent measures of Lord Stanley's administration should be marred by his resolute determination to forbid the use of the Bible in all Government institutions, however anxious the pupils may be to read it for themselves, or to seek in its pages explanations of the lessons they receive. It is not to be desired that the scholars should be compelled to read or learn the sacred page in school hours; but it is surely unnecessary, and an affectation of neutrality, to forbid its use when its perusal may voluntarily be sought, specially when it is considered how frequent are the references to its doctrines or histories in the class books employed, and the freedom which is allowed to the teachers to teach the Shastres or the Koran, or even infidelity, if they please. To lay a ban on the Bible is both an invidious distinction, and an act of the grossest partiality and intolerance.

ALLAHABAD.—Mr. Williams has continued to reside at this important city, and still thinks it advisable to re-establish the Society's mission there. Around Allahabad are many large and populous places in which the missionary can preach to the natives, without obtruding or trespassing upon other men's labours. Crossing the river, he may enter the kingdom of Oude, and in that wide and hitherto uncultured field spread the good tidings of peace with God through the blood of the cross. The following reference to a recent journey will be found interesting:—

"I have lately been up to Cawnpore. I went to meet my dear girls coming down from Agra to join us here. What a scene of desolation presented itself! How very, very different is its appearance now, compared with what it was when I left it in 1853. I stood for some minutes by the side of the fatal *well*, containing the mortal remains of the women and children so cruelly slaughtered by the fiendish mutineers. A gloom and sadness seemed to rest upon my spirit, for the time being, which I cannot describe.

"I was glad to find the chapel in which I used to preach still standing, and almost uninjured. It is at present used as a dwelling-house by a missionary of the Society for the Propagation of the Gospel. He keeps it in good repair, and will, of course, vacate it at any time it may be required.

"Regarding my labours among the heathen, I can say but little. I go among them to preach almost daily, and many of them listen attentively to the glad tidings Some few seem to be deeply impressed. One aged man, in a village which I visited a few days ago, manifested much feeling and concern while I was addressing the crowd; and afterwards, he assured me that his hope of salvation rests on Christ alone. Then, in another place, where I had a large congregation, there was one man who publicly avowed his belief in Christianity, and quoted several passages of Scripture in the course of conversation; he then took me to his house, and showed me the several Christian books which he had carefully read. He has promised to call on me. Upon the whole, I think that the people in general hear the Gospel with much greater attention than formerly."

AGRA.—At this station our Christian friends have contributed generously to the Special Fund for India some 250 rupees. But the attention of the natives to the gospel was thought by the missionaries to be not quite so encouraging as it was immediately after the suppression of the revolt. In the re-erection of the mission bungalow, Mr. Gregson had received great assistance from one of the native Christians of Chitoura. He has saved the mission hundreds of rupees by his honesty and watchfulness. Mrs. Gregson safely reached Agra early in January, and has commenced a school for the daughters of the native Christians. The employment of the native brethren in various offices under government relieves the missionary from much anxiety on their account. They are building houses for themselves on ground adjoining the Benevolent Institution. They are also convenient to the chapel. It is hoped that the long-standing difficulties arising from the dependence of the converts will now cease. Mr. Gregson has wisely availed himself of present advantageous circumstances to effect this desirable end.

As some doubts have been raised as to the actual connection of the Indian government with the idolatrous institutions of the people, we give the following official return, dated February 24th, 1859, relative to existing endowments in the district of Agra :—

Return of Sums allowed for support of Religious Institutions of Natives, in Zillah Agra.*

No.	Description of Endowment.	Objects to which funds are devoted.	Annual amount of Income and Expenditure.					
			Income.			Expenditure.		
			Rup.	Annas	Pie.	Rup.	Annas	Pie.
1	A Treaty for Pension	To a Temple in Bah	...	...	...	372	8	0
2	Ditto ditto	To a Temple in Futtiabad	...	...	...	61	14	0
3	From the general funds of the State	To a Temple in Agra	...	...	...	37	2	8
4	Ditto ditto	To a Temple in Nye hi Mundi	...	...	...	61	14	0
5	Ditto ditto	To a Temple in Agra	...	...	...	123	12	6
6	Ditto ditto	To a Temple in Agra	...	...	...	123	12	6
7	Ditto ditto	For performing the ceremony of "Urthee"†	...	...	...	123	12	0
8	Ditto ditto	To a Temple in Agra	...	...	...	80	14	0
9	Ditto ditto	To a Temple in Bhuteshwar	...	...	...	130	1	6
10	Ditto ditto	To a Temple in Pinahut	...	...	...	170	15	6
11	Ditto ditto	To a Temple in Bhuteshwar	...	...	...	130	1	5
12	Ditto ditto	To a Temple in Pinahut	...	...	...	85	1	4
13	Ditto ditto	To Ushtiam	...	...	...	151	3	0
14	Ditto ditto	To a Tukia‡ in Agra	...	...	...	82	8	6
15	Ditto ditto	Musjid in Agra	...	...	...	250	0	0
16	From proceeds of Shops under the Jumma Musjid	Jumma Musjid	555	8	3	4	1	6
17	From proceeds of Shops under Akbar Musjid	Akbar Musjid	553	12	9	51	12	0
18	Proceeds of Villages	For Temple, &c. in Futtehpore Seekree	10495	0	0	10495	0	0

BENARES.—Mr. and Mrs. Parsons arrived in Benares on New Year's Day. For his translation work, Mr. Parsons has secured the aid of the head Hindi pundit of Benares College, who expresses himself very favourably as it regards the style of the version. English service has been commenced in a bungalow

* "Zillah" is a district.

† The "Urthee" is a ceremony of illumination on the banks of the Jumna, daily. Akbar allowed for it 149 rupees. The British Government give 123 rupees.

‡ A "Tukia" is the dwelling of a devotee.

belonging to the Society, situated in the Sudder Bazaar. It is well attended, the room, indeed, being now quite full. The friends are anxious to enlarge the building, if not to erect an entirely new structure as a chapel. An accident which befell Mr. and Mrs. Parsons on their way to Mr. Smith's, very providentially proved to be of only temporary inconvenience to Mrs. Parsons. They were thrown out of a gig, through their horse taking fright. Slight contusions only were inflicted by the fall; but the vehicle was much injured. Of evangelistic work in this city of idols, Mr. Parsons thus speaks:—

"I have commenced accompanying Brother Heinig to the city three times a week. He has secured several very good places for preaching, by renting corner shops, where the road is wide enough to allow of a number of people standing to listen. This seems, certainly, to be the best mode of proceeding in the city of Benares. The streets are so narrow that you cannot stand at the roadside, as you can in Agra, Gya, and other places; and to secure space large enough for a room or chapel, where the people can assemble inside, would be very expensive, for every square foot of ground in the city is valuable. And even a shop to stand in, Brother Heinig has not been able to secure in a good place in the very centre of the city. This is a desirable object, which we are on the look-out for an opportunity to effect, either by purchase or rental. I think these preaching labours, with all their weakness and present apparent unfruitfulness, are most imperative, and by-and-by will be found to have been most important. The good seed is scattered; Christ is made known; and though weeds of worldly care, and stones of heathen prejudice, may prevent its taking root for a time, yet when the Holy Spirit in his might overcomes these obstacles, the knowledge thus disseminated will be seen to have been of the greatest advantage."

"A day or two since, a man of considerable intelligence and great earnestness in what he considered religion, mentioned dear brother Macintosh's name with much respect, and tolds us how he had striven to cure him of opium-eating, which had reduced him to emaciation. It gave opportunity to tell him of the eminently peaceful end of our dear father in the ministry, and exhort him to receive the same gracious Saviour as his trust."

From a letter dated April 14th, we take the following notice of the native preachers, and a reference to the health of our aged brother, Mr. Smith:—

"There are three native preachers employed by the mission here. Jacob Pibah is under Brother Smith's superintendence at Rajghaut. I have never had any opportunity of becoming acquinted with his capacities as a preacher. Peter and Modee go out with us. Modee is a man of no great abilities. Peter I like much. He is a Bengalee, and "his speech bewrayeth him" very distinctly. But that is no great detriment in a city where the people are so accustomed to meet with strangers from all parts of Northern India. And there is a sincerity and earnestness in his style, and a readiness to dwell on the great central subject of Christ crucified, that, to my mind, appears of more value than showy outward accomplishments. I have met with few native preachers whose preaching has appeared to me more adapted to be useful.

"Dear Brother Smith is in a very infirm state, and, it is to be feared, is sinking. He suffers very severely from difficulty of breathing. But his mind is peaceful—stayed on God; and he is prepared for whatever may prove to be the Lord's will respecting him. Mrs. Smith, also, was very ill some time ago; and, though better now, is very feeble. Brother and Mrs. Heinig are quite well."

BACKERGUNGE.—In our January number, we gave several instances of the hostility of the Zemindars of Bengal to the spread of divine truth among the peasantry who occupy their lands. From a recent letter from the Rev. J. C. Page, we learn the sequel of the events there recorded.

In the Madra case, the charges against the Christians were at once dismissed by the magistrate, and they were released from arrest. But to whom the crop belonged remains yet undecided, and again this year it is not determined who has the right to cultivate the disputed land.

The Indoorkanee case was investigated by the deputy magistrate himself, and the offenders have been punished, though to an extent quite inadequate to the offence. The Christians were bound, dragged away, beaten, made to pay 27 rupees, and their property was carried off. But the criminals are simply

fined, one 20 rupees, a second 15 rupees, and a third 10 rupees. With all the pains taken by the missionary, this was all the justice that could be obtained. Still, it *was* justice, and that in Bengal is not unfrequently sought in vain.

Respecting the case at Koligaon, we quote the words of Mr. Page:—

"At Koligaon we have scarcely improved. No solicitations or fair dealing would do. But within the month there has taken place a circumstance which strongly illustrates the state of things in Bengal, and, at the same time speaks, in one point of view, well of our people in that village. You may remember that our people had been, with their neighbours, clean dispossessed of valuable fisheries by Roton Baboo's people. Nothing was done by the Koligaon zemindars to help their ryots; and Ram Roton and the host of his ryots reigned supreme. Well, a month ago, while the native preacher (Sookheram) of Koligaon was away at another station, and while taken ill there, and prevented from getting home, some of the Baboo's people came to Koligaon itself, and destroyed some nets of one of the Christians. On this, Sookheram's son, a boy of seventeen, full of the spirit of his father, called out the Christians, recovered what remained of the nets, and drove the Baboo's people off. Three days afterwards, nearly two hundred of the Baboo's people came down on our station at Koligaon; and, armed as latyals are armed, hoped to carry all before them,—knock down our chapel, plunder the Christians' houses, and go off with much spoil. But the heathens of Koligaon cried out "We will not allow *our* sircar's (teacher's) family to be insulted, or the chapel bheeta (land) to be invaded." And out they sallied, attacked the two hundred clubmen, wounded three of them, and sent the rest home faster than they came! All wrong, I acknowledge; but *illustrative*, we must allow. I had heard of all that was going on, and had tried soft measures: so when this last affair was brought to my notice, I certainly expected a long lawsuit and ruinous costs, and possibly the *finale* of a dozen Christians in the Fureedpore jail. Far from it. Roton Baboo's naib (bailiff) comes to look into the matter, blames his people for advancing without his orders, *i. e.*, for being worsted; and makes it up, really in a handsome way, with Sookheram. Our people have now one or two fisheries open to them. The heathen of Koligaon are most friendly, some of them delighting to sing our hymns (myself, I have just been hearing them), and material good-will has been created among them and us in many little matters.

"But to proceed. On the 23rd March, I went to the village of *Poitáhár*, one of our new stations, where we have a native preacher who was a Brahmin, and also a holder of a small tenure there. While in the village, two families of the Kápálee caste (chiefly gunny-bag and rope makers) embraced Christianity, and by so doing cheered me and the native preacher, Mudun Mohun, very greatly. They seemed very sincere; for though two sets of talookdars (inferior landholders), who called them ryots, tried while I was there to persuade them to go back to caste (for a poor man's caste is, after all, a poor thing!), they refused, and held on. One of the talookdars said, "This man, *Brindabun* (one of the new 'Christians'), owes some rent; he has paid but *half*." "No," said the other talookdar, an old man, "he has paid all. How can I in the Sahib's presence tell a lie? I know the Sahib; and will not be unfair." The interest excited by this little move encouraged me. Nay, everything became *alive*, which in India (I mean not in respect of vegetable life) is really a treat! And when I left Poitahar, I hoped well of the work there. What was my surprise, therefore, when I received at Koligaon, whither I had proceeded, a letter telling me that, eight days after my leaving Poitahar, two talookdars of *Goilah* (famous in the Baropakhya case, and a village containing some 200 or 300 big or little talookdars or zemindars) had come down on Mudun Mohun, at Poitahar, seized him and walked him off, insulted his wife, plundered his property, and that of two Christians his neighbours, and knocked down his house, just put up as it was, and finished off by half burning what they could not carry off. I lost no time in hurrying back to the neighbourhood of Poitahar, and ere reaching the place learned simply three things; 1st, that Mudun and his wife had been wronged fully to the extent I heard—there was nothing at Poitahar; 2nd, that Mudun had got off; and 3rd (alas!), that some of our people had retaliated, not on persons but on property, and had completely beggared the offending talookdars. Both cases are in court; and I wait the issue of events ere saying more. While I condemn retaliation, I can understand how men come to retaliate. Had I been a little less distant, I should have restrained our people.

"In the meanwhile a fire is lit in the native preacher's house, at Amgaon, and everything he or we owned, is reduced to ashes. Life alone was preserved.

"So now I have two native preachers to set up with *everything*: two native preachers' houses to rebuild, and two places of

worship of some kind to provide. Towards these ends will the Society do me the kindness, the people the favour, and the cause the justice, to help me? *We must not be ousted*, cost what possession may. But 'tis not much I want.

"Help us, my dear sir, with a little money. Mine be the part to endure, and fight through all."

The Committee have very gladly placed £25 at the command of Mr. Page, to reinstate these injured and persecuted Christians.

HOME PROCEEDINGS.

MISSIONARY meetings have been held during the month in Northamptonshire, the Revs. F. Trestrail and T. Morgan constituting the deputation; also at Amersham and neighbouring places, in which the Revs. F. Trestrail, F. Tucker, and J. Clark were engaged. The Revs. J. H. Hinton, Dr. Hoby, and H. Z. Kloekers, have visited the churches in Cambridgeshire. At the close of the month, the annual meeting of Spencer-place Auxiliary was held. These meetings have been encouraging and satisfactory.

The Rev. T. A. Binns, of Warwick, has kindly undertaken to act as district agent for that county and parts adjacent.

We direct especial attention to the account, in a previous page, of the calamity which has befallen the pastor and church at Annotta Bay, Jamaica. We have already received the announcement of contributions to the following amounts:—

	£	s.	d.
By the Rev. John Clark	14	10	0
By the Rev. W. Lloyd, of Eye, Suffolk	44	14	7

We have to announce the departure of the missionary brethren—the Rev. J. Williams, on the 11th of June, in the "Sir Bevois," for Calcutta; and the Rev. W. A. and Mrs. Claxton, on the 16th of June, in the "Nile," for Madras. Other brethren are expected to sail for India in August and September.

CHINA MISSION FUND.

We give below a list of subscriptions announced since the last issue of the HERALD. Among them is a *first* missionary collection, amounting to £2 2s., by the friends meeting at the chapel in Burliston, a small village near Scarborough. This instance of Christian interest in our new enterprise we receive with great pleasure, and also another collection made at the recent meeting of the Pembrokeshire Association.

It seems, however, to be of importance again to remind our friends that the funds which may be placed in the treasurer's hands, for this object, will be kept distinct from those of the mission generally—at least, for some time to come. We think it necessary to state this, because we have been frequently asked by officers of auxiliaries whether they might not devote a portion of their funds to the new mission to China?

We have replied,—In this case it has been understood, from the beginning, that the funds ought not to be subtracted from the general contributions, but should be altogether *extra donations and subscriptions*. If any of the ordinary funds are so appropriated, the effect will be delusive; for the officers and Committee will regard them as *extra* contributions for China, and the Society will be no wise advantaged; the new mission will, in so far as it diverts any funds hitherto given for present operations, injure the old.

It is important that there should be no doubt on this point. The Committee must be mainly guided, in their plans respecting China, by the support which the proposal to establish a mission there receives. All expenses, therefore,

incurred in carrying out the project will be charged to the China Fund; and, we trust, after this explanation, that whatever moneys are sent up for that fund will be truly given as *extra contributions*, and will not be a diversion of funds from the ordinary income of the Society to a new purpose.

	Donations.			Annual Subscriptions.		
	£	s.	d.	£	s.	d.
Rev. Joshua Russell	30	0	0	5	0	0
Mrs. W. Wedd Nash	25	0	0			
Mrs. Jackson, St. Alban's...	20	0	0			
H. Kelsall, Esq., Rochdale	20	0	0			
Mrs. Dent, Milton...	15	15	0	2	2	0
Pembrokeshire Association, collection ...	13	1	7			
Thomas Pewtress, Esq.	10	10	0	1	1	0
R. Cartwright, Esq., Camden Town ...	10	10	0	1	1	0
R. Lush, Esq.	10	10	0			
Rev. Dr. Hoby, for each of the first five missionaries	5	5	0			
R. Harris, Esq.				5	0	0
Mr. J. Dowson, Writtle	5	0	0			
H. W., by "Freeman"	5	0	0			
Blisworth	5	0	0			
Solomon Leonard, Esq.	5	0	0			
J. H. Allen, Esq., Aston Clinton... ...				2	2	0
Collection at Burliston Village Chapel ...	2	2	0			
W. Heaton, Esq., Holloway				2	2	0
M. Foster, Esq., M.D., Huntingdon ...				2	2	0
Mr. Thomas Soul, Olney	2	0	0			
Rev. W. G. Lewis, Bayswater	1	1	0	1	1	0
Rev. T. Burditt, Haverfordwest	1	0	0			
J. Fell, Esq., Spark Bridge				1	0	0
Mrs. Jardine, Dunstable				1	0	0
A Lady, by the Rev. Dr. Steane	1	0	0			
Mr. Thomas Hayward, Deal	1	0	0			
Mrs. Postle...	1	0	0			
Under £1	1	3	0			
By Young Men's Missionary Association—						
A Lady	5	0	0			
A Friend, by Mr. H. J. Tresidder ...	5	0	0			
Mr. William Dickes	5	0	0			
Mr. William Olney	5	0	0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JULY, 1859.

FINANCES.

The financial year having closed with a debt of £144, some gentlemen spontaneously offered liberal contributions for the removal of the encumbrance. Other friends have generously responded to the appeal; but further efforts are required to effect this desirable object. The prospects of the Mission are greatly cheering. It is much to be lamented that want of funds should cripple the Society. The Committee will be greatly encouraged if the deficiency is promptly supplied.

RATHMINES, DUBLIN.

This new effort continues to give much cause for gratitude and hope. The prospects are greatly cheering. More than a year has now passed since it was commenced, and the interest is not merely unabated, but even strengthened and extended.

The Rev. F. Wills, of London, has kindly furnished the following report of his visit to this station:—

My dear Brother,—The recollection of my recent visit to Dublin and Rathmines induces me to forward a brief account of it. It has been one of the most pleasing and interesting visits I have ever known, and, I would fain hope, not without some real profit. The exceeding kindness and warm reception I received from all the friends, will not soon be forgotten by me.

On the morning of Lord's-day, May 29th, the Hall was well filled, and the congregation was remarkably devout. In the evening, also, the place was quite full. On the following Thursday evening there was a much larger congregation than I expected to see. On Lord's-day, June 5th, we had a glorious day. In the morning every sitting was occupied. At the close of the public service, it was exceedingly gratifying to witness forty-eight professed disciples of Jesus assembled at the Lord's-table, to commemorate the dying love of the Redeemer. In the evening the Hall was filled to overflowing; indeed, a large number of persons had to stand during the whole of the service; and many went away who could not obtain standing-room. At the close of the evening service, I mentioned the fact of the great religious awakening which was now going on in the North of Ireland, especially at Connor, Ballymena, and Belfast; and requested the congregation to meet for special prayer for the outpouring of the Holy Spirit in Dublin and its suburbs; and appointed Tuesday evening, at eight o'clock for such meeting.

Before the hour arrived, the Hall was well filled, and I believe all felt it to be a time of refreshing from the presence of the Lord. After singing and reading the Scriptures, six brethren, in turn, spontaneously led the devotions of the congregation, a verse or two being sung, and a short portion of Scripture read, at intervals between the prayers. When I closed the service, many of the people expressed the pleasure and profit they had derived from the service.

It was also both cheering and encouraging to see a large number of young persons who evidently felt deeply interested in all the services. I do hope the friends of the Baptist Irish Society will come forward liberally to sustain this infant cause, and encourage the brethren at Rathmines, in

their noble effort to erect a suitable place of worship, and to disseminate the pure doctrines of our common Christianity in that district. The site which has been secured is admirable; it is situated in the very centre of a large, increasing, and influential neighbourhood. And if anything could induce the supporters of the Baptist Irish Society to go and take possession of this opening which the providence of God appears to have set before them, I think the following fact should have some weight.

On Lord's-day morning, June 5th, the walls in every direction throughout the district of Rathmines were placarded with large bills to the following effect :—

"Mission of our Immaculate Lady of Refuge, Rathmines. On Sunday, June 5th, 1859, the Very Reverend Father Rinalfi, at seven p.m., will preach a Sermon on the Mother of God, immediately after the solemn benediction of our Blessed Lady's Statue."

Surely it is high time that the true disciples of Jesus Christ in England, and especially the Baptist Irish Society, should arouse themselves, and endeavour to assist those who are labouring there to diffuse a more scriptural and purer doctrine of Christianity in that extensive neighbourhood. The door is open, and the few earnest and devoted friends in Rathmines are crying, "Come over and help us."

I am, my dear Brother,

Yours affectionately in Jesus,

FRANCIS WELLS.

2, *Caroline Villas, Kentish Town,*
June 15th, 1859.

CONTRIBUTIONS

Received on behalf of the Baptist Irish Society, from April 16th to June 20th, 1859.

	£	s.	d.	£	s.	d.
London—						
Burls, C., Esq.	1	1	0			
Friend, A	2	0	0			
Gouldsmith, Mrs., by Rev. S. Lillycrop	10	0	0			
Hanson, J., Esq.	1	1	0			
Hassall, Mrs., for debt	2	2	0			
Hepburn, T., Esq.	1	1	0			
Hillier, Mr.	0	5	0			
Ivimey, J., Esq.	1	1	0			
Postle, Mrs., Donation	1	0	0			
Rains, J., Esq., for debt	2	2	0			
Brompton, Onslow Chapel—						
Edmonds, Mr. J. M.	1	1	0			
Devonshire Square, by Mr. Samuel T. Evans—						
Collection	9	0	6			
Norwood—						
Mason, Miss	2	0	0			
Regent's Park Chapel—						
Eives, Mrs.	1	0	0			
Payne, Mr.	0	5	0			
Sundries	0	5	0			
Surrey Music Hall and New Park Street, by Mr. Olney—						
Collection	15	0	0			
For Schools—						
Gould, Mr.	0	10	6			
Marlborough, Mrs.	1	1	0			
Rippon, Mrs.	0	10	6			
Sydenham—						
Jay, Alfred T., Esq.	2	2	0			
Trinity Chapel, Borough, by Rev. W. H. Bonner—						
Missionary Society	3	0	0			
Annual Sermon, Collection	4	2	0			
Annual Meeting, Collection	26	1	3			
				87	11	9
Addlestone, by Rev. R. Tubbs—						
Collection				2	1	8
Athlone, by Rev. T. Berry—						
Barker, Mr. G.	0	2	6			
Holton, W., Esq., J.P.	0	2	6			
Urquhart, P., Esq., M.P.	1	0	0			
				1	5	0
Beaulieu—						
Burt, Rev. J. B.				1	1	0
Bexley Heath, by Mr. Keen—						
Hewett, Rev. J. H., for debt				0	5	0
Bideford—						
Angas, Miss, for debt				2	0	0
Biggleswade—						
Foster, Blyth, Esq.				1	1	0
Bridge of Allan—						
Blair, Mrs., for debt				10	0	0
Bristol, by Mr. J. L. Harwood—						
Ashmead, Mr. G. C.	0	5	0			
Chandler, Mr. J. S.	0	10	6			
Crisp, Rev. T. S.	0	10	6			
Cross, Mr. W.	1	1	0			
Cross, Rev. W. J.	0	10	6			

	£	s.	d.	£	s.	d.
Cummins, Mr. J. C.	0	10	0			
Daniell, Mr. G. C.	0	5	0			
Davis, Mrs. S.	0	10	0			
Eyre, Mr. J.	1	1	0			
Finch, Mr. W.	1	1	0			
Foster, Miss, paid in advance, 1858						
Gotch, Rev. F. W.	0	10	6			
Harwood, Mr. J. L. H., donation	0	5	0			
Hawkins, Mrs.	0	5	0			
Hemmons, Mr. J.	0	5	0			
Jones, Mrs. R.	0	10	6			
Leonard, R., Esq.	1	1	0			
Leonard, R., jun., Esq.	0	5	0			
Leonard, J. H., Esq.	0	5	0			
Leonard, G., Esq., donation	1	0	0			
Leonard, S., Esq.	0	10	0			
Livett, J., Esq.	0	10	6			
Overbury, Miss	0	10	0			
Phillips, Mr. E. H.	0	10	6			
Pollard, Mr. W.	0	5	0			
Pratten, Mr. B.	0	10	6			
Robinson, Messrs. E. S. and A. (1859).	1	1	0			
Sherring, J. B., Esq.	1	1	0			
Sherring, R. B., Esq.	1	1	0			
Smith, Mrs.	0	10	0			
Warren, W. R.	0	10	6			
Whittuck, C. J., Esq.	1	0	0			
	18	11	6			
Previously acknowledged	15	13	6			
				2	18	0
Broughton, Hants, by Rev. C. W. Vernon—						
Contribution from the Church				1	1	0
Bures, by Rev. A. Anderson—						
Weekly Contributions				3	0	0
Cambridge—						
Lilley, W. W., Esq.	25	0	0			
By James Nutter, Esq.—						
Collection	14	15	0			
Smith, Mr. E.	1	0	0			
Vawser, Mr.	0	10	0			
Watts, Mr.	0	10	0			
				41	15	0
Canterbury, by Rev. C. Kirtland—						
Collected by Mrs. Carter—						
Bateman, Mr. F. R. (two years)	0	10	0			
Carpenter, Mrs., the late	0	4	0			
Carter, Mr. (two years)	2	0	0			
Howland, Mr. (two years).	2	0	0			
Jackson, Mrs. J. (two years)	0	12	0			
West, Mr.	1	0	0			
				6	6	0
Dublin—						
Beater, O., Esq., for debt				2	0	0
Dunstable, by Mr. M. Gutteridge—						
West Street Sunday School—						
Boys	0	19	2			
Girls	0	10	8			
Collected by Miss Ridgway	1	5	0			
				2	14	10

	£	s.	d.	£	s.	d.
Exeter—						
Adams, Miss, Donation				5	0	0
Frome—						
Coombs, Mr., for debt				0	10	0
Harlow, by Rev. F. Edwards, A.B.—						
Collected by Mrs. Lodge—						
Barnard, Mrs. C.	0	5	0			
Barnard, Miss S.	0	5	0			
Chaplin, Mrs.	0	5	0			
Edwards, Rev. F., B.A.	0	5	0			
Girling, Mrs. G.	0	2	6			
Glasscock, Mrs. E.	0	2	6			
Lodge, Mrs.	0	2	6			
Miller, Mrs.	0	2	6			
Thompson, Mrs.	0	2	0			
Schlenker, Miss	0	2	0			
Vardy, Miss	0	2	0			
				1	16	0
Ingham—						
Silcock, Mr. R. B., for debt				1	0	0
Ipswich, by W. Bayley, Esq., Turrett Green—						
Collection	4	10	0			
Bayley, Mr. J. R.	0	10	0			
Bayley, Mr. W.	0	10	0			
Gill, Mr. G., donation	0	5	0			
Gill, Mr. H. H.	0	10	0			
Morris, Rev. T. M.	0	10	0			
Peck, Mr.	0	10	0			
Ridley, Mr. F.	1	0	0			
Squirrell, Mr. O.	0	2	6			
Gill, Mr. G., box	0	1	8			
				8	9	2
Kemnay—						
Burnett, Mr. A.				0	10	6
King Stanley, by Rev. P. G. Scorey—						
Alder, Mrs.	0	5	0			
Friend, A	0	5	0			
Heaven, Mr.	0	5	0			
King, Mrs. J.	0	5	0			
King, Miss	1	0	0			
King, Miss E.	0	10	0			
King, Miss E.	0	5	0			
King, Miss M.	0	5	0			
Scorey, Mr.	0	10	0			
Scorey, Rev. P. G.	1	0	0			
				4	10	0
Leicester—						
Robinson, C. B., Esq., for debt	5	0	0			
By J. Bedells, Esq., Belvoir Street, Collection at	16	11	6			
				21	11	6
Margate—						
A Friend, for debt				2	0	0
Norwich—						
Davey, Miss, for debt				2	0	0
Olney—						
Soul, Mr. Thos., for debt				1	0	0
Plymouth—						
H. H. H., for debt				0	5	0
Pontheer, by J. Jenkins, Esq.—						
Jenkins, J., Esq.	1	1	0			
Jenkins, W., Esq.	1	1	0			
				2	2	0
Pontypool—						
Phillips, W. W., Esq.				1	1	0

	£	s.	d.	£	s.	d.
Ramsgate—						
Knight, Mr. (two years).				1	0	0
Reading, by Rev. J. Aldis—						
Aldis, Rev. J.	0	5	0			
Brown, Mr. G., donation	0	5	0			
Champion, Miss	0	10	0			
Clayton, Mr.	0	5	0			
Collier, Mr.	0	5	0			
Cooper, Mr. J. O.	0	2	6			
Davies, Mrs. J.	1	1	0			
Davies, Mr. P.	0	10	0			
Day, Mr.	0	2	6			
Deane, Mrs.	0	10	0			
Desormeaux, Miss	0	5	0			
Elisha, Mrs.	0	5	0			
Fenn, Misses, donation	0	10	0			
Gostage, Mr.	0	5	0			
Holloway, Mr.	0	5	0			
Leach, Mr.	0	5	0			
Lovejoy, Mr.	0	5	0			
Manning, Misses	0	5	0			
Moss, Mr.	0	2	6			
Nicholson, Mr.	0	10	0			
Noon, Mr.	0	5	0			
Salter, Mr.	0	2	6			
				7	1	0

	£	s.	d.	£	s.	d.
Sabden—						
Foster, George, Esq.				10	0	0
Semley, by Rev. T. King—						
King, Rev. T.	1	0	0			
Soul, Mr. Shaftesbury	0	10	0			
				1	10	0
Staines—						
Wilmshurst, B. W., Esq., for debt				1	0	0
Sutton, Suffolk, by Rev. W. Large—						
Collection				0	9	5
Tring, by Mr. J. Burgess—						
Baldwin, Mr., for debt	0	10	0			
Burgess, Mr., for debt	0	5	0			
Groves, Mr., for debt	0	10	0			
				1	5	0
Waldridge Dinton—						
Humphries, Mr. W.				1	1	0
Wellington, Somerset, by Mr. W. D. Horsey—						
Collection				3	5	5
Windsor, by Rev. S. Lillycrop—						
Reynolds, Mr. (box)	0	6	9			
Lillycrop, Rev. S., for Rathmines	0	10	0			
				0	16	9

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THE

BAPTIST MAGAZINE.

AUGUST, 1859.

CHRIST AT BETHANY.

"Now Jesus loved Martha, and her sister, and Lazarus."

PERSONAL communion with Christ is undoubtedly the condition of a pure and exalted spiritual life. And the question is supremely important,—What witness does our secret spiritual life bear as to the reality of such a fellowship? To what extent do we recognise him as a personal Saviour and Friend? Is it not to be feared that our conception of him and his relation to us is too often vague and indeterminate, and this, not because we feel that his love passeth knowledge, or that ours to him is beyond our power of expression, but because we feel a sort of half-suspicion that there is something defective in our relation to him? We come thus, too often, to think of a theological rather than a personal Christ. We do not recognise all the truth and all the comfort contained in those mysterious, almost awful words, "the Word was made flesh, and dwelt among us." We can more easily believe that he is divine, can more readily recognise him on the throne of his glory, "angels, and principalities, and powers being subject to him," than we can feel he is thus identified with us. It is quite true that we must recognise that all earthly intercourse with Christ has ceased, that we no more know him after the flesh; and that this fact, so far from diminishing our reverent love, tends rather to heighten our conception of his character and strengthen our affection. "It is clearly better," says John Foster, "to be left as we are, to an indistinct and shadowy conception of the person of our Saviour as seen on earth. For thus we can, with somewhat the more facility, give our thoughts an unlimited enlargement in contemplating his sublime character and nature. Thus also we are left at greater freedom in the effort to form some grand though glimmering idea of him as possessing a glorious body, assumed after his victory over death. Our freedom of thought is the more entire for arraying the exalted Mediator in every glory which speculation, imagination, devotion, can combine to shadow forth the magnificence of such an adored object." * At the same time it may be sug-

* Broadmead Lectures on 1 Peter i. 8.

gested, Is it not our privilege to discern him in both aspects? It may not, indeed, be desirable that we should have an accurate idea of the person of Christ. We know that having constant intercourse with him in the flesh prevented his disciples at first from forming a true estimate of what he really was. But it is, beyond all question, important to our spiritual life, that we recognise, in all its fulness and reality, the human personality of our Lord.

Words such as these, which bring him before us in the private aspects of his earthly life, help us to such a recognition; and it is worthy of notice that those incidents which bring before us, most definitively, our Lord's individual humanity are recorded in that gospel whose burden and glory unquestionably is the godhead of the eternal Word. The Gospel, in which we read with grateful adoration, "In the beginning was the Word, and the Word was God," is that which also records the personal affection of "the Word made flesh,"—"now Jesus loved." We see here, in living illustration, that his human soul was capable of human affections and sympathies. The hopes, the fears, the joys and sorrows common to us, were shared by him. "He was in all points tempted like as we are." Herein is the perfection of his character. He was perfect. He was divine. Thoughts were familiar to him with which we could not sympathise, even if it had been possible for them to have been uttered in human language; and at the same time his humanity corresponded perfectly with ours. He "dwelt among us," not as a visitant from another world, nor as exalted above the common wants and feelings of humanity, but sharing them all, "being himself also compassed with infirmities."

One of our greatest modern poets has paid this lofty tribute to the genius of perhaps the greatest poet of all time:—

"Thy soul was like a star, and dwelt apart."

But we do not feel that this isolation, though it may be a necessity of lofty genius, is an indication of a perfect human character. Rather does it intimate defect. The life is not complete. The ideal is not attained. The perfect human life must include both extremes. Christ was thus perfect. Humanity, in all its fulness, found its representative in him. He who, star-like, lived in a sphere of thought and emotion altogether beyond the range of our loftiest apprehension, yet lived also among the common scenes of life, and among common people, as one of them, and having sincere and loving sympathy with them in all that belonged to their ordinary affairs. His purity never repelled. All his manifestations of himself attracted and inspired confidence. Not only from his lips, but from his looks and from his life, went forth the continual invitation, "Come unto me." The heart of the sinner, hitherto closed and set in hate and defiance, opened before him as the flower opens its petals to the morning sun. Little children looked in his face and loved him. The divine love, in all its infinite depths, found a fitting witness for itself in the perfect humanity of Jesus.

With some of his followers and disciples, too, our Lord evidently had a special sympathy. Read the incident of Martha's complaint of her sister, and his gentle familiar reply; of the death of Lazarus, and the way in which he met the two sisters at the grave. How full of personal sympathy and affection, as well as of divine truth and grace! We cannot but feel that here, and in the case also of the Apostle John, there was more than the love of compassion—that love which brought him to suffer and die. This was love to the individual. These were such as the pure

human soul of the Son of man could sympathise with, as were most like him, as possessed a special aptitude for understanding and appreciating him, as had that spiritual affinity with him, which is the secret condition of all true affection, and towards whom his humanity was drawn, not simply by the feeling of divine compassion which he had for them in common with the race, but by the impulses of human friendship. The simple, thoughtful, quiet, introspective nature of Mary, the more vigorous but not less thoughtful character of her sister,* and what we may suppose of the character of Lazarus—of whom it is deemed sufficient record that he was a special object of the Master's affection—attracted his personal regard. After the toils of the day, after enduring the contradiction of sinners against himself, after too often being tried by the weakness and want of perception on the part of his disciples, how refreshing to the jaded frame and wearied mind of Jesus to retire, either alone or perhaps with the beloved John, to that quiet household at Bethany, and there, in the midst of loving hearts and ministering hands, to "rest awhile." And may we not suppose, too, that as he, in that quiet converse, revealed to them the "things hid from the wise and prudent," he "rejoiced in spirit," and looked forward beyond the cross to that time when the whole family of the redeemed should be gathered around him in the perfect rest of heaven?

Let us try and gather up the lessons which are thus suggested.

1. *There is here a lesson of great importance as to our personal relation to Christ.*

Surely it was not for nothing that the Holy Spirit recorded for us these instances to the personal affection of Christ for some of those with whom he sojourned on earth. Doubtless, one important lesson is that already suggested, viz., that we might herein apprehend more fully and deeply the reality of our Lord's humanity. But even this is subservient, we deem, to a lesson which relates more intimately to the inner life of the believer. These sisters and Lazarus—and if we take in the Apostle John as an object of the personal affection of Christ, the illustration will be more complete—were beloved by our Lord evidently on the ground of *personal character*. Not that naturally they stood above their brethren, but because with simple open hearts they received him, accepted and rejoiced in his love, and became like him. Such is the process of his divine grace now. The love of Christ and the believer is reciprocal. "We love him because he first loved us." The affection grows. The intimacy increases. We become like him. Christ becomes not only our Saviour, but our Friend; and more than any earthly friend. With the nearest and tenderest earthly connection, there must be some reserve. We dare not tell all that is in our heart. But with him we have no reserve. Every veil is removed. We do not fear that he will misunderstand us. We confide to him our secretest thoughts. We feel that he sympathises with our inmost difficulties and temptations, shares with us in our deepest joys. If Abraham could talk with God as a man with his friend, so we with him who is the brightness of the Father's glory, but who draws us to himself by the manifestation of human sympathies. His

* The words addressed to Martha by our Lord (John xi. 23—27) may be referred to as to her capacity for receiving the profoundest truths, and her sympathy with our Lord's highest teachings. The common notion that Martha was only the anxious worldly housewife, caring nothing for higher things, is evidently, from this passage, erroneous.

divine love to us seems, yea is, all the nearer to our hearts, that he is possessed of human affections; and if we dare not venture to hope that we are among the disciples who are nearest to him, and who, if he were on earth, would be especially those whom he would love, we yet can say, with warmest, deepest affection, "Lord, thou knowest all things, thou knowest that I love thee." And though to us there cannot be the witness that we do share his special favour, though we never hear his welcome step at our doorway, nor listen to his loving voice at our hearth, yet we may be sure of his love; for "he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father: *and I will love him*, and will manifest myself unto him." There may be a real fellowship with Christ, a fellowship of holy sympathy and affection. On our part, perfect confidence; on his, fulness of grace. Christ and we are one. "To you that believe he is precious." The triumphant song of the believer as he thinks of his absent Lord, but of his present and real fellowship with him, is, "whom not having seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

2. *An interesting thought is suggested to us as to family religion.*—Not as to any outward manifestation of it, such as "family worship;" but as to household religion, religious life in the family. Take the narrative in what it symbolises, as well as in what it expresses, and how full it is of Christian instruction. Christ in the house! Who would not be devoutly thankful to welcome and retain such a guest. We can imagine with what joy the family at Bethany saw him, in the shades of evening, drawing near to their home. How would they listen to his words, the words of him of whom it was said, "grace is poured into thy lips." How would they rejoice in their familiar intercourse with him whom they recognised, however imperfectly, as the divine Messiah. How, as his love was shed abroad in their hearts, would they feel drawn closer and closer to him, and receive from him that quickening power which should make his words spirit and life. How, on the morrow, when he was gone from them, would the remembrance of his sojourn with them refine and sanctify their common intercourse; how it would make them feel that there was a life above this life possible to them,—a life of holy thoughts and holy endeavours, of loving words and deeds, not removed beyond the range of this life, but transforming it and making it divine. How would the remembrance of his pure and loving spirit check the spirit of selfishness and pride, silence the impatient complaint, the hasty rebuke, and be with them, all day long, an ennobling, refining influence. And this will be the case in every household where Christ is a cherished and frequent guest; rather, where he *dwells;* for now no longer an occasional visitant at the homes of his friends, as when he was here on earth, he takes up his abode* with those who open their hearts to him, and invite him to dwell with them. Such households there are, where the tenderest human affection is sanctified by the constant presence of Christ, where the tone of the life indicates that he is recognised as the source and centre of all life and joy.

"Where streams of love, from Christ the spring,
Descend to every soul,
And heavenly peace, with balmy wing,
Shades and bedews the whole."

Happy the households where he thus loves to dwell; where the spirit

* John xiv. 23.

of simplicity, affection, and piety indicate his presence; of each member of which it can be said, as it was said of that favoured household at Bethany, "Now Jesus loved Martha, and her sister, and Lazarus."

3. *The familiar intercourse of our Lord, when on earth, with this household, may suggest to us the Christian's hope of his final home.* We would not force a comparison, but simply adopt the suggestion. For just as all things under the law were the shadows of good things to come, so all spiritual blessings now point us onward to that "perfect" yet to come. And surely nothing can well be more suggestive of the hallowed intercourse of that state, than the loving fellowship of a family whose affection is sanctified and heightened by the presence of Christ. The reverent yet familiar intercourse with him, "of whom the whole family is named," the perfect and sinless intercourse with each other, free from the cares and sorrows of this state, can scarcely fail to be suggested by the aspect of a family so blest. There is our home, our Father's house, the many mansions of which, he, our Elder Brother, has gone to prepare for us. There is our rest; where he shall feed us, and lead us by living fountains of waters; and where, as if to show us how effectually all sorrow will be for ever removed, "God will wipe away all tears from our eyes." Here, the family, though dwelling in the richest, fullest enjoyment of human affection, though rejoicing in the presence of the beloved Lord, must be exposed to sorrow, must be familiar with trial. One departs, and it is long ere the wound closes, and the vacant place is filled. And, sooner or later, the household is broken up. Strangers stand on the old hearth; unfamiliar voices greet us in the well-known rooms. The place that once knew us will know us no more. And as we turn away from what seems to us the violation of our deepest and most hallowed feelings, every scene, as we bid it farewell, bears testimony "this is not your rest." But we look onward. We shall meet again, in that home where Christ shall always dwell, and which shall never suffer separation.

We know but little of the household of Bethany. It passes from our view after this; and even Lazarus, whom he raised from the dead, occupies no prominent position in the subsequent history of the church. But the lessons which this brief record of it teaches belong to some of the most deeply important aspects of our Christian life. It does suggest to us the blessedness of a real personal relation to a personal Christ, and of that spiritual fellowship with him, based on a true apprehension of what he is, which is more real than that which was possible on earth, even to his nearest friends. Happy will it be for us, if by living faith and love we know what it is thus to have Christ in the heart; happy, if our home is graced and sanctified by his presence, the promise and foretaste of perfect and unbroken fellowship with him in that home which is eternal.

Devizes. S. S. Pugh.

THE RELIGIONS OF CHINA.

II.—BUDDHISM.

"Now when Jesus was born in Bethlehem, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." In illustration of this statement, the words of Tacitus

have often been quoted, that, "At this period there was a common belief and expectation of a great eastern conqueror, who, going forth from Judea, should attain supreme power." But it is not so generally known that this expectation extended even to China, and that ambassadors were despatched in the steps of the Magi, whose visit to Jerusalem is recorded in the Gospel of Matthew, and on a similar errand to theirs. In the interval between the death of our Lord and the destruction of Jerusalem, the Emperor Ming-ti was reminded in a dream of the words of Confucius, that "a great saint and teacher should be born in the west." He thereupon sent an embassy westward to inquire whether the prediction had been fulfilled. The envoys were instructed likewise to procure information concerning his doctrine, and, if possible, to bring back some of his disciples. They set out on their journey, and, had they continued it, they would have speedily met the Christian missionaries, who, according to a very early and credible tradition, were evangelising the East under the guidance of the Apostle Thomas, and who had already approached the confines of China. But they were intercepted by the Buddhist missionaries, travelling northward from India. At once concluding that these were the teachers, and this the doctrine, of which Confucius had spoken, the envoys returned with them to China, and introduced them at court, where they were received with favour; their doctrines spread rapidly, and, although generally discouraged by the Government, they have held their ground ever since. In this incident we seem to have one of those connected chains of evil which indicate a demoniacal agency at work in human history. As in those connected sequences of good which men call chance, but which we call providence, the interposition of the Divine Being in human affairs becomes manifest; so here we seem to perceive the action of that enemy of God and all goodness, "the god of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience."

A full and satisfactory account of Buddhism would require us to discuss some of the most difficult questions in the early history of Asia, to fathom the profoundest depths of oriental mysticism, and soar to the loftiest heights of transcendental metaphysics. Neither our limits nor our present design would permit this. We only purpose to give a general and popular description of the religions of China, and therefore avoid, as far as possible, those recondite themes.

1. *The Historic Origin of Buddhism.*—There can be little doubt that it commenced as a protest and reaction against the monstrous polytheism and idolatry of Brahminism, though eminent scholars are not wanting who ascribe the priority, in point of time, to Buddhism. A remarkable discrepancy exists as to the date at which its founder flourished, the different eras assigned to him varying not less than 1,877 years. This is the more singular, as it has had a literature from its commencement. The earliest date claimed is B.C. 2420; the latest, B.C. 543. Between these widely divergent dates it is impossible to come to any definite decision. The best Orientalists, however, agree in fixing it at not earlier than B.C. 1000.

Without attempting to determine this era more accurately, we proceed to say that its founder was Sakya-Muni, son of Suddhodana, the King of Behar, a Hindoo state bordering upon Nepaul. The family name was Gautama, by which he is commonly known; Buddha being simply a title signifying "the wise one." A multiplicity of legends have, of course, clustered around his birth; as,

for instance, that during his pre-existence his purpose to visit the earth, with all the circumstances attending it, formed the theme of consultation for an interminable succession of ages among the gods of the Hindoo pantheon; that he descended, attended by millions of deities; that he assumed the form of a majestic elephant with six tusks; that he was born, enveloped in a gorgeous silken robe; that, immediately on his birth, he took seven steps toward each of the four points of the compass, announcing his pre-eminence in wisdom; being presented in the temple, the images bowed to him; and that the thirty-two signs and eighty marks which, according to Hindoo superstition, indicate supremacy, were recognised on his body. As he grew up to boyhood, his teachers found themselves in the position of learners before him; and when, in obedience to his father's behests, he entered into competition with 500 rivals for the hand of the lovely and virtuous princess Gopa, he easily surpassed them all in swimming, leaping, running, and the use of the bow, though he had practised none of these things; and then far excelled the very judges themselves in writing, algebra, mathematics, logic, philosophy, and knowledge of Vedas. These legendary marvels are so incredible and innumerable, that some eminent scholars have come to the conclusion that Gautama Buddha had no actual existence, and is a mere myth. This is a view, however, which seems contradicted by all the evidence. However difficult, or even impossible, we may find it to disentangle the mythical and the historical elements in the Buddhist legends, we are convinced that there is a germ of historical truth in them, and that Buddhism originated with a personal teacher.

In about his twenty-fifth year he is reported to have become dissatisfied with his mode of life as resident in the palace, and, after many attempts, to have succeeded in his twenty-ninth year in escaping from it, and entering on the career of a religious mendicant. His only garment was formed by his own hands from the shroud of a female slave, which he had taken from her dead body as it lay in the grave. Thus attired, he travelled over the whole of Northern India, sometimes retiring for weeks together into the forests for silent meditation and abstract thought, sometimes holding councils of his disciples, to discuss the measures to be adopted for the spread of his doctrines, or for their embodiment in ceremonial rites; but generally engaged in preaching in the open air. A collection of 80,000 sermons preached by him is said to exist in the libraries of the Buddhist monasteries. At last, in his eightieth year, he died between Patna and Benares.

For many centuries Buddhism held its ground in India. It was tolerated by the Brahmans, and spread throughout the whole peninsula. An immense number of temples, erected by the followers of Gautama, are still to be recognised, though deserted and in ruins. Those of the earliest period were not edifices, but excavations hewn to immense distances out of the living rock. The best-known among these are the marvellous works at Salsette and Ellora. From India the sect spread to Ceylon, Thibet, Cashmere, Siam, Mongolia, China, and among the islands of the Archipelago. Its missionaries were indefatigable in labouring for its diffusion. Living upon charity, and practising the most rigid abstemiousness, they spread themselves throughout the whole of Eastern and Southern Asia. At one period the missionary spirit was so strong, that kings abdicated their thrones, or devoted their sons to the task of spreading the faith. At length, however, a violent persecution broke out against its disciples in India. How or why we cannot tell. That after centuries of toleration a war of extermination should be waged against them, and that it should

be carried on with such pitiless severity as to extirpate the entire sect,* needs an explanation which the Buddhists themselves either cannot or will not give.

Such, so far as our space will enable us to trace it, appears to have been the origin and history of a system which, at the era of its greatest prosperity, numbered among its followers one-half of the whole human family; which has held its ground for considerably more than half of the whole period which has elapsed since the flood, and whose professors are still reckoned at nearly or quite four hundred millions.† The importance of such a system in the history of humanity, the immense space it occupies in the duration of mankind on the earth, and its numerical preponderance over all other religions at the present day, combine to invest this subject with a deep and painful interest.

II. *What is Buddhism?*—To give any consistent and intelligible account of it in a brief space seems almost hopeless. We may say at the outset that it is Atheism. Perhaps the seeming paradox would more exactly define it, if we were to say that it is Atheism with a God. Not, however, with a personal Deity. The idea of the Divine Being is so sublimated and refined away, that whilst there are passages which appear to imply the existence of a Deity, yet, when we endeavour to grasp or analyse the conception, it fades away like a dream. Sometimes we read of the Eternal Wisdom; but this, on investigation, turns out to be a mere impersonal abstraction, a form of the intellect, with no objective or existent reality. This atheistic idealism does not end here. It extends to all material things. The world has no actual existence. It is all a delusion; a dream of the finite, or a thought of the infinite, intellect. Major Bryan Hodgson sums up in the following words the teaching of the Karmika School on this point. It is the most intelligible statement of their doctrine we have met with. It deduces all existence from *avidŷa*, or delusion; but existence, or the belief of it, is misery, and therefore the retrogressive movement toward non-existence must be sought by true knowledge. The fundamental error or delusion is the belief in the reality of the external world. This belief, arising in the unembodied sentient principle, is attended with a longing after the object it supposes to exist; hence arises individual consciousness, and a subtile personal frame forms itself as the seat of that consciousness; a perception of sensual objects follows, and then a desire for them; this issues in physical birth. The progress of the soul toward matter is thus the result of a series of acts founded on delusion and error. Its liberation must be sought by relinquishing the fundamental error of believing in the reality and stability of external objects; for when this great error is renounced, all its consequences—that is to say, all mundane existences and appearances—vanish along with it. Among the things thus founded in delusion, and which must vanish with true knowledge, is individual consciousness; and the spirit must pass into a condition of unconscious apathy. This grand goal of the Buddhist is styled *nirvana*, a word as

* From this statement we should probably except the Jains, whose faith and practice, though in some respects accommodated to Brahminism, yet so closely resemble Buddhism, that it seems impossible not to identify them.

† Hassel gives the following estimate of the numbers professing the principal faiths of the world, as the result of careful investigation:—Christians of all denominations, 120,000,000; Mohammedans, 252,000,000; adherents of Brahmaic religions, 111,000,000; Buddhists, 315,000,000. Such calculations must, of course, be exceedingly vague and doubtful. The increase of population since this statement was made would not affect the ratio between the various sects; nor would Christian missions have, as yet, produced any considerable difference in the numerical proportion of Christians toward the heathen.

to the derivation and precise import of which there has been much difference of opinion. Some maintain that it indicates absolute annihilation and extinction of being, deriving it from words which mean to blow out a flame, as of a candle—and this is the ordinary illustration employed by the Buddhist—and regard it as meaning a state of perfect unconsciousness and apathetic calm, without sensations, relationships, or life; others regard it as nearly equivalent to annihilation, but as metaphysically distinguishable from it; all agree that it includes the annihilation of *conscious* being and *individual* existence. The distinction between the two we regard as merely verbal, or, at any rate, too subtile for our western intellect to grasp. And this is the highest heaven, the supreme goal, of the Buddhist. We have thus the astounding fact that self-annihilation, the suicide of consciousness, the extinction of self-existence, should be preached as a faith, cherished as a hope, and sought for by the determined exercise of the will, among one-third of the human family! It is not without a shock and revulsion of feeling that we can think of hundreds of millions of our fellow-men thus living without God, and dying without hope.

Nirvana, or self-annihilation, the highest aim and hope of the Buddhist, is to be sought by approximating to it as nearly as possible during our earthly life. The devotee who can abstract himself from all thought, desire, hope, or fear,—who can rid himself of all passions and emotions, and who can reduce the mind to a state of perfect apathy and indifferentism,—has already reached the commencement of the nirvana, which he hopes hereafter to enter upon. We read of devotees who have passed nine years with the eyes steadfastly fixed on a wall, the food being placed in their mouths by their disciples, that they need not move. This endeavour to reach the nirvana has a most debasing influence upon the priests. It induces a state of swinish indolence and filth, of dreamy abstraction, and, sometimes, of idiotic stupidity, which is, if possible, more painful and revolting than the obscenities encouraged in the Brahminical temples.

Nirvana is a state to which very few can hope to attain. The question, therefore, arises—What is the condition upon which the great mass of the Buddhists expect to enter after death? The answer to this inquiry is somewhat involved and intricate. The most prominent article in their eschatology is the transmigration of souls. The spirit, dismissed from the body, is supposed to pass through myriads of transmigrations, appearing sometimes as one of the lower animals, and sometimes re-assuming the form of man. It is mainly from this circumstance that the Buddhists so carefully avoid taking away life, and shrink from animal food with loathing and disgust, as we should from cannibalism. In addition to this doctrine of metempsychosis, they believe in the existence of a heaven and a hell. Heaven consists of thirty-three stories, each more glorious and beautiful than those below it. We read of towers of gems, bridges of pearl, network and fences of the most precious jewels, a soil of yellow gold, flocks of peacocks, parrots, and all beautiful birds singing in sweet harmony. All that can give enjoyment is there. But, alas! after a hundred years, all reverts to emptiness and desolation, and the spirit must return to earth to renew its interminable round of transmigrations. Their theology contains likewise a hell, the fantastic horrors of whose sufferings throw the Inferno of Dante into the shade. Seven days after death the man is handed over to demons, to be pounded in a mortar. Having endured this for a week, he is sawn asunder, then strangled, burned, boiled in oil, his tongue cut out, he is made to swallow red-hot balls of iron, he has to lie upon a bed of spear-points, and for three years undergoes a succession of indescribable

and horrible tortures. He then returns to the hall of judgment, and receives sentence, which may be to pass for a prescribed term to heaven, to wander for thousands of years about the earth as a hungry disembodied spirit, or to renew the round of transmigrations, entering the bodies of tigers, monkeys, dogs, or other animals, according to his merit or demerit.

This doctrine of merit and demerit has been pointed to by European infidels as a point of essential excellence in the Buddhist creed. Thus, in a recent number of the "Westminster Review," it is advantageously compared with Christianity on this very ground. But, on examination, the merit or demerit of Buddhism is something purely factitious and arbitrary. Its merit implies no moral excellence; its demerit involves no real turpitude or guilt. To repeat a certain number of prayers by rote, in an unknown tongue, to give a handful of rice to a mendicant, to make an offering to a temple, to abstain from certain articles of food, these and similar things are deemed meritorious; and corresponding violations of this arbitrary code of morality are the reverse. Among the Chinese Buddhists it is the custom to keep a regular debtor and creditor account, which should be balanced every night—so much merit against so much demerit—and the whole summed up at the end of the year. If the balance be favourable, it serves as a foundation for a stock of merit during the ensuing year; if the reverse, it must be liquidated by future good actions. This method of keeping a score with heaven is, as Sir John Davis remarks, most detrimental to all true morality. Indeed, Buddhism, so far from retaining in an eminent degree the acknowledgment of virtue and the supremacy of conscience, has a precisely opposite effect. All who have to do with Buddhists unite in attesting that the moral sense is well-nigh extinguished, and that the very idea of virtue is almost lost. It must, indeed, be admitted that in the Dharmma or Law, as in the writings of Confucius, many admirable precepts and much sublime morality are to be found. But in existing Buddhism, the conscience is so nearly extinguished that it is all but impossible to make its votaries even comprehend the idea of moral excellence, or to distinguish between sin and holiness. This, indeed, might have been confidently inferred, even were it less conclusively proved by the evidence of fact. Conscience cannot long survive the denial of a God.

III. *The Present Condition of Buddhism in China.*—Sakya-muni and his first disciples established a system of pantheistic mysticism, which originated in, and was adapted to, the speculative idealistic tendency of the Asiatic, and especially of the Hindoo mind. With this love of philosophical speculation the Chinaman has no sympathy. His genius is essentially practical. He cares for no interests save those of a material kind. The consequence is, that Chinese Buddhism is something essentially different from the dreamy, mystic pantheism of India. Its spirit has evaporated, and nothing is left but the *caput mortuum*. The dry, empty, lifeless husk is all that remains. And even this is falling into decay. In place of profound meditation, in which the spirit shall be detached from earth and mundane things, a purely mechanical form has taken its place. The Bonzes repeat, with droning voice and in wearisome monotony, a succession of syllables in an unknown tongue, being utterly ignorant of the meaning of the words they utter. And even this has given place to something yet more mechanical; the strange device of praying-mills has been adopted, upon the wheels of which the mystic syllables are affixed. They are driven by wind or water. As the wheels revolve, the prayers are supposed to be

offered. The resources for the maintenance of worship are diminishing year by year. The priests, though very numerous, being estimated at from one to two millions, are taken from the very dregs of the people. There are generally ignorant, dirty, despised, and poor. Though they have taken a vow of celibacy, their monasteries are frequently haunts of licentiousness of the foulest kind. They assemble in the temples morning and evening, to recite the prescribed prayers before the idols, but first beat a large gong to attract the attention of the gods. During the service some of the number burn incense and perform the appointed prostrations. Their chief occupation, however, is begging and imposture. This is so notorious, that even the Buddhists themselves do not hesitate to speak of their priests as a set of lazy scoundrels. They wear as their sacerdotal dress a large yellow tunic, and a cap of a peculiar shape, much resembling that of some European monastic orders; the head is shaved, not on the crown only, as in the Papal tonsure, but all over.* The temples appear to command as little respect as the priests. Many of them were erected on a large scale, with great richness of ornamentation, and with much architectural beauty. Most of them are now falling into dilapidation; and all are used as taverns, gaming-houses, theatres, or even for more nefarious purposes.

Our strong impression, from a review of these facts, is, that Buddhism, as an existing system, will oppose no serious obstacle to the spread of Christianity in China. It has no vitality; it commands no devotion, and no faith. So far as we can discover, no great or powerful interest in the empire is connected with it, so as to secure for it a support *ab extra*. It is "sick unto death." Nay, it is dead even now, and ready to vanish away. It is like a mummy, from which life has long departed, whose dry, shrivelled features are but a painful caricature of what it was when living. Touch it, shake it, and it crumbles to dust. But the *results* of Buddhism on the hearts and consciences of the Chinese are not to be thus lightly estimated. It has produced an utter insensibility to religious truth, and even to the distinctions between right and wrong, truth and falsehood, good and evil. Probably, among no other people on the face of the earth has the moral nature been so nearly extinguished, or "the law written in the heart" so entirely effaced; to no other people can we so truly apply the phrase, "DEAD in trespasses and sins." This is the great difficulty with which our missionaries will have to contend. But we need not fear for the issue, if we are only faithful. We are the servants of Him who raised the dead, and who promised, "*He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father.*"

* One of the most curious and interesting questions in the history of religion is the numerous and remarkable points of similarity between the rites of Buddhism and those of the Papal Church. Our space precludes its discussion now. The priests of both faiths take a vow of celibacy, practise fasting, pray for the dead, use holy water for sprinkling the worshippers, count their prayers upon a rosary of beads, worship relics, shave the head; the monastic dress of the priests is closely similar to that of the Franciscans; they have monasteries and nunneries, and kneel in worship before the image of a woman, whom they call the Queen of Heaven. Many Catholic Missionaries, perplexed at the resemblances, have supposed them to originate in a parody of Christianity, instituted by the author of Evil to oppose the progress of the gospel. We hope to return at some future day to the consideration of the interesting problem thus suggested.

THE SCRIPTURE RULE OF EVIDENCE IN CRIMINAL CASES.

IT is the law of England that a man be held innocent until he be proved guilty; and the law of England, in this instance, is the law of God. Lev. xxiv. 14; Numb. xxxv. 30; Deut. xvii. 6; xix. 15-19; Matt. xviii. 15-17; 2 Cor. xiii. 1; 1 Tim. v. 19. On comparing these passages together, we observe—

I. That, under the former dispensation, circumstantial evidence *alone* was inadmissible. The person who attested guilt required to be an eye or ear witness of what he testified. "Bring forth him that hath cursed without the camp; and let all that *heard* him lay their hands upon his head, and let all the congregation stone him."—Lev. xxiv. 14.

II. It was not lawful to put a murderer to death on the testimony of *one* witness only. Two witnesses *at least* were necessary. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but *one* witness shall not testify to cause him to die."—Numb. xxxv. 30. This rule applied to all cases of capital punishment. "At the mouth of *two* witnesses, or *three* witnesses, shall he that is worthy of death be put to death; but at the mouth of *one* witness he shall not be put to death."—Deut. xvii. 6. The reason of this law is obvious, viz., to guard against the punishment of the innocent, it being less likely that two or more persons would unite in a falsehood, than that a single witness would bear a false testimony. It is a principle which will be universally admitted, that, where there is any doubt at all, it is better that the guilty should escape, than that the innocent should suffer.

III. This rule of evidence was not applicable to capital offences only; it was of *general* application. "One witness shall not rise up against a man, for *any* iniquity, or for *any* sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."—Deut. xix. 15. Our Lord applies this rule to every possible offence.—Matt. xviii. 15, 16. Strict justice requires the same amount of evidence in every case; for if it would be unjust to put an innocent man to death, on the same principle it would be unjust to visit him with any degree of punishment. "He that is unjust in the least is also unjust in much."

IV. Every testimony not supported by the evidence of two or three witnesses was regarded as *false*. If the testimony were even *true*, it was of necessity regarded as false in law. Even Jesus himself did not insist on his own claims being sustained on the evidence of his single testimony. "If I bear witness of myself," says he, "my witness is *not true*," *i.e.*, it is not to be regarded as true, unless it be supported by the testimony of others. "It is also written in your law," says Jesus again, "that the testimony of two men is true;" and, consequently, the testimony of a single witness is not entitled to belief.

V. In the case of a *false* testimony being borne against a man, after a diligent investigation was made, the false witness was liable to the punishment due to that particular offence with which the accused person had been charged. "If a false witness rise up against any man to testify against him that which is wrong, then both the men, between whom the controversy is, shall stand before the Lord, before the priests, and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath

testified falsely against his brother, *then shall ye do unto him as he had thought to have done unto his brother, so shalt thou put the evil from among you.*"—Deut. xix. 6, 19.

VI. In the case of guilt being *proved*, the witnesses were required to take the *lead* in inflicting the punishment. "The hands of the witnesses shall be *first* upon him to put him to death, and afterwards the hands of all the people."—Deut. xvii. 7. This would tend to make the witnesses very careful to give an accurate testimony. Many would be willing to bear witness against a man, who would not be willing to inflict the punishment. But if a man be prepared to do the one, he need not scruple to do the other. The responsibility lies on the *witness*, rather than on the jury, the judge, or the executioner.

VII. The Lord Jesus has adopted this rule of evidence as the law of his kingdom. "Moreover," says he, "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, *that in the mouth of two or three witnesses every word may be established.* And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. xviii. 15—17.

Like all other divine institutions, this rule is admirably adapted to promote the peace and prosperity of a church. Were it strictly attended to, the following evils never would occur:—

1. No man would be in danger of being excluded, or even suspended, from the fellowship of a church *until his case were tried.* Whether suspension be a divine ordinance, we shall neither at present affirm nor deny; but it appears to us to be an unscriptural step to require, or even request, a church-member to decline communing on mere suspicion; because the law supposes every man to be innocent until he be *proved* guilty.

2. No man would prefer a charge against another *without proof;* and if an offence were of a *private* nature, the offended party would take the previous private steps in order to reclaim the offender, or, in the event of failure, to establish the charge "in the mouth of two or three witnesses." And if a charge could not be thus established, Christian prudence would suggest the propriety of leaving the matter till the judgment of the great day.

3. No church would entertain a case *without proof.* No room would consequently be left at a church-meeting for the discussion of mere opinions in reference to character; for the church would not sit in judgment on opinions, but on *facts supported by evidence.* The church would thus prove a city of refuge for the protection of character, and much fruitless controversy and vain jangling would be avoided.

4. Slander would be effectually discountenanced. The false witness would be made to suffer for his sin. "If a false witness should rise up against any man to testify against him that which is wrong," the church would "do unto him as he thought to have done to his brother;" and thus "put the evil from among them." This impartial discipline would teach persons not only to avoid intentional falsehood, but to study the strictest accuracy in all their communications. For though inaccuracy is, no doubt, less sinful than intentional falsehood, yet inaccurate persons are generally to blame for carelessness at least; and the consequences of their representations may be as mischievous to *others* as intentional

falsehood. High conscientious principle will lead us to examine everything with the most scrupulous care, before we assert it to be a truth.

5. Christians would not withdraw from churches on account of *mere surmises* against fellow-members. No Christian is warranted to leave a church for retaining those in her fellowship against whom there is not scriptural evidence of guilt, *even if he knew them to be guilty*; because *no church is warranted to put such away*. Some Christians seem to think that they ought not to remain in the church, unless they have perfect confidence in *all* the members; but however desirable this may be, it is sometimes impossible. We may even have *personal knowledge* that an individual is walking inconsistently with his profession, and yet be unable to bring evidence to bear on the case; and it would be unreasonable to expect a church to act under such circumstances. A minister of a connectional body, for example, when referring to another minister who had been deposed for immorality, blamed the court for not entertaining a charge which he had long before preferred against him; and when asked what evidence he had, replied, "Why, I had *my eyes*." But however satisfactory these witnesses were to him (and a man's eyes are no doubt the best witnesses in the world to *himself*), yet we think the court acted scripturally in not regarding them as sufficient witnesses to *them*; for the Scripture requires the eyes of *two or three*,—"that in the mouth of two or three witnesses every word may be established." And, in such a case, a church is not at all responsible, supposing the person to be *guilty*. His blood is on his own head,—the sin remains with himself. The church would, indeed, be to blame in rejecting or overlooking legal evidence; but as she is not warranted to act without it, she ought not to be blamed for delaying to act until God in his providence make the case clear; and, therefore, no person is warranted to leave her fellowship under such circumstances, but refer the matter to the Lord.

JOHN BROWN, A.M.

Conlig Newtonards, Ireland,
4th May, 1859.

MINISTERIAL CHANGES A HUNDRED YEARS AGO.

(*Concluded from p.* 429.)

No. 5.—*The Church of Christ, lately under the pastoral care of the Rev. and learned Mr. Samuel Wilson, deceased, to the Church at Bourton.*

BELOVED IN Y^E^ LORD,—We are favoured with Mr. Beddome's letter of ye 22nd of November, in answer to ours of the 11th of ye March, sent to him, wherein he is pleased to state several motives or reasons, as well for as against the removal we solicit; and then with a proper caution adds, "When I consider these things, I am in a great strait, I cry to God for direction, but what way I shall take I know not. My present determination seems to be entirely to refer myself to the church's disposal."

We have also your letter of ye 16th of December, in answer to ours of the 11th of November, sent to you, and therein we are favoured with your particular reasons or objections against Mr. Beddome's leaving Bourton. And then you are pleased to say, "On these accounts we cannot consent to his removal, but must, till we see occasion to alter our minds, absolutely refuse it."

It is a maxim in ye religious, as well as in ye civil life, that ye service of all is to be preferred to that of a part. No man ever said that ye interest of one member is of equal importance with that of society in general. Having

thus premised, we beg leave to assert that the great question in this case is whether the prosperity of the churches in general of our faith and order, or that of the church at Boulton singly, is to be preferred. For, in the present application, we have motives that extend much farther than our own personal advantage. We are well persuaded that Mr. Beddome, if settled in London, would be ornamental and serviceable in the common cause of religion in a far greater degree than his present retired situation can possibly admit.

And we propose this removal with earnest hopes of seeing Mr. Beddome a celebrated minister of the New Testament of Jesus; giving proper weight and significancy to an interest too freely reproached by some among the Dissenters, as well as the National Church. And therefore the necessity of preserving an able and learned ministry here is very apparent. In this view of the matter we hope you will see occasion to alter your minds, especially when it is considered (and we beg it may), that in all you have urged against Mr. Beddome's removal, the separate interest only of Bourton and its neighbourhood is taken into the scale.

We have put the merits of our case upon the head of mere necessity, and we still rest it there; because there is not (excuse the repetition) a minister besides Mr. Beddome fit and proper in all respects to supply the place, and repair the loss, of Mr. Wilson, considered in his public character as an eminent servant of Christ, though unknown to most of you. And hereupon we say Mr. Beddome's removal to London is necessary for the protection and advancement of the interest in general. Now, if the plea of necessity be made use of in favour of his continuance in the country, it can only respect the village of Bourton and its neighbourhood.

If the argument of necessity was urged as between the church at Bourton and a single church in London, without regarding the general interest, even then Mr. Beddome's abilities would, as we apprehend, promise greater service here than in a place of comparative obscurity. And the preference of the greater to the less, if applied to this case, carries with it a force and conviction not to be resisted.

The general interest is strongly connected with the churches here; and the weight and influence of those churches will be more or less in proportion to their numbers, and the abilities of their ministers.

If the people here, for want of a suitable ministry, are inclined to disperse, there are above forty other congregations in a very small compass ready to receive them. Now, is the case of Bourton the same with that of London in these respects? who sees not the difference? You are pleased to acquaint us, that before your present settlement you were destitute for many years. But will it, therefore, be supposed that a church in London can survive the same difficulties?

Whence arises your fear of a dispersion or a dissolution upon Mr. Beddome's removal? Have you not now amongst yourselves a gentleman of very promising abilities in the ministry? Are not the generality of our ministers more suited to a country than a city life? Is there, can there possibly be, the same necessity for a learned and popular ministry in a country town as in London? And we beg leave to say, that your objection, proceeding from the love and esteem you have for Mr. Beddome, respects not the general interest, and operates by way of constraint upon his usefulness here.

The lot is in the lap, but the disposal is of God. We, who see as through a glass darkly, pretend not to say that Mr. Beddome's removal to London will, at all events, answer the great design we have in view. It is sufficient for us if the probability is on our side. And we have the most convincing evidence that it is so, because his labours, as you very well know, have been wonderfully blest for the restoring of decayed religion, the increasing of the church with members, and the raising up gifts for the help of other churches, some of which are already fixt as pastors. And the continuance in life of so eminent a servant of Christ is a blessing of great account in the common cause.

We doubt not that you look upon Mr. Beddome as an answer of your prayers, both when first given and when again restored after his illness: and answers of prayer for Zion's prosperity are sweet and valuable mercies. But

think not, sirs, that a minister, richly adorned with gifts and graces, and remarkably qualified for extensive service, is one of those mercies that you can keep or we can take. If Mr. Beddome, upon a strict and unbiassed view of ye whole case, after mature deliberation and fervent prayer, shall be of opinion that it is his duty to accept the present call; he will then for himself determine in our favour; nor will ye reluctance on your part eventually stand in his way.

The freedom with which we have treated this subject is suitable to its importance. We have done our duty, and are presenting incessant prayers to the God of Israel for your prosperity and for that of all the churches, as well as for ourselves. We thank you for your kind expressions to us, and to ye interest in general. We desire the continuance of your prayers, and those of your beloved pastor. And we beg the favour of his final answer with your sentiments upon the case as it now stands.

We are, &c.

No. 6.—*The Church at Bourton, to the Church lately under the pastoral care of the Rev. Mr. Samuel Wilson, deceased.*

Beloved in the Lord,—We received your letter of the 3rd of February, wherein you are pleased to renew your solicitations for Mr. Beddome's removal from hence to London, and to advance some things as motives or reasons, in order to give weight to your application. Your case is indeed distressing; but we are sorry you should desire, much more endeavour, to deprive another church of its fixed pastor in order to repair the distressing loss of your worthy minister deceased. Is your distress great, because you are not settled, and shall that be a reason why you should involve others in the same distress and sorrow you now feel, in order to extricate yourselves? Suppose another church, more numerous than yours, being bereaved of its minister, had made application for your late dear and Rev. pastor, Mr. Wilson; how kindly would you have received such proposal, or how would you have treated such a solicitation?

You are pleased to say, that "it is a maxim in the religious, as well as civil life, that the service of all is to be preferred before that of a part." And you proceed largely to apply this to the present case, and think that Mr. Beddome would be more extensively useful at London than in the country, with other things of the like nature. But, sirs, are not the abilities of ministers from God? And is it not from Him, too, that their fruit is found? When they are useful, is it not God that makes them so? Has not Jesus His stars in His hand, and is it not from Him they receive their brightness and lustre? And what if He appoint some conspicuously to shine in darker corners of the world? does not their light seem rather more to be needed there than where it has pleased Him to fix a constellation? Indeed, you acknowledge that you don't pretend to say that Mr. Beddome's removal will at all events answer the great designs you have in view, and that it is sufficient for you that the probability is on your side. But how will you prove that the probability is on your side? will you do it from the wonderful success that has usually attended ministers that have left those that God has given to their charge? We are satisfied we need not point out to you particular instances, these being many and apparent, wherein the contrary has been the case, notwithstanding there have been many raised expectations This, indeed, you now leave out, with good reason, though we had some distant hint of it in your former letter. The argument you bring to show, that the probability of greater usefulness is on your side, seems to be drawn from Mr. Beddome's success at Bourton. And you are pleased to say that this is a most convincing evidence that it is so. But how does this appear? Not, as has been hinted, from the success which usually attends such removals. Indeed, if ministers are brought to leave those places which God has appointed them, what foundation is there to expect that their usefulness should be continued? Usefulness consists not in preaching barely to a very great auditory, but in honouring religion by serving God and our generation in that post in which He sets us.

We hope we desire carefully to observe the directions and submit to the disposals of Providence, but we cannot see that Providence directs to this; viz., that we should give up our beloved minister and pastor, whom God has graciously given us, as we trust in answer to our many prayers, and whom He hath made remarkably useful amongst us. And as God does, we hope, continue his usefulness, &c., we cannot but think that it is His will that he should still continue amongst us. You are pleased to say that the general interest is strongly connected with the interest in London, &c. But whilst we acknowledge with gratitude the help our country friends receive from thence, we hope it will be also remembered, that if the churches in London rob those in the country of their ministers, they pull down with the one hand more, perhaps, than build up with the other. If the churches in the country must lose their ministers, whom God has fixed over them, and whom they dearly love, is not this the way to stir up animosities and divisions, which either may terminate in their dispersion, or may reduce those to a state of dependency, who, as yet, are independent?

You inquire whence arises our fear of a dispersion or a dissolution upon Mr. Beddome's removal, &c. But we beg leave to suggest that you might well ask yourselves from whence your fear of the like arises. You cannot plead the want of supplies, because you have plenty, and in general agreeable ones. And we have been credibly informed, with sufficient evidence, that the dispersing of churches in London has been rather owing to a bad settlement than to the want of a minister.

Upon the whole, not to be too tedious to you, we must declare that we are so far from altering our minds with respect to Mr. Beddome's removal, that we must absolutely refuse it. Nor, upon a review of the whole case, can we think that this our refusal is inconsistent with a proper concern for the interest of religion in general, or that sincere love which, we hope, we bear towards you as a church of Christ, and the desire we have of your happiness and felicity.

We desire a continuance of an interest in your prayers at the throne of grace, and we hope we shall be enabled, with fervency and sincerity, to pray not only for the interest of Christ in general, but also that the God of Jacob and Shepherd of Israel would settle a pastor over you to your joy and satisfaction.

We are, &c.

No. 7.—Mr. Beddome's letter to the Church in London, in answer to their second,

To the Church of Christ meeting in Goodman's Fields, lately under the pastoral care of the Rev. and learned Mr. Samuel Wilson, deceased.

DEARLY BELOVED IN THE LORD,—Herewith you receive our church's answer to your last, and I can assure you that I neither influenced them in their consultations about it, nor had any hand in drawing it up. I rather acted as your advocate in making the best of your arguments, and setting them in the clearest and strongest light I thought they would bear. The church, then, having, after mature deliberation and fervent prayer, thought fit again to return you a negative answer, I cannot but acquiesce in it, and that for the following reasons:—I cannot think that a minister firmly settled with a people, and rendered useful amongst them, can lawfully leave them without their consent, unless there be something on their side—such as want of love, a wilful deficiency in their contributions, divisions, dissensions, or the like—to warrant such a removal. And herein I have the greatest writers on church government on my side; for though many have unwarrantably removed from their people, yet few, or none, have dared publicly to vindicate or defend such a practice. The judicious Dr. Owen declares that such removals are only lawful which are with the free consent of the churches concerned, and the advice of other churches or their elders with whom they walk in communion. And though he observes that in the early ages of Christianity, when some churches

were increased in members, reputation, privileges, and wealth above others, it grew an ordinary practice for the bishops to design and endeavour their own removal from a less unto a greater benefice; yet this was so severely interdicted in the council of Nice, that they would not allow that a man might be a bishop or presbyter in any other place, but only in the church wherein he was originally ordained. And, therefore, decreed that if any did so remove themselves, they should be sent home again, and there abide, or cease to be church officers.

I have also had an opportunity, since my last, of consulting many of my friends in this part of the country, both ministers and private Christians. And I have received letters from others at a remoter distance, and those persons of great judgment and distinguished piety, who, almost with one voice, declare it to be my duty to stay with my people, unless they will freely consent to my departure. To this I may add, that few such removes have really produced the advantages which have been expected. I shall only instance in the case of the Rev. Mr. Matthew Henry, whose memory is so precious in the churches of Christ. He left Chester, where God made him eminently useful, to serve the church at Hackney. The consequence was that the church at Chester has been dwindling ever since, and Mr. Gardner's (their present pastor) hearers are, if I am rightly informed, hardly so numerous as Mr. Henry's communicants were; and I never heard of any remarkable success that attended his ministry afterwards, though he continued very laborious therein to the last.

If the prospect of greater usefulness is in itself a sufficient plea for the removal which you press, then it would be impossible for churches of a lower rank ever to be secure of the continuance of their pastors; nay, this principle would justify all the removals that ever have been made, or, perhaps, ever may be made, for this has always been professed to be the governing view, though, in some cases, with what sincerity I will not take upon me to determine.

To say no more under this head, I observe that the learned Dr. Gill, in his funeral sermon for your late excellent pastor, has entirely left out the prospect of greater usefulness, among the motives which he looks upon as sufficient to authorise the removal of a pastor from one place to another.

With respect to Mr. Reynolds, whom you point out as a fit person to be my successor, he is certainly a very worthy man, and likely to be a very useful minister; and I know no person more fit to serve the people, were I to leave them; but he has been already called by two churches to take the pastoral care of them, and he declares that he would sooner settle with either of them, than accept a call from Bourton. So that the church would be absolutely destitute, and might long continue so, were I to remove.

Were I, therefore, in these circumstances to comply with your call, I greatly fear that such a compliance would neither be so comfortable to you nor me, as at a distance you may apprehend. Certainly not to me, as I should act contrary to the dictates of my conscience, which, as I observed in my former letter, is either a very comfortable friend or a most dreadful enemy.

I hope I have conducted the whole affair with some degree of uprightness and sincerity, and if my people would have consented to my removal (though I should have had much to sacrifice on account of the great affection I bear them), yet I should then have made no scruple of accepting your call. But as they absolutely refuse it, the will of the Lord be done. I am determined that I will not violently rend myself from them, for I would rather honour God in a much lower station than that in which he hath placed me, than intrude myself into a higher without his direction.

I would just observe, that though your invitation hath proved abortive with respect to yourselves, yet it hath proved otherwise with respect to us; in that it has more firmly united our people together, and stirred them up to pay off a debt of near a hundred pounds, under which they have long and heavily groaned, in which they have happily succeeded.

And now, my dear and honoured friends, suffer me to remind you of the

words of the evangelical prophet,—"He that believeth will not make haste." Be but wait God's time. Your interest is His. Your prayers are gone up before the throne. Let them be continued, and I do not doubt but the Great Head of the church will provide for you much better than you have yet attempted to do for yourselves. Nor can I think that a small delay (should that be the case) will be so dangerous as you seem to apprehend. You are furnished with acceptable supplies, and the generality of mankind are fond of something new. But suppose the worst, that your auditory should be reduced, nay, that the church itself should be considerably diminished, God hath once raised you up from a very low estate, and he hath power and goodness sufficient to do it again. "Commit, then, your way unto the Lord; trust also in him, and he will bring it to pass."

These are my present thoughts of the matter, which I hope you will receive with your usual candour. And as I would not forget you in my warmest addresses at the throne of grace, so let me entreat your reciprocal remembrance of

Your affectionate Friend and Brother in Gospel bonds,

B. Beddome.

HOLINESS.

"Aaron, thy brother, take thou unto thee,
For high fulfilling of the priestly duty;
For him make *holy* robes, and they shall be
For glory and for beauty." *

Most High! this was thine ordinance of old,
And still endures the institute divine;
Glory and beauty, since the ages roll'd,
Were, are, and shall be thine.

Be ever these in worthy worship blent,
These 'tis most meet that we should render thee;
We can no more, we would no less, present—
But, oh! how poor are we!

The wide world's majesty, her things of glory,
The might of mountains, the sun-sphere, the sea,
Terrible thunder, ocean old and hoary,
Are ministers to thee.

The wide world's loveliness, her things of beauty,
Dawn-dew, a flower, a brook, the soft star-shine,
New-fallen snow, spring-blooms, bow'd branches fruity,
Are servants all of thine.

Earth's psalm unsyllabled, earth's silent praise,
Is glorious, beautiful, as thou hast said;
But what have we of splendour or of grace
Before thy feet to spread?

Not ours the strength of hills, glad song of thrushes,
Or voice like ocean's, radiances that weave
The rainbow, or the beauty of the blushes
Of western cloud at eve:

O King eternal! though thou well dost love
Homage of hills and service of the seas,
There is an adoration far above
These mundane ministries;

Wherein, alone of all thou didst create,
Discrowned man and the unfallen seraphim
Unite. And this, more than high-priest's estate,
Which is for them and him,

Was foresaid in the word upon the mount,
That gave command concerning Aaron's dress,
For glory and for beauty thou dost count
The grace of holiness;

Darken'd, some day, will be the sun sublime,
And hush'd the music of the main for ever,
Ruin'd the rocks; but this out-triumphs time,—
Like love, it faileth never:

But we no saintly stole have of our own,
Nor may in robes unhallow'd kindle fire
Before thee; therefore cover us and crown
With consecrate attire

Of Christ the sinless, in whose vesture white
We may attempt, like Aaron, service here,
Until presented by him in the light
Of that superior sphere,

Where is no more—so saith the sacred story—
Of spot or wrinkle, and where evermore
Glorious in beauty, beautiful in glory,
We shall our God adore. X?

* Exodus xxviii. 2, 40.

THE CHERUBIM.

No. II.

We have already shown, from the word of God itself, that the cherubim mentioned in Genesis iii. 24, were living, intelligent beings. We now proceed to an inquiry into the import of those pictorial similitudes placed in the adytum, or most holy place of the tabernacle or temple.

When Jehovah instructed Moses respecting the tabernacle, its furniture, and the services to be performed therein,—which were, according to Heb. ix. 22, "patterns of things in the heavens"—he gave minute description of the ark and its accompaniments. "And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." (Exod. xxv. 17—21.) Some have supposed that if cherubim are to be regarded as among the highest order of creatures, the instructions given to Moses are opposed to the second commandment, which prohibits the making of a likeness of any thing, either in heaven or earth, for the purpose of bowing before it. If such persons would read carefully the following verse, they must see that there could not be the slightest danger of the children of Israel looking upon the cherubim with feelings of adoration; for, said Jehovah, "There *I* will meet with thee, and *I* will commune with thee from above the mercy seat, from between the cherubim which *are* upon the ark of the testimony."

From the various passages referring to it we gather that the ark of the covenant occupied the leading place in all the divine communications to Moses. Its position was within the vail, for the purpose of keeping sacred that which God commanded should be deposited therein. This being God's covenant in the midst of an erring people, it constituted, as we are informed, the basis of his throne. "Justice and judgment are the habitation of his throne." That same Divine Being who manifested himself at the east of Eden, and was worshipped there by our first parents, now engages to meet with and speak to Israel from between the cherubim upon the mercy seat. When the Lord thus took the tents of Israel as his dwelling-place, it was in a twofold sense, viz., "among the children of Israel" (Exod. xxix. 45), and "between the cherubim" (1 Sam. iv. 4.) The first refers to his manifested presence to all the Israelites, in the cloud by day, and fire by night. (Exod. xl. 33—38; Num. ix. 15, 16; 1 Kings viii. 10, 11; 2 Chron. v. 13, 14.) The second refers to his dwelling for a specific purpose. From this sacred recess it was that the glory proceeded, and on different occasions burst through the vail, and filled the other portions of the sacred building.

Many eminent writers suppose that the place of the cherubim was beneath the throne of God, and that it was supported by them. This is clearly erroneous. Whilst the general language is decisive of the fact that

the ark of the covenant was between and below them, so that they stood on each side, bowing down over it, the words which are supposed to speak of them as beneath it are equivocal in their meaning. They *may* be understood to mean that the ark rested upon, and was above, the cherubim. But this rendering is not necessarily and exclusively the true one. They may with perfect fitness be translated in accordance with the language which speaks of God as dwelling "*between* the cherubim," and doubtless ought to be so.

Having pointed out the place and position of the cherubim, we pass on to inquire what purpose Jehovah had in view in causing them to be placed in the holiest of holies. Mr. Mills is disposed to think that "When the high-priest entered the most holy place, and saw the cherubic figures bending forward, as it is most probable they did, he would be reminded of the worship and reverence demanded of all who engage in the service of the Almighty and Eternal God;" and that they "were intended to indicate the sanctity of these places, and to impress the minds of those engaged in the service, that they were ministering before the GREAT ALMIGHTY LORD GOD." (Sacred Symbology, pp. 147, 148). Surely this was not the only purpose for which the cherubim were placed in the most holy place. Are we to suppose that they were needed for the purpose of producing feelings of solemnity and devotion in the mind of the high-priest? If, on entering that sacred recess on the great day of atonement—after having washed himself in water and put on his holy linen garments and mitre, and presented offerings for himself, household, priests, Levites, and the congregation—his mind was not solemnised, our opinion is, that no picture, ornament, decoration, or representation of any kind would have been sufficient for the purpose. The very thought of meeting Jehovah himself would produce right feelings in one who could not even see the cherubim but for the glory which dwelt between them. The light being the symbol of the Divine presence, and without which the most holy place would have been in thick darkness (1 Kings viii. 2), it appears more probable that the high priest's attention would be more arrested, and his feelings wrought upon, by seeing the light than gazing upon the cherubim. While engaged in sprinkling the blood of the bullock upon and before the mercy seat seven times, and after that the blood of the goat, with what force would the promise strike the mind of the high-priest, "I will meet with thee!" No work of man could be so well calculated to impress the mind with the solemnities attendant upon meeting with God as the supernatural appearance between the cherubim.

There are some persons who look upon the cherubim in the tabernacle, and the temple, as types of the oneness of the believing Jew and the believing Gentile. There are others who look upon them as typical of the two comings of our Lord,—1. to suffer; 2. to judgment. Such views, however, are fanciful and without support from the Word of God.

Are we then to conclude that the subject is inexplicable because such conflicting opinions have been formed respecting it? We think not. Let it be remembered that God who made the heavens is a just God, and that the LORD, or Jehovah, is merciful; or combined thus, "The LORD, the LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*,"—or acquit the guilty or finally impenitent; and a key will be in our possession which will open much truth to our souls.

In the first chapter of Genesis the Creator of all things is spoken of as *Elohim*, God; in the second this is changed to *Jehovah Elohim*, Lord God; after this, he is spoken of as *Jehovah*, or LORD. See, for illustration, Gen. vii. 16; 1 Sam. xvii. 46, 47; 2 Chron. xviii. 31. Keeping in view the distinction of the meaning of Elohim and Jehovah, we perceive a twofold sphere in the Divine government of the world generally, and redemption in particular. Jehovah "is God outwardly manifesting himself, revealing himself, living, working, and reigning in history, *ever unfolding there, more and more*, his character and being." . . . . "The name Elohim indicates absolute fulness and power of life, and assures us that every product of his activity is rich in, and capable of, development, that it *may* perfectly unfold and attain its goal, but not that it certainly *shall* do so. On the other hand, the name of Jehovah guarantees the development itself, and that the potency will ultimately reach its proper termination."*

It is a well-known fact that all the manifestations of the Divine Being have been in and through the second person of the Triune God throughout the present and preceding dispensations. He who was in type throughout the Levitical dispensation, as the Coming One to give life, in the fulness of time came; hence he is now the Bread of Life, the Light of the World, the Good Shepherd, the Resurrection and the Life, the Alpha and Omega,—and his very name is a pledge as to his faithfulness.

With these things in view, let us once more look into the most holy place of the tabernacle and temple. We have pointed out the close connection between the mercy seat and the cherubim. The first was evidently the throne of Jehovah, where he manifested himself in the midst of Israel. The law beneath the mercy seat, or within the ark, attested the righteousness which God could do no other than exact. Formed of the same piece as the mercy seat, the cherubim were the sides and supporters of the throne where God sat in Israel, during the period when the great scheme of redemption was only set forth by type, shadow, and symbol. The angels in heaven desired to look into the things foreshadowed (1 Pet. i. 12). The cherubim on the mercy seat, which formed a part of those things which were pictures of things in heaven, looked down upon the mercy seat, not merely as in the attitude of devotion, but with an earnestness of desire characteristic of the angelic hosts above, to look into the mysteries of redemption. "Into which things the angels intensely desire to look" (1 Pet. i. 12). Their efforts to penetrate the mystery were in vain; but now the work has been completed, their knowledge of the manifold wisdom and grace of God has increased so much, that they can say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 13).

We have thus far seen the cherubim—

1. Immediately connected with the throne of God.
2. As guardians or partakers of his law or righteous demands.
3. As looking with intense interest and wonder into the purpose and will of God.

We have further seen that the cherubim in the tabernacle and temple served as a part of the pictures of things in heaven, to set forth—

a. The position occupied by the cherubim.

b. The service they render as guardians.

* Kurtz on the Old Covenant. Vol. I., p. 22.

c. The anxiety which angels have to look into the things pertaining to the church and kingdom of Jesus Christ.

We trust that our attempt to illustrate a somewhat mysterious but deeply interesting subject may stimulate others to search the Scriptures, to see if those things are so.

If God will, we hope at some future period to enter upon an examination of the cherubim in Ezekiel; in the mean time we commend this to the God of all grace for his blessing, and our brethren for profit.

Birmingham. H. H. B.

THE PROUD HEART HUMBLED.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The March night had darkened down upon the little New England village of Ashdale. It was a pretty place in summer, lying between two hills, on whose summits the ash trees lifted their green arms to the sky, all the long bright days, as if imploring a benediction, or spread them out lovingly over the white houses nestled round the one church in the vale below.

But to-night it wore a different aspect. A storm was upon the hills. A little snow and hail were borne upon its wings, but not much. Chiefly it was the force of rushing winds; shaking the leafless ash trees, hurtling against closed windows; swinging the bell in the old church tower, till it gave forth, now and then, a dirge-like peal, as if the dead were tolling their own requiems.

Many homes there were where the wild scene without seemed but to heighten, by the force of contrast, the blessed calm within—homes where smiling infants slept warm and still, through the twilight, in the soft hush of mother-bosoms, and happy children gathered around the knee of father or grandsire, to hear again some simple story; or thoughtful ones looked into the fire, and fashioned from the embers brave castles, in which they were to dwell in the coming time, with, over all, the sunshine of youth and hope. Twenty years from now they would look again into the embers, and see these fair castles, in which they had never come to abide, with ruined windows and blackened wall—

> "The twilight of memory over all,
> And the silence of death within."

But in one house no stories were told to gladly-listening ears—no soft evening hymn hushed slumbering babes to rest—no children's eager eyes looked into the embers. It was the stateliest house, by far, in the little village—a lofty mansion, gleaming white through the trees, with the roof supported by massive pillars. Nowhere did the evening fire burn brighter, but into it looked only two old people, worn and sorrowful, with the shadows of grief and time upon their shrivelled faces; two who had forgotten, long ago, their youth's fair castles; who looked back over waste fields of memory, where not even setting sun rays gilded the monuments built to their dead hopes.

They sat there silently. They had sat silently ever since the darkness

gathered. The lofty, well-furnished room was lighted only by the wood fire's glow, and in the corners strange shadows seemed to gather, with beckoning hands and white brows gleaming spectrally through the darkness. Toward them, now and then, the wife looked with anxious, searching gaze; then turned back again toward the fire, and clasped her hands over the heart that had learned, through many trials, the hard lesson of patience.

Judge Howard was a stern, self-contained man. In his native town, where he had passed all his life, none stood higher in public esteem. Towards the poor he was liberal—toward his neighbours just and friendly; yet, for all that, he was a hard man, whose will was iron, whose habits were granite. His wife had come to know this, even in her honeymoon. The knowledge was endorsed by her sad, waiting face, her restrained manners.

His daughter Caroline, his only child, had learned it early, and her father became to her almost as much an object of fear as of tenderness.

And yet he loved those two with a strength which weaker, more yielding natures could not have fathomed. When his child was first put into his arms; when her frail, helpless hands groped blindly at his own, he felt the strong thrill of father-love sweep over him. For the moment it swelled his soul, irradiated his face, flooded his heart, but it did not permanently change or soften his nature. As she grew toward womanhood, and her bright head glancing in his path was the fairest sight earth held, her ringing voice the sweetest music, he never gratified her whims, nor always yielded to her reasonable wishes.

At length love came to her. She gave her heart to one whose father Judge Howard had hated. James Huntley and he had been young together, and a feud had arisen between them, which Rufus Howard's stern nature allowed him neither to forget nor forgive. He had yet to learn the lesson, holier than philosophy, loftier than all the teachings of seers and sages—the lesson our Saviour lived and wrought, aye, and died to teach—of forgiveness even for our enemies—prayer for those who have despitefully used us and persecuted us. His former enemy was dead now, but not so the Judge's hate. It had been transmitted, like real estate, to the dead man's heir; and so he forbade his daughter to marry him, and sternly bade her choose between parents and lover. She inherited her father's strong will, and she put her hand in Richard Huntley's, and went forth—she would not have been her father's child if she had not—without a tear.

From that time, for ten years, her name had been a forbidden word. Letters she had written at first, during her banishment, but they had been sent back unopened, and for years no voice or token had come to tell whether she were dead or living. Therefore the mother looked shudderingly into the shadow-haunted corners in the long twilights, and almost believed that she saw there the face for which her mother-heart had yearned, momently, all these years.

Judge Howard loved his wife, too—oh, if she had but known it! Every outline of that sad, waiting face, every thread of that silver hair, was dearer to him now than when bridal roses crowned the girl-bride he had chosen; but his lips never soothed away the sadness of that patient face.

"It is a terrible night," he said, at length, rousing himself from his long silence. In the pause after his words you could hear how the wind shook the house, groaned among the trees, and sighed along the garden walk.

"Yes, a terrible night," his wife answered, with a shudder. "God grant no poor soul may be out in it, shelterless."

"Amen! I would take in my worst enemy on such a night as this."

His worst enemy; but would he have taken in his own child; the daughter with his blood in her veins, fed once at his board, warmed at his hearth? If this question crossed the wife's mind, she gave it no utterance.

"Shall I light the candles, Rufus?" she asked, meekly.

"Yes, it is almost bed-time. I had forgotten how long we were sitting in the dark. I will read now, and then we shall be better in bed."

He drew towards him the Bible, which lay between the candles she had lighted. It had been his habit, for years, to read a chapter in it nightly. Somehow, to-night, the pages opened at the beautiful, ever-new story of the prodigal son. Judge Howard read it through calmly, but his hand trembled as he shut the Book.

"Hannah," he began, and then paused, as if his pride were still too strong to permit him to confess himself in the wrong. But soon he proceeded. "Hannah, I do suppose that was written for an example to those who should seek to be numbered with the children of God. He is our Father, and his arms are ever open to the wanderer. My heart misgives me sorely about Caroline. She should not have disobeyed me, but—do I never disobey God? and where should I be if he measured out to me such measures as I have measured to her? Oh, Hannah, I never felt before how much I needed to be forgiven."

The mother's tears were falling still and fast—she could not answer. There was silence for a moment, and then again the Judge said, restlessly, "Hannah!" and she looked up into his white, moved face.

"Hannah, could we find her? Do you think she lives still, our one child?"

"God knows, my husband. Sometimes I think that she is dead. I see her face on dark nights, and it wears a look of heavenly peace. In the winds I hear a voice that sounds like hers, and she seems trying to tell me she has found rest. But no, no!"—her face kindled—"she is *not* dead. I feel it in my soul. God will let us see her yet once more. I am her mother. I shall not die till my kisses have rested on her cheek, my hand touched her hair. I believe I have a promise, Rufus."

"God grant it, Hannah," and after those words they both sat silently again, listening—listening—listening.

They had not heard the outer door open; but now a step sounded in the hall, and the door of the room where they sat was softly unclosed. They both started up—perhaps they half expected to see Caroline—but it was only their next neighbour, holding by the hand a child. She spoke eagerly, in a half-confused way, which they did not notice.

"This little one came to my house, Judge, but I hadn't room to keep her, so I brought her over here. Will you take her in?"

"Surely, surely. Come here, poor child."

Who had ever heard Judge Howard's voice so gentle? The little girl seemed somewhat reassured by it. She crept to his knee, and lifted up her face. The Judge bent over her. Whose were those deep-blue eyes? Where had he seen that peculiar shade of hair, like the shell of a ripe chestnut? Did he not know those small, sweet features, the wistful mouth, the delicate chin? His hands shook.

"Whose—whose child are you? What is your name?"

"Grace," and the little girl trembled visibly.

"Grace Huntley," said the neighbour's voice, grown somewhat quivering now. "Grace Huntley. You cannot help knowing that face, Judge. It is a

copy of one which belonged once to the brightest and prettiest girl in Ashdale."

The old man—he looked very old now, shaken by the tempest in his strong heart, as the wind shook the trees outside—drew the child into his bosom, with an eager, hungry look. His arms closed round her as if they would hold her there for ever.

"My child, my child," burst like a sob from his lips, and then he bent over her silently. At first his wife had stood by in mute amazement, her face almost as white as the cap border which trembled round it. Now a thought pierced her, quick and keen as the thrust of a sword. She drew near, and looked piteously into the neighbour's eyes.

"Is she an orphan? Where is her mother?"

The Judge heard her, and lifted up his head.

"Yes," he cried, "where is Caroline? Have pity, and tell me whose is Caroline?"

Before the woman could answer, an eager voice called—"Here, father, mother, here," and from the hall where she had been lingering, half in fear, Judge Howard's one child came in. It was the mother's arms which clasped her with such passionate clinging, and then she tottered forward, and threw herself down at the father's feet.

"Forgive me, father," she tried to say; but the Judge would not hear her. He saw now, in its true light, the self-will and the unforgiving spirit which had been the sin of his life. He sank upon his knees, his arms enfolding his daughter and her child, and his old wife crept to his side, and knelt beside him; while from his lips Mrs. Marsh heard, as she closed the door, and left the now-united family to themselves, this prayer, "Father, forgive us our trespasses, *as* we forgive those who trespass against us."

Judge Howard had not uttered it before for ten years.

After that night the Judge's mansion was not only the stateliest but the happiest home in Ashdale. Caroline Huntley had borne as long as she could the burden of her father's unforgiving anger, and when the weight on her heart had grown too heavy to be endured, she had started with her child for home. The stage had sent them down that stormy night in her native village, and the forgiveness for which she scarcely dared to hope had expanded into a welcome.

The old people could not again spare their daughter, and they summoned Richard home. A son, he proved, of whom any father might be proud, and in after-years no shadows brooded over the peaceful dwelling, where, once more, children's feet danced round the hearth-fire, and children's fancies built castles in the embers,—no shadow, until that last darkness came which should be but the night above which will rise the calm morning of eternity.

L. C. Moulton.

SELECTIONS FROM THE GERMAN.

PRAYER.

To many, the faint sigh which escapes from a Christian's troubled breast seems a trifling thing. Will it not, you ask, be lost between heaven and earth? No, it will not be lost; it ascends to God, because it came from Him. The tear we shed in faith before God seems to us insignificant,—upon earth it

is soon dried up,—but so much the more do angels gather up tears, and even as so many pearls lay them down before his throne. The little word of praise or supplication breathed in the ear of God by a mortal, in his hour of darkness and distress, seems to many of little value; it appears in a moment to die away in air; nevertheless, these poor prayers with God govern the world. These prayers of faith are so powerful, because they are the undoubted proofs of childlike trust in him; through faith and trust God is glorified, as is written of Abraham: "He was strong in faith, giving glory to God." Understand then, ye praying Christians, why God honours your poor prayers—why they are as fragrant incense upon the altar of heaven. Is it to us a matter of little moment whether those by whom we are surrounded repose confidence in us or not? Is an earthly parent indifferent when his children fail to confide in his willingness or ability to help them? Oh, such unfilial children no parent upon earth could desire, and the Father in heaven, from whose father-heart flows all of paternal feeling that dwells in the earthly father-heart, shall he be indifferent about it? Never! Whoever trusts God glorifies him, and whoever honours him shall be honoured by him—shall receive his fatherly blessing. And if he would bless us, what more noble gift could he bestow upon us than an increase of our faith? This, then, is the first reason why a believing prayer availeth so much for the strengthening of our faith.

But consider further the effect of prayer upon the suppliant himself. We must, you know, exercise our powers of body and soul, if they are to be strengthened. One would think that the hand, or the foot, which is much used, would weary; and yet see, it is strengthened by use. So it is in spiritual things, only there is this difference,—the capacity of the *body* for exertion is limited, the *soul* in itself knows no such limit, so that if it were not fettered by its union with the body, it would know no bounds to its soaring, and with each upward movement would increase its power. Do you ask what is the highest effort and expression of piety, its most elevated state? It is, without doubt, prayer. We are never so conscious of nearness to God as when we pray. If, indeed, his presence, as an ocean, surrounds and embraces us all, who, as the Apostle says, in him "live, move, and have our being," so that this consciousness of him begins with life itself, at no time do we feel so truly this nearness to him as when we pray. A child once said to me: "How wonderful it is; when I pray, it seems to me as if there was no one in the world but God." The thought of him can come so overpoweringly even over a child's soul in prayer that everything earthly becomes invisible, and He alone, whom man cannot see, seems to stand before it as visibly present. We read that Moses's face shone, when from communion with God he came down from Sinai. We read, that when Christ prayed upon Tabor's mount a bright cloud overshadowed him. Oh, if with praying Christians the beams of this inner light can penetrate through the thick outer veil and transfigure them—for we cannot doubt that this light comes from within, as we speak in ordinary life of the peace and joy that shines forth from the eyes, and beams from the face—if, I say, the rays of this inner light can so break forth through the thick veil of the flesh, how rich and warm must the eternal light stream into the praying soul!

Yes, the hours of prayer are the Sabbaths of the inner life, when the spiritual sun seems nearer and warmer to us than ever before. And as each Sabbath, which is kept as God's holy day, leaves behind it a radiance which lightens the six worldly days, so from the Christian's hours of prayer rays of light stream forth, brightening all the work, hours, and days of life.—*Tholuck.*

HEAVEN UPON EARTH.

It is indeed a precious consolation that a Christian need not ask how he may ascend unto heaven. Remains he at Jerusalem, at Rome, anywhere upon the earth, in the field or in the house, he may still be in heaven, for God the Father, Son, and Holy Ghost will be with him and dwell in him. If God dwells with us here upon earth, then indeed it is true, that all we do, speak, think, or suffer, must be well done; whether we eat or drink, work, lie down, or rise up, study, sing, read, or pray, God is glorified in all. We may ever find

heaven upon earth, if only we have grace enough, and are able to believe. Heaven itself has not the honour of which a Christian can boast. Of heaven, God says it is my throne, and the earth is my footstool. But a Christian heart is his dwelling-place. In us he will dwell, if we only believe that Christ suffered and died for us, and love him in return for such compassion.—*Luther.*

THE OPERA.

BY THOMAS CARLYLE.*

Music is well said to be the speech of angels; in fact, nothing among the utterances allowed to man is felt to be so divine. It brings us near to the infinite; we look for moments across the cloudy elements into the eternal sea of light, when song leads and inspires us. Serious nations—all nations that can still listen to the mandates of nature—have prized song and music as the highest; as a vehicle for worship and for prophecy. Their singer was deemed friend of the gods, and choicest benefactor to man. Reader, it was actually so in Greek, in Roman, in Moslem, most of all in old Hebrew times; and if you look how it is now, you will find a change that should astonish you. Good heavens! from a psalm of Asaph to a seat at the London Opera in the Haymarket—what a road have men travelled! The waste that is made in music is probably among the saddest of all our squanderings of God's gifts. Music has, for a long time past, been avowedly mad, divorced from sense and fact; and runs about now as an open Bedlamite, for a good many generations back, bragging that she has nothing to do with sense and fact, but with fiction and delirium only; and stares with unaffected amazement, not able to suppress an elegant burst of witty laughter, at my suggesting the whole fact to her.

Fact nevertheless it is; forgotten and fallen ridiculous as it may be. Tyrtæus, who had a little music, did not sing Barbers of Seville, but the need of beating back one's country's enemies—a most true song, to which the hearts of men did burst responsive into fiery melody, followed by fiery strokes before long. Sophocles also sang, and showed, in grand dramatic rhythm and melody, not a fable but a fact—the best he could interpret it—the judgments of Eternal Deity upon the erring sons of men. Æschylus, Sophocles, all noble poets, were priests as well; and sang the truest (which was also the divinest) they had been privileged to discover here below. To "sing the praise of God," that, you will find, if you can interpret old words, and see what new things they mean, was always, and will always be, the business of the singer. He who forsakes that business, and, wasting our divinest gifts, sings the praise of chaos, what shall we say of him?

David, king of Judah, a soul inspired by divine music, and much other heroism, was wont to pour himself in song; he, with seer's eye and heart, discerned the godlike amid the human, struck tones that were an echo of the sphere harmonies, and are still felt to be such. Reader, art thou one of a thousand able still to read a psalm of David and catch some echo of it through the old dim centuries, feeling far off, in thy own heart, what it once was to other hearts made as thine? Then go to the Opera, and hear, with unspeakable reflections, what men now sing!

Of the Opera, my account, in fine, is this. Lustres, candelabras, painting, gilding, at discretion; a hall as of the Caliph Alraschid, or him that commanded the slaves of the lamp—a hall as if fitted up by the genii, regardless of expense. Upholstery and the outlay of human capital could do no more. Artists, too, as they are called, have been got together from the ends of the world, regardless likewise of expense, to do dancing and singing, some of them even geniuses in their

* Our readers will, we are sure, apply the pungent, biting sarcasm of this piece to many other frivolities and follies of the modern world, besides the opera.

craft. One singer in particular, called Coletti, or some such name, seemed to me, by the cast of his face, by the tones of his voice, by his general bearing, so far as I could read it, to be a man of deep and ardent sensibilities, of delicate intuitions, great sympathies, originally an almost poetic soul, or man of genius as we term it; stamped by nature as capable of far other work than squalling here, like a blind Samson, to make the Philistines sport. Nay, all of them had aptitudes, perhaps of a distinguished kind, and must, by their own and other people's labour, have got a training equal or superior in toilsomeness, earnest assiduity, and patient travail, to what breeds men to the most arduous trades. I speak not of kings, grandees, or the like show figures; but few soldiers, judges, men of letters, can have had such pains taken with them. The very ballet girls, with their muslin saucers round them, were perhaps little short of miraculous, whirling and spinning there in strange, mad vortexes, and then suddenly fixing themselves motionless, each upon her left or right great toe, with the other leg stretched out at an angle of ninety degrees, as if you had suddenly pricked into the floor, by one of their points, a pair, or rather a multitudinous cohort of mad, restlessly jumping and clipping scissors, and so bidden them rest, with open blades, and stand still, in the devil's name! A truly notable motion—marvellous, almost miraculous, were not the people there so used to it; motion peculiar to the Opera, perhaps the ugliest, and surely one of the most difficult, ever taught a female in this world. Nature abhors it; but art does at least admit it to border on the impossible. One little Cerito, or Taglioni the Second, that night when I was there, went bounding from the floor as if she had been made of india-rubber, or filled with hydrogen gas, and inclined, by positive levity, to bolt through the ceiling. Perhaps neither Semiramis nor Catherine II. had bred herself so carefully. Such talent, and such martyrdom of training, gathered from the four winds, was now here to do its feat and be paid for it—regardless of expense, indeed. The purse of Fortunatus seemed to have opened itself; and the divine art of musical sound and Bythinic motion was welcomed with an explosion of all the magnificences which the other arts, fine and coarse, could achieve. For you are to think of some Rossini or Bellini in the rear of it, too; to say nothing of the Stanfields, and hosts of scene painters, machinists, engineers, and enterprisers, fit to have taken Gibraltar, written the history of England, or reduced Ireland into industrial regiments, had they so set their minds to it.

Alas! and of all these notable or noticeable human talents, and excellent perseverences, and energies, backed by mountains of wealth, and led by the divine art of music and rhythm, vouchsafed by Heaven to them and us, what was to be the issue here this evening? An hour's amusement, not amusing either, but wearisome and dreary, to a high-dizened select populace of male and female persons, who seemed to me not worth much amusing. Could any one have pealed into their hearts, once, one true thought and glimpse of self-vision. High-dizened, most expensive persons, aristocracy so called, or best of the world, beware! beware what proofs you are giving here of betterness and bestness. And then the salutary pang of conscience in reply. "A select populace, with money in its purse, and drilled a little by the posture-maker; good heavens! if that were what, here and everywhere in God's creation, I am. And a world all dying because I am, and show myself to be, and to have long been even that? John, the carriage—the carriage, swift! Let me go home in silence, to reflection, perhaps to sackcloth and ashes!" This, and not amusement, would have profited these persons. Amusement, at any rate, they did not get from Euterpe and Melpomene. These two muses, sent for, regardless of expense, I could see, were but the vehicle of a kind of service which I judged to be Paphian rather.

Young beauties of both sexes used their opera glasses, you could notice, not entirely for looking at the stage. And it must be owned, the light in this explosion of all the upholsteries, and the human fine arts and coarse, was magical, and made your fair one an Armida, if you liked her better so. Nay, certain old improper females (of quality) in their rouge and jewels, even these looked some reminiscences of enchantment; and I saw this and the other lean domestic dandy, with icy smile on his old worn face—this, and the other Marquis Singedelomme, Prince Mahogany, or the like foreign dignitary, tripping into the boxes of said females, grinning there awhile, with dyed mustachios and Macassar oil graciosity, and then tripping out again; and, in fact, I perceived that Coletti and Cerito, and the Bythinic arts, were a mere accompaniment here. Wonderful to see; and sad, if you had eyes. Do you think of it. Cleopatra threw pearls into her drink, in mere waste, which was reckoned foolish of her. But here had the modern aristocracy of men brought the divinest of its arts, heavenly music itself, and piling all the upholsteries and ingenuities that other human art could do, had lighted them into a bonfire to illuminate an hour's flirtation of Singedelomme, Mahogany, and these improper persons. Never in nature had I seen such a waste before. Oh! Coletti, you whose inborn melody, once of kindred, as I judged, to "the melodies eternal," might have valiantly weeded out this and the other false thing from the ways of men, and made a bit of God's creation more melodious; they have purchased you away from that, chained you to the wheel of Prince Mahogany's chariot; and here you make sport for Macassar Singedelomme, and his improper females, past the prime of life. Wretched spiritual nigger! oh! if you had some genius, and were not a mere born nigger, with appetite for pumpkin, should you have endured such a lot! I lament for you beyond all other expenses. Other expenses are light! you are the Cleopatra's pearl that should not have been flung in Mahogany's claret cup. And Rossini, too, and Mozart, and Bellini; O heavens! when I think that music, too, is condemned to be mad, and to burn herself to this end, on such a funeral pile, your celestial opera-house grows dark and infernal to me. Behind its glitter stalks the shadow of Eternal Death through it too. I look not "up into the Divine eye," as Richter has it, "but down into the bottomless eye-socket;" not upwards towards God, heaven, and the throne of Truth, but, too truly, down towards Falsity, Vanity, and the dwelling-place of Everlasting Despair.

Good sirs, surely I by no means expect the Opera will abolish itself this year or the next. But if you ask me why heroes are not born now, why heroisms are not done now, I will answer you. It is a world all calculated for strangling of heroisms. At every ingress into life, the genius of the world lies in wait for heroisms; and, by seduction or compulsion, unweariedly does its utmost to pervert them or extinguish them. Yes, to its halls of sweating tailors, distressed needlewomen, and the like, this Opera of yours is the appropriate heaven. Of a truth, if you will read a psalm of Asaph, and then come hither and read the Rossini and Coletti psalm, you will find the ages have altered a good deal. Nor do I wish all men to become Psalmist Asaphs and Hebrews. Far other is my wish—far other, and wider, is now my notion of the universe. Populations of stern faces, stern as any Hebrew, but capable, withal, of bursting into inextinguishable laughter on occasions—do you understand that new and better form of character? Laughter also, if it comes from the heart, is a heavenly thing. But at least and lowest, I would have you a population abhorring phantasms, abhorring unveracity in all things; and in your amusements, which are voluntary and not compulsory things, abhorring it most impatiently of all.

Reviews.

RECENT PUBLICATIONS ON RELIGIOUS REVIVALS.

Restoration and Revival. By the Rev. JAMES G. SMALL. Hamilton, Adams, and Co.

Revival Lessons. By J. W. ALEXANDER, D.D., New York. Strachan and Co., Edinburgh; Hamilton, Adams, and Co., London. Price 6d.

The American Revivals. A Lecture. By B. EVANS, D.D. Heaton and Son. Price 2d.

Revivals in Ireland. Facts, Documents, and Correspondence. By J. W. MASSIE, D.D., LL.D. John Shaw. Price 6d.

IF we may form a judgment from the amount of literature devoted to the subject, the interest in the question of Religious Revivals suffers no abatement, but even increases. Few weeks pass without the appearance of some work or pamphlet devoted to the promulgation of facts, the analysis of causes, or the investigation of principles, involved in these important and deeply interesting movements. Several treatises have been noticed from month to month in our pages: many more now lie before us. Of some of these we purpose to speak briefly, in order to fix attention on the one devoted to the most recent phase of the movement; we mean, of course, the Revival in Ireland.

RESTORATION AND REVIVAL, by Mr. Small, is a sermon expanded into a volume, and like most similar publications is somewhat dull and prosy. Few discourses will bear dilution. Sermon and water is seldom acceptable. We are afraid that Mr. Small's book is no exception. It is sound and good, sober in its view, and truly spiritual in its feeling; but it lacks fire and force. REVIVAL LESSONS, by Dr. Alexander, is a pamphlet of about a hundred pages, containing some very earnest and vigorous appeals on the great duty of seeking a revival. It is perhaps a little too declamatory in style, but the feeling of the writer is evidently so deep and intense, that one is not disposed to be critical on this point. It is a tract which might be circulated with great advantage among the members of dull and stagnant churches. Dr. Evans's lecture on AMERICAN REVIVALS is probably known, by this time, to most of our readers. Pointed and pungent in style, sober in thought, devout in feeling, it will be read with interest and advantage. One of the most thorough and well-considered tractates on the whole question of Religious Revivals we pass over, as we hope to reproduce it *in extenso* in our next number. It is the circular letter of the British Association for the present year.

We are disposed to think that most of the writers on the recent Revivals have somewhat erred in the place they assign to the prayer-meetings, and this in two respects. 1. They frequently speak of the special prayer-meeting as the instrumental cause of a Revival. In this we are convinced that they are in error. It is rather one of the results of a Revival. To be effective and sincere it must have been preceded by awakened concern and deeper longing for the salvation of souls, a more intense sympathy with the purposes and the work of Christ. The meeting for prayer must be the consequence and the expression of this state of feeling—and wherever this exists, the Revival has already begun. 2. Whilst it is impossible to over-estimate the importance and value of meetings for special prayer, we are convinced that this agency has been erroneously spoken

of, as though it had stood alone. Attention has been fixed too exclusively upon the prayer-meeting, and the other agencies employed have been overlooked or underrated. We would remind our readers of an admirable paper which appeared in the Magazine a few months ago, pointing out the important part which direct personal conversational appeal had played in the American Revival. It is there shown that earnest prayer and self-denying labour have gone together. Prayer has been answered by a blessing upon personal effort, and has not been a substitute for it. This is the rule of God's ordinary dealings—and this rule still holds good in the case of Revivals. The difference between these seasons and ordinary periods of the Church's history has not been in kind, but in degree.

The Revivals in the north of Ireland are characterised by many special circumstances of so remarkable a character, as to raise doubts in some minds as to their genuineness. In these doubts we shared; but we are bound to say that Dr. Massie's pamphlet has gone far to dispel them. It is impossible to read the attestations to the fact of innumerable and unmistakable conversions, without admitting that there is a work of grace going forward of a marvellous kind.

The Rev. Dr. Miller, Vicar of Belfast, says that "there is amongst the people generally an awakening from spiritual death, an anxiety after the soul's salvation, and a growing desire for the means of grace. All this is a subject of deep gratitude and thankfulness to the Author and Giver of all good things." And at a meeting of the clergy of the district, the bishop of the diocese presiding, it was resolved to hold special services, and the unanimous feeling of those present was that the movement was one in which they should take a lively interest. The Presbytery of Belfast took the subject into consideration; many of the leading clergymen spoke; all agreed that it was impossible to mistake the finger of God. Dr. Wilson, the convener of the committee appointed to inquire into the movement by the Synod of Ulster, thus sums up the results of his investigations :—

"I must try rather to *indicate* than to *state* a few important facts. 1. This religious awakening has already visited several portions of the five counties, Down, Antrim, Derry, Tyrone, Fermanagh. 2. In fifteen or twenty towns and villages, and in many rural districts, the pastors of different religious denominations are quite over-worked in attending to the people, and yet they cannot at all meet the demands upon them. 3. In many places where formerly you could not prevail on more than twenty or thirty people to meet for prayer once a week, you can now have the full of a chapel all the evenings of the week. 4. I have learned, on good authority, that several families of Roman Catholics and of Unitarians have joined Evangelical churches. This I know to be a fact. 5. The tendency of the Revival is to bring together ministers and people of different religious Evangelical denominations. Witness the Union Prayer-Meeting in Belfast."

The testimony of few ministers would carry more deserved weight than that of the Rev. W. Arthur. He says, writing to Dr. Hoole :—

"The feeling on all minds here is just what Mr. Johnson, of Antrim, expressed to you, that nothing like what is now witnessed has been known since the day of Pentecost. Indeed, last night I heard Mr. Hanna, in his own pulpit, say that he did not believe that an awakening so extensive is anywhere to be traced in the history of the Church. Ballymena was notorious for drunkenness; with a population of about 7,000 it had 120 public-houses. Yesterday, Mr. Lindsay told me that one of his travellers met a traveller for a distiller returning from Ballymena, who said, 'It is no use going into that country, the people will neither drink whisky, nor buy it.' In the street, the other evening, a policeman to whom I talked, told me he had lived for a couple of years in Ahoghill, where the Revival began, and it was 'the worst wee place in the world.' He said that drunkenness, fighting, and swearing were so prevalent, that on a funeral day they always had the lock-up full.

"As to Belfast, almost every church of all denominations is daily open. In the streets groups surround any one in the evening who stands up to address them. In a short walk I found three, in the lowest parts of the town. They show no excitement whatever, and the speakers, so far as I have heard, are calm, and not more than ordinarily impressive. Cases in which conviction is accompanied by physical prostration are frequent, but less so than they have been. All agree that it is an irresistible prostration. The effect of this is, that among the common people the movement is spoken of as a disease—'He took it!' he 'caught it!' and such-like phrases, are common.

"Last night, Mr. Hanna said in his pulpit, that he believed he spoke within limits when he said, that in the last three weeks tens of thousands had been awakened in Belfast and the neighbourhood. In Sandy Row, the former scene of riot and mischief, the policemen say that there is now no drunkenness, and no trouble of any kind. A driver of the car yesterday said, that in one place in the country he had seen people fall down thirty at a time, crying for mercy. What did he think it was? 'Why sure it must be the works of the Almighty! The Catholics say it's the work of the devil, but I always tell them, Would the devil teach people to pray? Sure if it was the devil, or glamoury, that was put on the people, it's drinking and swearing they would be, and not praying and doing good!'

"The papers, the shops, the very streets, seem full of the one topic—the wonderful conversions."

Attestations to the reality and extent of conversions similar to the foregoing might be increased almost indefinitely. The pamphlet before us is full of such narratives of a deeply interesting kind. So far there is occasion only for gratitude and joy. The reason for hesitation and distrust, of course, has been the prevalence of physical excitement and convulsions. We read of persons falling down in fits, the violence of which approaches to epilepsy. Young women working in the mills, carters driving their horses along the streets, persons at fairs and markets, whether engaged in pleasure or business, Roman Catholics, infidels, drunkards, prostitutes, have been seized, and between the paroxysms of their convulsive struggles implore mercy in tones of agony. The Rev. Jas. Bain describes the sudden seizure of an excellent and intelligent young woman at a wedding party. She began to cry out for pardon, and her state was such that the festivities were suspended, and a messenger was despatched at midnight across the hills to fetch Mr. Bain. The whole night he continued with her in prayer. At length she found peace. He continues—"She is still weak in bodily strength: indeed, this is felt in all. It is some days ere they recover their wonted strength, though some sooner than others. Others are stricken down, and will lie for some hours in a state of apparent insensibility to all things outward, either engaged in prayer or crying for mercy to Jesus—or, as sometimes happens, breaking forth in the wild cry of despair, and such cry no language could describe. One strong man, at one of our meetings, fell in this way, and the whole body was convulsed from head to foot, the Bible clasped in his hand pressed to his breast, while the cry for mercy was piercing. In this state he was taken to another part of the field, where friends prayed, sung, and pointed him to Jesus. When the darkness came he was with others taken into the chapel, where we waited during the night. He obtained peace at three o'clock next morning."

The Editor of the *Ballymena Observer* reports the following case as having happened under his own eye:—

In one of these circles we noticed a case of terrible severity—one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length—her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest, arch-like, upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from

her uncovered head. Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed, "Oh that fearful pit!—Lord Jesus, save me!" "I am a sinner, a most unworthy sinner—but oh, Lord, take *him* away, take *him* away!" "O Christ, come—come quickly!" "Oh, Saviour of sinners, *remove him from my sight!*" During this paroxysm three strong men were hardly able to restrain her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrinking from some fearful inward vision; but she ultimately fell back exhausted, nerveless, and apparently insensible. How long she remained in that condition we are unable to say; but we understand that she was treated with Christian sympathy, and removed from the field in safety before midnight. This was an extreme case—not without parallel, but certainly the most frightful that we have ever witnessed. We may remark that, three days afterwards, that woman was visited by a Christian friend, who had been a witness of her agony. He found her weak in body, but her mind was thoroughly composed. She was a new creature. The light of peace and love was beaming from her countenance, and joy reflected in her eyes as she told him of her perfect reconciliation with God, and her unwavering faith in the Redeemer. She expressed her consciousness that "the power of the Holy Spirit had been exercised upon her heart;" and she blessed God that He had brought her to repentance and salvation "in His own way."

Dr. Massie's pamphlet, from which the foregoing extracts are taken, contain very many similar instances. What are we to say to them? We confess our own inability to solve the problem. None of the solutions we have yet seen are at all satisfactory. The *Lancet*, looking at the matter from a purely medical point of view, speaks of hysteria communicated by contagion. But the facts, as they come before us, repudiate any such interpretation. Many of the cases are isolated, are neither preceded nor followed by others. A single person in a large company, engaged in ordinary business, without premonition or visible cause, falls down in hysteria, begins to call for mercy, and recovers from the seizure a new creature in Christ Jesus! The medical theory can neither account for the single instance nor for the multiplicity of them. Others have explained the movement by demoniacal agency. We believe that the Rev. George Gilfillan is among these.* But the difficulty in the way of this interpretation is the amount of real good which, by universal testimony, is effected. The ministers of all denominations throughout the district, speak of themselves as utterly exhausted and worn out by the excessive strain upon the powers, from the visits of religious inquirers. One minister writes, "I am engaged with inquirers from half-past nine in the morning till twelve at night. Every minister is worked out." Another says, "The wonder is how I am able to get through so much. The secret is 2 Cor. xii. 9. Many a time I go to the meeting with tottering limbs and a confused brain; but when I enter and receive the warm welcome of the earnest souls I feel my heart swelling within me, and my arms grow strong." The result is, that many of the vilest and most notorious sinners of the district have been reclaimed, persons of every class are filled with "peace and joy in believing," and "the churches walking in the fear of the Lord and the comfort of the Holy Ghost are multiplied." In view of facts like these, we cannot wonder at finding the Rev. J. Wilson, and others, replying to the charge of demoniacal agency:—"If this be the work of Satan, his kingdom must be divided against itself, and therefore cannot stand." The attempt to explain these physical manifestations by the excitable and impulsive character of the people is scarcely more successful. If, indeed, they had made their appearance among the Irish of the South, this hypothesis might have possessed a measure of plausibility. But the Irish of the North are a distinct race. They

* Perhaps we should likewise place the Spiritualists in this class. Their fortnightly organ, "The British Spiritual Telegraph," gives copious reports of the movement, and claims it as the work of spirits.

are, strictly speaking, not Irish at all. In character, habits, and origin, they are Scotch. To impute to the cold, calculating, undemonstrative people of Belfast the impulsiveness ordinarily ascribed to the Irish character, is to confound things that differ. As little can these manifestations be ascribed to the exciting appeals of the clergy of the various denominations. They, so far from countenancing these things, do all in their power to repress them. Without a single exception, they speak with regret and disapproval of the eccentricities which have attended the movement. But at the same time they see such manifest tokens of Divine blessing that they ask, "Who are we that we should resist God?"

It ought to be borne in mind that this physical excitement is by no means unprecedented in the history of Revivals. Those at Cambuslang and the Kirk of Shotts were characterised by similar scenes. Not merely were the impassioned appeals of Whitfield attended by them, but the cold and logical preaching of John Wesley was often disturbed by the fainting or convulsive struggles of persons under sudden convictions of sin. No one will impute fanaticism to Jonathan Edwards. The writer of the treatise on the Religious Affections was one of the very last men to be led away by excitement; yet he says of the persons awakened in the great religious Revival under his ministry:—"Nature often sunk under the weight of Divine discoveries, and the strength of the body was taken away. The person was deprived of all ability to stand or speak. Sometimes the hands were clenched and the flesh cold, but the sense remaining. Animal nature was often in a great emotion and agitation, and the soul so overcome with admiration and a kind of omnipotent joy as to cause the person unavoidably to leap with all the might."*

Supposing then, as we are bound to do, that the facts are fairly represented by Dr. Massie's book, we see no reason to doubt that the work is of God. There is much in connection with it, concerning which our judgment must yet remain in suspense. Fuller information may help to clear up the mystery which hangs about the movement. Meanwhile, we desire our readers to procure the pamphlet, and judge for themselves.

The Precious Stones of the Heavenly Foundations. With Brief Illustrative Selections in Prose and Verse. By AUGUSTA B. GARRETT. New York: Sheldon & Co. London: Sampson Low & Co.

WHEN we read in the glowing imagery of the inspired seer of Patmos that the heavenly Jerusalem has its gates of pearl, its streets of pure transparent gold, and that "the foundations of the wall of the city are garnished with all manner of precious stones," there is a meaning which lies upon the surface, and which it needs no subtlety to discover. We learn that the choicest treasures of earth are poured forth there in rich and lavish profusion; that the things for which men here toil and strive, are there but as dross and worthless dust. We are taught to bear with patience the sight of ungodly prosperity, since the treasures, for the acquisition of which men sin away their souls, shall there be possessed by us in boundless and illimitable abundance. But the question arises, whether a deeper and more recondite meaning may not be intended? whether there be not a hidden sense conveyed by way of symbol, which only profound investigation can discover? whether every word of the description has not a mystic meaning? We are disposed to answer these questions in the affirmative. There is a definiteness and precision, an arithmetical accuracy, a minuteness of detail, which is inconsistent with the idea that the descriptions are only to be interpreted in a vague and general manner.

* "Thoughts on the present Revival." By Jonathan Edwards. 1736.

For instance—we are not only told in general terms that the foundation-stones were garnished with gems, but we have an enumeration of them; their names are given, and the order in which they are placed is stated (Rev. xxi. 19, 20). There must have been some reason why these stones were selected, and why they were arranged in this definite order, and why this was revealed to us. The idea of chance is precluded. The supposition that the only object was to give definiteness to the imagery can hardly be entertained by any devout mind. We agree then with the authoress of the interesting volume before us, that we have here a fit subject for inquiry. It is an inquiry, however, beset with difficulties. Some of the profoundest biblical scholars the world has seen have renounced the task in despair. At first sight a number of illustrative analogies offer themselves, but they all fail to give satisfaction when fairly tested. The twelve precious stones have inscribed on them the names of the twelve apostles of the Lamb. This suggests the jewelled breast-plate of the high-priest, on which were engraved the names of the tribes. There seems to be an analogy here, and probably is so. But it fails to give any satisfaction, from the fact that the gems of the breast-plate are for the most part different from those of the foundations; that where they agree, the order of arrangement is totally dissimilar—the jasper which comes first in the one being the last in the other; and that we do not know in what order the tribes were arranged, whether in that of age, or according to their families. If we seek light from the special characteristics of the apostles whose names were inscribed upon the precious stones, we are again baffled by the diversities in the lists of the apostles, each of the evangelists giving them in a different order, with the exception of Peter, who is always first. If we take Peter, and endeavour to trace a connection between him and the first precious stone, a new difficulty presents itself. What was the jasper? Some regard it as the sapphire, others as the diamond. Robinson says vaguely, "A precious stone of various colours, such as purple, cerulean, green, &c." Miss Garrett describes it as "a semi-transparent gem, of which there are fifteen distinct varieties, although the most valuable is a clear green with red veins." A similar difference of opinion exists respecting most of the foundation-stones. It is but few of which we can determine the modern name with certainty and precision. We are compelled, therefore, to conclude that for the present, at least, and until fresh light shall have been thrown upon the Greek and Hebrew names of the gems, the key to the interpretation of these passages has been lost.

From this it of course will follow that Miss Garrett has failed in the professed design of her book. When, for instance, she tells us that the sardine stone symbolises humility, and that it bore the name of Bartholomew, or that the chrysoprasus was expressive of prosperity, and that it was assigned to Jude, we can only reply that it may have been so, but that in the present state of our knowledge it would require a fresh revelation to assure us of the fact.

But if Miss Garrett has been thus unsuccessful in her endeavour to solve the problem of "the precious stones of the heavenly foundations," she has nobly succeeded in what was probably her real design. She has grouped together some of the choicest passages in the language—both poetry and poetical prose—in illustration of the heavenly state, and the temper that fits us for it. Many of her own remarks are very original and suggestive, and not a few of her short poems have a power and beauty which make them live in the memory like a strain of sweet music which seems to linger with us even after it has ceased. We cannot doubt that this charming volume will bring heaven nearer to many hearts, and will comfort many mourners by its vivid descriptions of that bright world whither the loved ones have gone, and where they tarry for us till we come.

Lessons from Jesus; or, the Teachings of Divine Love. By W. P. Balfern, Author of "Glimpses of Jesus." J. F. Shaw.

This is a very edifying and beautiful volume. The half apology for publication, contained in the preface, was perfectly needless. The work is its own best justification. Seldom have the great lessons taught by the life of Jesus been

deduced with more aptness, simplicity, and force. There is no straining after originality, no affectation of superior wisdom—defects of style always obnoxious and offensive, but never so much so as when the Saviour is the theme. Yet Mr. Balfern does not, on the other hand, weary his readers by the reiteration of flat, stale, tedious, common-places repeated a thousand times already. The book is in beautiful harmony with the wondrous history of which it treats. To many humble, pious hearts, who come with the request preferred of old, "Sir, we would see Jesus," we do not doubt that it will prove most acceptable.

It consists of a series of reflections on about thirty of the chief incidents in the life and death of our Lord. Each is prefaced by some well-chosen, striking quotations from authors, ancient and modern, bearing upon the subject, and frequently the discourse is closed by a hymn from the "Lyra Germanica," to which grateful reference is made in the preface. These extracts enrich the volume and add greatly to its value. Mr. Balfern has merited our Lord's commendation, pronounced upon him who bringeth forth out of his treasures "things old and new." The following passage from the discourse, entitled, "Jesus and the Growing Corn," will make our readers familiar with his style, and, doubtless, induce many to purchase the volume:—

"With what a mysterious, yet invisible power, does the green blade force its way through the heavy clods which cover it and hide it from view! So frail is it, that the slightest breeze threatens to beat it to the earth; while yet so omnipotent is it, that it will spring forth to the light however great the weight which may be cast upon it; and how strikingly this energy of vegetable life illustrates that life which is divine. The plants of righteousness, though they may be heavily weighed by a body of sin and death—by manifold sorrows, temptations, and fears—will, nevertheless, grow upward toward the great Source of eternal day. Satan may place the heavy foot of persecution upon the growing kingdom of Christ, but he cannot press out its life, for its roots are divine; he may endeavour to repress the rising sap in the true vine that so the branches may not appear, but he cannot—he may cut them off, but they will bud forth again."

Brief Notices.

AMERICAN WORKS.

1. *Summer Pictures, from Copenhagen to Venice.* By H. M. Field.—2. *The Christian Graces.* A Series of Lectures on 2 Peter i. 5—12. By Joseph P. Thompson, pastor of the Broadway Tabernacle Church.—3. *Blind Bartimæus and his Great Physician.* By Professor J. W. Hoge.—4. *The Living Epistle; or, the Moral Power of a Religious Life.* By Rev. Cornelius Tyree. With an introduction by the Rev. D. Fuller, D.D.

"SUMMER Pictures" (1) is just the sort of book to lounge about with in this sultry summer time. On the deck of a steamer, or lolling on the beech of some dull watering place, or sitting under a hedge at noon-tide, it is pleasant to read these light gossiping sketches of Europe by a genial American tourist, who scampered from New York to Venice and back in the summer of last year. Dickens and Spurgeon, Dutch canals, Parisian vivacity, Austrian *bonhommie*, Italian patriotism, English reserve, flit over the page in kaleidoscope fashion. The volume is full of interest and amusement, and not devoid of instruction.—The delineation of Christian character, given by the Apostle Peter in the first chapter of his second epistle, is one which only discloses its full power and beauty on a careful study. Each word is chosen with deep significance, the order and arrangement of the whole is worthy of the inspiration under which the apostle wrote. Those who have heard Mr. Binney's sermon on this text will need no argument to prove this. The volume before us (2) is a clear, vigorous, and scholarly discussion of the passage. The force of each word is clearly elucidated, and the great lessons it teaches are well urged. It is a little too diffuse, but this is so common a fault with printed sermons that it seems hardly needful to notice it. The standard of Christian character here set up is a very high one; but Mr. Thompson only expands and enforces the teaching of inspiration; he simply develops the full and pregnant utterances of an apostle. We commend the volume to those who desire to know what the apostolic standard of Christianity really was.—From the miracle wrought upon Bartimœus at the gates of Jericho, Professor Hoge (3) has deduced, in a very ingenious

and forcible manner, the whole relationships between Christ and the sinner. To effect this he has sometimes found it necessary to strain the analogy somewhat, but he has done this to such good purpose that we cannot complain. As in the volume last noticed, we think this, too, would have been improved by condensation. Yet the appeals are so deeply earnest, and the style is often so picturesque and graphic, that we can hardly wish the book shorter than it is. Seldom has sin been more forcibly described, or its disastrous results more graphically pourtrayed, seldom has the sinner been more urgently entreated to turn to Christ his only saviour.—Mr. Tyree sets out by inquiry into the causes why religion has made such slow progress in the world, and why, in some districts, it should be questionable whether the kingdom of Christ is really advancing at all. He explains these sad and solemn facts by calling attention to the inconsistencies of professing Christians. He forcibly contrasts what they ought to be with what they are, and shows, by a logical sequence, how these inconsistencies tell against the spread of the gospel. He points out the necessity for a revival of religious consistency in the church, and suggests means by which it may be attained, and makes some touching and urgent appeals to Christians to seek those attainments in holiness which shall make them powerful in their Master's service. The volume is adapted to subserve the ends for which it was written.*

TALES.

1. *The School Girl in France.* 1s. 6d. *The Orphans of Lissau.* 1s. 6d. *The Life of John Steggall, a Suffolk Man.* 2s. *Run and Read Library.* Simpkin and Marshall.—2. *A Life-Long Story.* Dedicated to the Women of England. By One of Themselves. Simpkin, Marshall, and Co.

THE tales published in the "Run and Read Library" closely resemble one another. The incidents differ; the characters are generally the same. If not very stimulating or exciting, their aim is always good, and we have never met with a line or word in any of them we could wish absent. "The School Girl in France" illustrates the danger of education in the hands of Catholics. The "Orphans of Lissau" throws some incidental light on the manners and usages of modern Jews. The "Life of John Steggall, who has been a gipsy, a sailor, a soldier, a surgeon, a fellow-commoner of Corpus Christi College, and is now a clergyman," as the title-page informs us, is edited by the author of "Margaret Catchpole," and, like that extraordinary narrative, is an exercise of faith.—If the "Life of John Steggall," &c., is an exercise of faith, "A Life-Long Story" (2) is a yet severer test of patience. A galley slave was once offered his liberty—so runs an Italian story—on condition of reading through Guicciardini's history. Having got through we forget how many folios, he begged to be allowed to return to the oar, which was in mercy granted him. Having tried to read this volume, we begin to believe the legend. The title is appropriate. It would last a life-time to read. Yet the authoress is evidently a pious, well-meaning woman, who wishes to do good. Writing tales is, however, not her *forte*.

* The foregoing volumes were all published by Shelden and Co., New York; and Sampson Low and Co., London. An English edition of "Blind Bartimeous and his Physician," exceedingly well printed and got up, has likewise been published by Strachan and Co., Edinburgh; Hamilton, Adams, and Co., London.

MISCELLANEOUS.

1. *The Sense Denied and Lost.* By Thos. Bull, M.D. Longman.—2. *Notes on the Apocalypse, as Explained by the Hebrew Scriptures, the Place in Prophecy of America and Australia being pointed out.* Rivingtons.—3. *Catherine.* By the Author of "Agnes and the Little Key." Knight and Son.—4. *Ragged Homes and How to Mend Them.* By Mrs. Bayly. Nisbet.

DR. BULL was an eminent physician and a no less eminent Christian. His treatises on the diseases of women and children have long been held in the highest esteem. It was not so generally known that he was one of the most earnest and devoted members of the committee of the Religious Tract Society. At length, partly in consequence of his labours at the microscope, total and remediless blindness fell upon him, and he continued in this state till death. Some portion of this period he spent in dictating the very interesting volume before us (1). As a treatise on blindness, by a blind physician, it can hardly fail to attract attention; and this will be sustained by its intrinsic merits. It is worthy to take its place beside Dr. Kitto's book on the "Lost Senses," which, indeed, it somewhat resembles. The records it gives of the blind who have attained eminence in various ways are very curious; and, were they not so well attested, would be incredible. A fine Christian spirit runs through the volume, to which we wish all success.—The volume on the "Apocalypse" (2) before us is by the gifted authoress of a pamphlet on the "Canticles," which was noticed some months ago. It is not a continuous commentary on that sublime, though myste-

rious book, but takes up certain points on which it is thought that a reference to Hebrew etymology or phraseology may throw light. We cannot say that all the criticisms and illustrations commend themselves to our judgment. Some strike us as being fanciful, and others erroneous. But the book is a suggestive one; and many points are brought out which will repay the thoughtful reader.—Many readers who have been touched by the narrative of "Agnes and the Little Key," will turn with interest to this volume. There are a few pages narrating the last days and the death of a beloved daughter. The rest of the volume consists of edifying and consolatory reflections suggested by that event. We have no doubt that bereaved parents will read the little volume with comfort and edification.—*The Corner-stone of the Commonwealth is the Hearth-stone.* These sound, true, and healthy words, prefixed as the motto of the book next on our list (4), mark the spirit in which it is written. It is a faithful record of work actually done in reclaiming the ragged, squalid homes of suburban London. As a narrative it is deeply interesting. As a guide to any who desire to go and do likewise, it abounds in valuable hints and suggestions. As an incentive to those who in careless indolence are seeing their neighbours perish without an effort to rescue them, it deserves high commendation. There is abundance of work for us all to do at our own doors, if we will but look for it. We need not doubt as to the result, if we will but enter upon it as Mrs. Bayly did, in a spirit of devoted service to God, and loving pity for man.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

THE COLLEGE, REGENT'S PARK.—The usual meeting, at the close of the session, was held at the College on Wednesday, the 29th of June. The chair was occupied by F. J. Wood, Esq., LL.D., and there was a large gathering of friends. After tea the company assembled in the large room of the college; and at half-past seven the business of the evening commenced. Prayer was offered by the Rev. T. Green, Principal of the Church Missionary College. Dr. Angus then gave a brief report of the labours of the session; and afterwards the Rev. Dr. Cureton, Canon of Westminster, described the recent additions to the Syriac treasures of the British Museum. A vote of thanks for his interesting and instructive statement was cordially adopted, on the motion of Dr. Steane, seconded by the Rev. J. S. Howson, of Liverpool. Several students have passed the examination of the London University, and others have settled over churches with prospects of usefulness. The reports of the examiners and tutors were in the highest degree favourable.

SALENDINE NOOK.—Some time ago the friends at Salendine Nook purchased land to enlarge their burying-ground, which, with repairs to the chapel and minister's residence, entailed a debt of something more than 200*l*. On the 13th inst., they met for tea, after which they held a public meeting. John Brook, Esq., occupied the chair, and introduced the object of the meeting. John Haigh, Esq., the treasurer, read the items of expenditure. After a few words from the Rev. D. Crumpton, and G. Walker, Esq., subscriptions were solicited and a collection made, which exceeded the amount needed; so that not only was the debt liquidated, but a balance remains.

APPLEDORE, DEVON.—The first anniversary of the opening of the chapel in this place was held on Sunday, July 10, on which occasion sermons were preached by the Revs. T. H. Morgan, J. Wilshire, and S. Williamson. On Monday a public tea was provided, and a public meeting was held; the pastor presided. The meeting was addressed by the Revs. J. B. Brown, W. Tarbotton, S. Williamson, E. Hipwood, J. Wilshire, J. Barfit, T. H. Morgan, and R. Bayne. A general hope was expressed by every speaker that when they met next year, the chapel would be found entirely free from debt.

HILL STREET, PECKHAM.—At the anniversary services in connection with this cause, the Rev. Dr. Steane preached in the morning, the Rev. J. Davis in the afternoon, and the Rev. T. J. Cole, the pastor, in the evening. On Wednesday evening, a public meeting was held in the chapel, presided over by the pastor. After a devotional exercise, conducted by Mr. Turner, the Rev. T. J. Cole addressed the meeting. He stated that on the 29th of June, 1856, a small place of worship had been opened on that spot. The church numbered thirteen, and the congregation averaged about forty. In December, 1856, he was invited to the pastorate. The church then deter-

mined to build this chapel. In August, 1858, a gallery was erected, and now there was scarcely a seat to spare. They had no room to extend this building, and had therefore determined to go forward. They saw a spot of land, measuring 68 feet by 120 feet, which they had purchased for 180*l*. That sum was nearly subscribed, and they only waited for contributions to commence building. The Rev. J. Hitchins moved a resolution expressive of thankfulness to God for the blessing and prosperity he had vouchsafed to the cause. Mr. Potter seconded the resolution. The Rev. W. Barker, of New Church Street, Blackfriars, moved a resolution by which the meeting pledged itself to do all in its power to augment the building-fund. The motion was seconded by the senior deacon, and carried unanimously; after which, the pastor closed the evening's exercise with prayer.

KENSINGTON BAPTIST CHAPEL, HORNTON STREET.—The first anniversary of the ministry of the Rev. S. Bird took place on Tuesday, June 28. The Hon. and Rev. B. W. Noel, M.A., and the Rev. J. Graham, preached. A meeting was held in the evening, when several neighbouring ministers and friends delivered addresses. Under the Divine blessing, this effort is prospering. The number of members has more than doubled since the formation of the church. The cost of repairs and alteration (upwards of 200*l*.) has been almost liquidated; and Mr. Bird hopes to entirely remove it during the present quarter.

LANDBEACH, CAMBS.—The fourth anniversary of the opening of the Baptist Chapel in this village, was celebrated on Tuesday, the 5th instant. The Revs. J. Keed, and J. T. Wigner preached, and neighbouring ministers conducted the devotional exercises. Through the indefatigable exertions of the pastor (the Rev. J. C. Wooster) this beautiful village chapel was proclaimed free from debt at the first anniversary.

UXBRIDGE.—A tea-meeting was held in the Baptist school-room, on the 21st of June, on the occasion of the third anniversary of the settlement of the minister. The Rev. F. Wills delivered a discourse from 2 Cor. iv. 3, 4. On the following Lord's day the sermons were preached by the Revs. G. Rouse Lowden (pastor), and W. Atkinson, M.A.

WARWICK.—The second anniversary of the re-opening of the chapel in this town was celebrated on Sunday, the 29th June. The Revs. T. Pottenger, W. A. Salter, and I. Lord, took part. The state of the cause has, during the past few years, assumed a hopeful and encouraging aspect.

KINGSTON-ON-THAMES.—Since the settlement of T. W. Medhurst over the Baptist cause at Kingston-on-Thames, the church has increased threefold. In two years and a half, 147 members have been added. The chapel has been enlarged, but is still far too small to accommodate the numbers anxious to attend. In June, 1858, it was decided that steps should be taken for the erection of a new chapel, and schools, to meet the increasing demands of the population, numbering 20,000 souls. On the 5th, 6th, and 7th of July, 1859, a bazaar was held in the Town Hall, which realised 110*l*., which, with the amount collected during the year, makes a total of 310*l*. in the bank towards the object contemplated. The remaining sum, about 1,000*l*., it is hoped will shortly be raised by the kind assistance of the friends of Jesus. The warmest sympathies of the Rev. C. H. Spurgeon are with the church and its pastor.

BEULAH, DOWLAIS.—The English Baptist chapel in this town has recently undergone some improvements and repairs. A deal of the work was done by the members and their beloved pastor, Mr. J. Williams. They appeared like Nehemiah and the Jews when building the walls of Jerusalem,—"the people had a mind to work." The labours of Mr. Williams are greatly blessed. Since his settlement in the place, January last, the number of the members has been *doubled*. On Sunday and Monday, July 10th and 11th, 1859, the annual services were held. Sermons were preached by the Revs. T. K. Evans, Usk; G. W. Humphreys, B.A., Merthyr; J. D. Evans, Elim; and T. Roberts, Hebron. The collections were exceedingly good.

UNION CHAPEL, PUTNEY.—The Committee who are promoting the erection of a chapel for the United Independents and Baptists at Putney, have had a liberal offer from a Christian gentleman, of 200*l*. in aid of their object, on condition that four others can be found each willing to contribute the same sum. The chapel is greatly needed. The committee have secured a site, and have made some progress in forming a fund, but they are very desirous of commencing the building this summer. We hope that some affluent and large-hearted Christian friends will be found who are disposed to respond to this appeal, and that the committee may be enabled to build at an early period. Full information in regard to this object may be had on application to Mr. G. Brookes, the hon. sec., Parkfield, Putney.

POLESMORE, NEAR HUDDERSFIELD.—At the opening services of this chapel sermons were preached by the Revs. J. H. Betts, E. Mellor, M.A., and J. P. Chown; and on the following Sunday and Monday by the Revs. H. Dowson, R. Bruce, and W. Walters. On the Tuesday evening a tea-meeting was held, J. Haigh, Esq., presiding. A large number of neighbouring ministers

were present. An effort was made to pay off the whole debt, and before the meeting separated, the Rev. W. Walters stated that not only had the amount, 1,450*l.*, been either paid or promised, but that there was a balance in hand.

PRESENTATIONS AND TESTIMONIALS.

SHEPPARD'S BARTON, FROME.—When the new chapel was erected here for the Rev. S. Manning, a few years ago, it was decided to postpone the erection of new school-rooms for a short time. They have now been added. They consist of spacious rooms for boys and girls, and class-rooms for Bible and infants' classes. At the first teachers' meeting held in the new rooms, on Thursday, July 7, the teachers presented to the Rev. S. Manning a valuable gold watch, and to Mrs. Manning a very beautiful gold chain, as an expression of gratitude and affectionate esteem. The Bible class presented a valuable silver pencil-case to Mr. Manning a few weeks ago.

MINISTERIAL CHANGES.

The Rev. Amos Dyson, of Rotherham, Yorkshire, has just accepted the affectionate and unanimous invitation of the Baptist church in Haddenham, in Buckinghamshire, to become their pastor, and entered on his labours last Lord's day.—The Rev. E. T. Gibson has resigned the pastorate of the Baptist church, Guilsborough, Northamptonshire, and accepted a unanimous invitation from the Baptist church at Crayford, Kent, to become their pastor, which sphere of labour he purposes entering on the first Lord's day in August.—The Rev. Alfred Ibberson, of Husbands Bosworth, Leicestershire, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Dover, and is expected to enter on his ministry in the course of a few weeks.—The Rev. Hugh Jones, of Llandudno, has intimated his intention of resigning, in October next, the pastorate of the Baptist church at the above town.—The Rev. T. Clark, of Sunderland, having supplied the church at Ashford, Kent, for six months, has accepted an invitation.—The Rev. Thos. Williams has resigned the pastoral charge of the Baptist church meeting at Sharnbrook, Bedfordshire.

Correspondence.

IS THERE A HEAVENLY HIERARCHY?

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me to say that I fully agree with your correspondent E. as to the following points:—

1. That angels exert influence over one another;

2. That Michael is a prince, being, I think, none other than Messiah the Prince;

3. That there may be dominion among fallen spirits;

4. That holy angels have been sent forth by the Almighty to execute his purposes, and in the execution thereof have been entrusted with authority and power, as for example in the destruction of Sodom and Gomorrah.

The one point as to which I am at issue with E. is this:—

Have holy angels dominion over holy angels?

For though society, as your correspondent argues, cannot exist without influence, it may without authority. "The princes of the Gentiles exercise dominion over them, but it shall not be so among you. One is your Master, and ye are all brethren." Angelic society is much more likely to resemble a church than the kingdoms of the Gentiles.

The proof passages by which E. defends his position are three; but as they closely resemble each other, it will suffice to examine one. "By him were all things created that are in heaven (the heavens), and that are in earth, whether they be thrones, or dominions, or principalities, or powers."

Now, here are principalities and powers in this world; and authority has often been given to angels over men. Moreover, if there be creatures in any part of the universe in such circumstances as our first parents were placed in, they are the principalities and powers of the worlds in which they dwell. A hundred million suns are said to lie within the range of telescopic vision, and wherever there are intelligent creatures in this stupendous creation, be it in few worlds or in myriads of worlds, they probably bear rule over all things beneath them in those worlds. The verse that has been quoted must not be limited to two spots, this earth and the home of angels: it describes the all-creative energy of the Word of God. "By means of him were all things created that are in the heavens."

And the writer proceeds to affirm that whatever power and authority is possessed by intelligent creatures of every kind in all places, such power and authority were created by the Son of God. But not a word is said about the dominion of angel over angel; nor, I submit, can the slightest direct evidence of such dominion be produced.

Is there any evidence to the contrary? In Romans viii. 28, the apostle exults in the assurance that neither angels, nor principalities, nor powers, shall separate them from the love of Christ. Clearly, therefore, he thought of angels as quite distinct from principalities and powers (ἀρχαὶ and δυνάμεις). Peter in like manner distinguishes authorities (ἐξουσία) from angels (1 Pet. iii. 22).

There are, Mr. Editor, thrones, and dominions, and principalities, and powers, and they are all subordinate to the King of kings and Lord of lords; but that those terms describe the condition of angelic existence is, I suspect, an assumption to which Scripture gives no sanction, and from which an enlightened faith recoils.

I am, Mr. Editor, yours,

No Friend of Hierarchies.

THE WORK OF EVANGELISATION IN GERMANY.

To the Editor of the Baptist Magazine.

Dear Sir,—I take a leisure hour to continue the subject which lately I began in writing to you, and which you have been kind enough to allow a place in your valuable periodical.

This subject is, *By what means* we have come to such great results in our German Mission; and I may further observe, that *tract distribution* has been a means which perhaps more than any other has been applied, and from which we believe to have derived the greatest results. From our depôt of Hamburg about 9,000,000 tracts have been issued, besides a vast number obtained from other Societies. Tract visitations in the houses and families has ever been a main object of our activity. When my pastoral duties were still less extended I used myself to engage for years in this practice, by which I got at the same time a deeper view into the real condition of our population, and how in particular they spent the Sabbath day, viz., in working or in amusements, while a very few only attended any place of worship. We still persevere in this practice of tract visitation, and have always observed, that just in proportion as zeal and devotedness have thus been employed, our success was increased, the meetings were largely visited, and that the preaching of the Word became more effectual. Besides this, the pockets of our members are always filled with tracts, and in their daily pursuits, in the workshops, on the market-places, on the promenades, on trips into the country, copious issues of these pioneers of the gospel are made. In fact, this practice has grown so much into our flesh and blood, that involuntarily we put the hand into our pockets if we come into contact with men. Particularly this is done in travelling in railway carriages, and I saw one of our brethren very clever in this practice to distribute not only tracts profusely to all fellow-passengers, but throwing them also out of the carriages to all officials (watchers) on the lines, which on our railways are much more numerous than in England, and who in the loneliness of their cottages have ample time to read; and to all people to be seen near the lines our friend used to roll the tracts up and to shoot them so cleverly that they fell exactly before the feet of the intended parties, by which means he disposed of thousands of copies on a single journey. We have plenty of evidences of the blessed effect of these messengers of peace, and at the hearing of the experience of our converts in our church-meetings again and again it is stated that this or that tract was the means of their being called to God.

Wherever it is possible, we follow the sharpshooters of tracts with the artillery of the word of God. Not only do we employ a large number of colporteurs, who devote all their time to this blessed work, but most of our members are zealous to propagate Testaments and Bibles in every way, accompanied with affectionate advice how to make the best use of them. And the Bible being the constant and regular standard book of private study, of family worship, and of public reading in the worship of God, much more than in any other part of the church of Christ in Germany, we believe that by the more thorough information in Bible truth thus afforded, also more scriptural principles and practices are spread, and we no doubt owe to this tendency most of the success we have enjoyed.

One quite natural means of propagating the faith in Jesus is by the living testimony of those who have embraced it. Thus we read that Andrew found first his brother Simon, and said unto him, "We have found the Messiah," and he brought him to Jesus. Then Philip found Nathanael, and certified the same. Thus in the way ordained by God our churches have chiefly been built up. A very deep impression of the grace of God, *of that new and living way*, pervades most of our brethren, and, forced by divine love, they go to their relatives, friends, and neighbours, and speak to them on salva-

tion, on the necessity of being born again, of being converted to God. While the believers in connection with the State Church lay much stress on baptismal regeneration, our members maintain, on the other hand, everywhere the thorough mark of grace, urging a complete change of heart.

There is in that respect a peculiar class of men in our country who perhaps more than any other have contributed to the spread of that Bible truth which we profess,—I mean the *journeymen*. It is, I believe not much known in this country that all our trades, or craftsmen, by our laws are compelled to travel at least three years over Germany, or other countries, and that they are not allowed to settle in any town or village unless they can prove to have complied with this law. Consequently, you will see on all our roads vast numbers of these journeymen, who with their knapsacks on their shoulders, their staffs in their hands, are wandering many a mile. Some of them have with them a peculiar contrivance to move their frequently heavy burdens. Two small iron wheels on an axis, fastened to a pole, forms their cart, on which their knapsack is fixed, and which is pulled behind or pushed before them. Those that can afford it make use also of railways, now so much stretching across Germany, and try to go from town to town, looking out for getting work, and stay there a week or more, sometimes several months in a place, and then proceed farther on, till the time of their pilgrimage is finished. A large number of our brethren is to be found among this class of people. They carry along with them the faith and the love which is in Jesus. Their burden is generally much enhanced by parcels of tracts and some Testaments, and they try to spread them whithersoever they go, among their fellow-travellers in the inns and in the workshops where they find work. By their Christian conversation, by the living testimony of the truth as it is in Jesus, frequently souls are awakened and led to Christ. Some of our friends are able to preach in a simple way the gospel, and explain the Bible; they gather around them a little number; life in God is manifested, an ardent desire for more light, and for associating in a scriptural way is awakened. Our friends then being the instruments of such a work of grace, will write to one of the pastors of the next of our churches, as to a missionary, to come over and carry on the work. The request is readily complied with as soon as possible, for such calls come to us from every quarter. A series of meetings is held, baptism administered to those who are desirous and in a state of grace, and a new station is formed and brought into connection with one of the next churches. Gradually the work is increasing; brethren, either of themselves, or from other parts, preach the gospel regularly, and after some time advice is given to them to constitute themselves as a self-dependent church. Such, my dear sir, is the history of many of our churches, and such the humble instrumentality frequently used by our Lord to carry out his great design. Who could tell what this poor and humble journeyman was bringing to that village or town, when putting down his travelling staff on the ground. But wonderful as our God is in the realm of nature, bringing out the greatest results from the smallest sources, so he is also in his kingdom of grace, for he is wonderful in counsel, and excellent in working.

Allow me, my dear sir, to finish my subject in my next letter, and believe me meantime, Yours very sincerely,

G. W. LEHMANN.

MODERN LECTURES TO WORKING CLASSES.

To the Editor of the Baptist Magazine.

SIR,—Mr. Stock says, "it will be a fair induction to take five years before Mr. Brown began to lecture to the working classes, and five years since, of his church statistics, to prove that, so far as the highest spiritual results are concerned, these lectures have been a decided failure."

Statistics I object to altogether. You may make them prove almost anything. Establish a Sunday school, and in five years examine the books of the church it belongs to; take five years before and the five years after, and compare. If your statistics show less church prosperity in the second five years than the first, "the highest spiritual results" prove it to have been a failure, and some one demands its close. So you may give up your tract society or any other you like to name; yes, in many cases even the ministry. To bring *any religious* movement to the bar in any such comparison is highly dangerous, and when you volunteer it of other people's work, may almost be called offensive.

But it is not so much to statistics in general, as to Mr. Stock's in particular, that I wish now to call attention.* He says, writing of Mr. Brown's church,

* In justice to Mr. Stock it should be borne in mind that the statistics in question had been published and commented on in another periodical. Having passed unchallenged, Mr. Stock was justified in assuming them as true.

"During the five preceding years Mr. Brown reported the following *additions* to his church, viz.:—

	Clear *increase.*		Clear *increase.*
1849.....	20	1852.....(25 ?*)	30
1850.....	10	1853.....	28
1851.....	27		—
Total during these five years			115

"During the five years which have witnessed the delivery of the lectures in question, the returns have been the following:—

1854.....	16	1857.....	0
1855.....	7	1858.....	2
1856.....	6		—
Total during these five years			31."

Do your readers believe that these figures fairly and honestly represent "the highest spiritual results" of Mr. Brown's, ministry in these years? Some do to my knowledge, but very unjustly to Mr. Brown, as I shall show. In 1857, Mr. Stock puts down a cypher, *while* 13 *were baptized.* In 1858 he puts down 2, while 19 *were baptized.* In 1855 and '56 he puts 7 and 6, while the numbers baptized were 16 and 14, and so on through other years. If you ask me how that is possible, I answer that he has made Mr. Brown responsible for deaths and removals. The *net increase only* is given as I shall show from the Circular Letter reports.

Year.	Baptised.	By Letter	Profession.	Total Increase	Died.	Dismissed.	Separated.	Unknown.	Withdrawn	Total Decrease.	Net Decrease	Net Increase
1848	21	10	...	31	4	9	1	...	...	14	...	17
1849	19	14	...	33	4	5	2	...	2	13	...	20
1850	15	10	...	25	4	7	...	...	4	15	...	10
1851	19	31	...	50	4	6	13	...	...	23	...	27
1852	23	22	...	45	8	5	2	...	5	20	...	25
1853	33	13	...	46	3	9	2	...	4	18	...	28
1854	17	14	...	31	4	4	2	...	5	15	...	16
1855	16	18	...	34	6	6	1	10	4	27	...	7
1856	14	3	3	20	6	5	3	...	...	14	...	6
1857	13	5	3	21	5	9	4	3	...	21	...	...
1858	19	3	1	23	11	6	...	4	...	21	...	2
1859	37	4	1	42	13	12	...	24	...	49	7	...

Look at the first column and the last. The last is quoted, the first ought to have been, *and no other*, for the "*highest* spiritual results." I give the whole twelve years of Mr. Brown's ministry, to show you how the last overthrows Mr. Stock's statistical argument.

Some would point to the column "received by letter" in the above figures, and say they spoke volumes as to Mr. Brown's decreasing popularity; but I must explain its falling off. That kind of increase is accidental, and depends chiefly upon business and domestic removals; and for five or six years the chapel *could not* receive these applicants, it has been so crowded.

Twelve years ago, when he came, it held 850, but was not more than two-thirds full. When it became crowded side-galleries were built to hold about 400 more—they filled, and the chapel again became crowded; and for some years the pressure has increased, until it became impossible to avoid another enlargement. The moment it was announced, and before our estimate was got, upwards of 600 sittings were applied for, and every Sunday the number increases; and now 920 sittings are being added, to accommodate in the whole about 2,100 persons.

I have nearly always found that ministers in private estimate each other's success *by their congregations, and not their converts;* and so do congregations; and I have ventured to lift the veil off matters that are strictly private to Mr. Brown and his church, to put another side out to the statistics. If put in a column alongside the statistics given above, the whole will suggest a variety of reflections—not so dark, perhaps, as your readers might have thought.

If I ventured one remark upon the general question, I should say that the lecturing movement must be left to individual judgment and conviction. The motives of those engaged in it must be held to be pure and lofty, as their labour is self-denying; and if they see results sufficient to induce them to persevere, those who do *not* lecture should avoid dragging them, unasked, with their churches and labours, into a magazine controversy that can do no possible good.

Mr. Brown appears to me one of the noblest men in our body; I am sure he originated the lecture movement with a profound sympathy for the masses who hear him lecture; and he has generously meted out his talents with royal liberality to the pariahs of civilisation, spoken of by Mr. Stock, with an ardent wish both for their temporal and spiritual good.

THOMAS GIBSON, JUN.

Ranelagh Street, Liverpool, July 22, 1859.

* See Circular Letter.

THE MISSIONARY HERALD.

THE OPENING OF CHINA.

BY THE REV. J. M. KNOWLTON.*

MISSIONARIES will be entitled by treaty to the following privileges:—

1. In addition to the five ports already opened, there are to be four on the Yiang-tsye Kiang, and five other cities, which, including Hongkong, make in all fifteen ports where missionaries may buy land, build dwellings and churches, and reside with their families with the utmost freedom and security.

2. With passports missionaries can go to any part of the empire, preaching the gospel, and (at least if they are single men,) they can reside wherever they please, gather converts, and prosecute, without molestation, their missionary work.

3. Christianity is to be tolerated throughout the empire, and converts to it are not to be molested in any way, by officers or people, on account of their religion.

Whether missionaries would be allowed to reside with their families at any place they might choose in the interior, is questionable. That would depend upon the disposition of the inhabitants and officers of the place. Though the freedom granted to missionaries is not in all respects complete, still it is an immense advance upon anything that has hitherto been allowed by this exclusive and intolerant government. A great and effectual door is opened to the churches of Christ.

Let us take a brief survey of the important field thus opened. First, of the open ports. The five ports, Canton, Fuhchow, Amoy, Ningpo, and Shanghai, are, I trust, sufficiently known not to require any information here. They have been open sixteen years, and missionaries have been labouring long in all these places.

Of the newly opened ports, beginning at the south, we have first Keungchew, the capital of the island of Hainan (lat. 20 N., lon. 110 20 E.). Concerning Hainan, Williams, in his Middle Kingdom or Chinese Empire, has the following: (Vol. 1, p. 144) "It is about 150 miles long and 100 broad. It is separated from the main (China) by a narrow strait, filled with shoals and reefs, which render its passage difficult. The interior of the island is mountainous, and the inhabitants give but a partial submission to the Chinese. The Chinese inhabitants are mostly descendants of emigrants from Fuhkien (province,) and are either trading, agricultural, marine, or piratical in their vocation, as they can make most money. King-chau fu, the capital, lies at the mouth of the Leimu river, opposite Leinchau (in the Canton province), and possesses a good harbour; there are several other fine harbours on the southern coast. The population of the island is about 1,500,000." This port is at the southernmost point of the empire, and in immediate proximity to the

* Of the American Baptist Mission at Ningpo.

southern part of the Canton province. Hence it will form an important centre from which to reach that part of the country.

Proceeding north-east across the China sea, we next come to the newly-opened port of Taewan, the capital of the island of Formosa (lat. 22 36 N., lon. 120 30 E.) The island of Formosa belongs to the Fakien province, from which it is separated by the channel of Formosa. The jurisdiction of the Chinese was established in 1683, and extends over about half the island. The Chinese have settled upon the western portion, and many of the aboriginal inhabitants have retired to the eastern part, which is separated from the western by a ridge of mountains. So far as is known the aborigines have no written language, and no other religion than the respect paid to sorcerers and demons. The Chinese represent them as being free from theft and deception, and just in their mutual dealings, but revengeful when provoked. They are supposed to be of Malayan origin. The city of Taewan lies in the south-western part, and is described as a large place. The Chinese portion of the island is about 250 miles long and 80 broad. The population is about 2,500,000. The climate is salubrious, and the land well-watered and fertile, producing large quantities of rice, maize, and fruit. (See Mid. King., Vol. 1, p. 118.)

We next come to Chaouchow, lying opposite Taewan, in the Canton province, about half way between Hongkong and Amoy (lat. 23 36 N., lon. 116 31 E.) It is a large city, on the Han river, about thirty miles from its mouths, of which it has several. It is situated in the midst of a densely-populated region. There are in the vicinity many large-walled villages. Chaouchow, or Chauchau, is the Tie-Chiu,* which gives name to the Tie-chiu dialect. The Chinese of Bangkok were originally chiefly emigrants from Tie-chiu; hence the prevalence of that dialect there. There are many Tiechiuans also at Hongkong, and some of them have become converts to Christianity. Mr. Burns has, for about three years, been located at Swatow, formerly a small fishing village, but now fast becoming an important place for foreign trade. This town is situated a little south of the place where the Han disembogues into the sea, on a small bay, about ten miles inland from the main coast.

Pursuing our way north, and passing, in order, the old open ports, Amoy, Fuhchau, Ningpo, and Shanghai, we come to the Yiang-tsye-kiang or Yiang-tsye river, (*kiang* signifying river), on which four new ports are to be opened. But two of these are as yet designated, viz., Chiukiang and Hankow. The former is situated at the junction of the grand canal with the Yiang-tsye, about 150 miles from its mouth (lat. about 32 10 N., lon. about 124 E.) This city was formerly very rich and populous, and, from the advantages of its position, an important place of trade. It now (according to the report of Lord Elgin's recent expedition to Hankow,) lies in ruins, a sad monument of civil strife. On the restoration of peace, it will no doubt soon be rebuilt, and its former population, industry, and trade return. Nanking and the Yiang-tsye, for a distance of 150 miles above, are still in the possession of the rebels. Nanking is about sixty miles above Chiukiang. It was once the capital, and the greatest city in the empire. It is now the head-quarters of the insurgents, and much of it lies in ruins, among which is the far-famed Porcelain Tower. It will probably become one of the open ports, as soon as it again comes

* The different modes of writing the name of the same place in China, arises from different modes of pronouncing the same name in different dialects, also from the use of a different orthography.

into the possession of the emperor. From the numerous cities between Nanking and Hankow, another port is to be selected and opened on the return of peace.

Hankow is the farthest inland port opened, being about 600 miles from the sea (lat. 30 33 N., lon. 114 13 E.) It is situated at the junction of the Han river with the Yiang-tsye, on the right bank of the former, and the north of the latter. On the opposite side of the Han, and also on the north bank of the Yiang-tsye, lies the once large city of Han-yiang, but now nearly a heap of ruins. Opposite both these cities, on the southern bank of the Yiang-tsye, lies the capital of the Wupeh and Wunan provinces, a large fine city called Wuchang. The governor of the two provinces and other high officials reside here. Lord Elgin, the English ambassador, in his recent visit to that city, called upon the governor, who gave him and his suite a very honorable reception, and the next day returned the call in great state. The population of these three cities, before the irruption of the insurgents, was very great. It was estimated by Huc as high as about 8,000,000. It probably, however, never exceeded half that number. Williams remarks that they "present in addition to the shipping before them, one of the largest assemblages of houses and vessels, inhabitants and sailors, to be found anywhere in the world; London and Jeddo alone can compete with it. The number of vessels of the largest size exceeds ten thousand, while the multitude of small craft and ferry boats is much greater." The immense plains around are described as the most fertile in China, and are densely populated. The principal products are rice, grain, cotton, tea, silk, fish, and timber. Hankow was burned down by the insurgents; but has already been nearly rebuilt, and business is again thriving. This, no doubt, is the most important port that has been opened, both for trade and as a great centre for carrying on the missionary work in the heart of the empire. From this point the whole of the interior of the country is immediately accessible by boat, by means of the tributaries of the Yiang-tsye, and canals which branch out in all directions. The Yiang-tsye is, in some respects, the noblest river in the world. Rising in the mountains, far beyond the western boundary of the Eighteen Provinces, it pursues its course in a southerly direction nearly to the confines of Burmah; then, turning to the north-east, it winds its way through the centre of the empire—a vast region, the most fertile and densely-populated to be found on earth—and at length disembogues into the Yellow Sea, having flowed, in all its windings, a distance of nearly 3,000 miles. The whole length of this magnificent river, as well as all the other large rivers and smaller streams and countless canals, may now be freely traversed by the heralds of the cross. What a field, white and ready for harvest, here invites the reapers! O church of the living God, do you realise your duty and your privilege?

Leaving the Yiang-tsye and proceeding north, we come to the Shantung province, the birthplace of Confucius, and of his distinguished disciple, Mencius. In the north-east part of the province, on the northern declivity of a hilly promontory, stands the city of Tangchow, one of the recently opened ports (lat. 37 45 N., lon. 121 15 E.) It has but a small population, very little commerce, and scarcely what can be called a harbour at all. It is evidently much better adapted for a missionary than a commercial station. Being situated in the midst, or in the immediate vicinity of a hilly country, and the climate being somewhat cold, it is probably more healthy than the cities situated on the low wet plains of

the south. It will form an important point from which to spread a knowledge of the gospel throughout the province. The people are described as poor, but very industrious. The products of the province are chiefly millet, rice, wheat, maize, vegetables, and fruits. The population is about 30,000,000, an average of 444 to a square mile.

The last port opened is Newchwang, in Manchuria. It is opposite Tangchow to the north, beyond the gulf of Pechele and Liantung, on the Lian river, about twenty miles from its mouth (lat. 40 42 N., lon. 122 18 E.) The country around Newchwang is, for a great distance, a low, wet plain, and is described by the Jesuits as cold and bleak. About sixty-five miles above Newchwang, on a branch of the Lian river, stands Monkden, the capital of Manchuria. Manchuria is a vast region, embracing, it has been estimated, 700,000 square miles. In the southern part many Chinese have settled; the remainder is inhabited by tribes of Manchus. The population is about 3,000,000. These souls, though dwelling in what seems a forbidding country, should nevertheless have the gospel. So should also their neighbours on the south, that very interesting people, the Coreans.

"Expect great things—attempt great things," should still, and continually, be the motto of all engaged in the missionary enterprise. The exceeding breadth of the great commission of Christ demands this. That commission requires the preaching of the gospel to "every creature." No nation or tribe throughout the world is excepted; no place where there dwells a human being is overlooked. It requires the carrying of the gospel to every one of the 360,000,000 of China, or the 130,000,000 of Hindustan, as much as to each inhabitant of an island that contains not a thousand souls. The same command, too, that requires, and promises that encourage, effort and the hope of success in evangelising the latter, hold equally good with respect to the former.

What is the Christianising of a few islands and small countries, compared with the great work still to be done in this one empire! Were all the islands of Oceanica, together with Siam, Burmah, Assam, and all the other small bordering nations, to become completely Christianised, still their extent is comparatively so small, that the great system of heathenism in the East would scarcely feel the shock. It would be but the carrying of a few outposts and pickets, while the main fortress remains unscaled. Until China is converted to God, heathenism in the East will remain in its ascendancy, pride, and power.

Should not, then, all who are interested in the spiritual conquest of the world, fix their attention earnestly upon this great stronghold of heathenism? Should they not take the most enlarged views of the work before them, and not suffer a few petty tribes or nations to absorb their chief attention, and circumscribe their efforts? While the conversion of the isles of the sea, and the small bordering nations, should be urged forward with vastly-increased energy, still should they not be regarded but as stepping-stones to the conversion of the hundreds of millions of this vast empire? The great commission, surely, will not have been obeyed, until the gospel shall have been faithfully preached to every dweller in the hundreds of cities, and tens of thousands of villages and hamlets, scattered along all the immense water-courses, and throughout the vast plains of central and eastern Asia,—a region containing the most numerous, homogeneous people to be found on the face of the globe.

A VISIT TO GOVERDHUN MELA.*

BY THE REV. THOMAS EVANS.

THE place in which we had pitched our tents was a delightfully-shady spot, and we thought we had nothing to fear there but the monkeys, large numbers of which tribe scampered about the place.

The magistrate of Muttra, who had his encampment close by us, and the kotwal (superintendant of police) had promised to send men to guard at night. So we all went to sleep with a feeling of profound safety; and, being rather fatigued, we slept pretty soundly. About one o'clock I awoke, and saw a man going out of the door of the tent. I called out, but got no answer. So I started up and ran out, when I heard the noise of a regular gang of robbers running off. I found the box, which contained our provisions and utensils, outside the tent, broken open, and every article of value in it taken away. My dressing-case also had been overhauled. Shortly after the kotwal came, to whom I reported the case. He said that he had sent twenty-two men to watch, but on inquiry not one of them could be found. This, coupled with the fact, that the thieves took only what they could conceal about their persons, makes me rather suspicious of the policemen.

Early on the following morning we went out to preach, Mr. Harris, from Agra, being now with us. We pitched upon a very favourable preaching place in the bazaar, under a fine shady tree, and close by the entrance to the grand monument of Bulwunt Singh.

We spoke in turns to a large assembly of people, who listened very well, until about half-past ten o'clock, when we found the sun getting rather hot, our strength giving way, and our desire for breakfast rapidly increasing. So we returned to our tents, and, despite the thieves, we managed, by the help of our dear wives, to get up a comfortable repast. At four in the afternoon we again returned to the same place, when six addresses were delivered by us in rotation. There were evidently many present who had never before heard the gospel, for some of them looked quite astonished at our doctrine, and we heard some say, "What new thing is this?"

When the preaching was over we went to see the famous rock of Goverdhun, called by the natives, "Gir Raj," that is, The Prince of Mountains. This is the celebrated hill said to have been taken up by Krishna on the top of his little finger; and used as an umbrella, to keep off from the people of Bruj the torrents of rain which the god of the clouds, Indra, poured down upon them, on account of their having forsaken his worship through the advice of Krishna.

By the time we got back to our tents it was quite dark, and the time for *night birds* had again come. We had, however, taken some extra precautions against a second visit from our too-familiar friends. Captain Pierson, who had come over in charge of a force of Seikh soldiers, sent us a guard, and the thieves took care to keep at a respectful distance from us.

Next morning we went out early to our preaching-stand, where we found Mr. Harris, and a catechist of the Agra Church Mission, preaching.

* This well-known place of pilgrimage is about fifteen miles from Muttra, and is much frequented by the Hindus at the annual mela, or festival. The resident population are chiefly Brahmins, supported by the contributions of pilgrims, and by the endowments belonging to the tombs of the rajahs of Bhurtpore and Deeg, whose bodies are burned and their ashes inhumed at this town.

The grand day had now come, and the people came flocking in by hundreds; the women singing the praises of Krishna, and the men crying out—

"Gir raj jee ki jey—Gir raj jee ki jey."

That is,

"Triumph to the prince of mountains."

We continued preaching as long as our powers of speech did not fail us. But, alas! what were we among so many thousands! While we were gladdened by seeing so many listening to the gospel, we were at the same time saddened at the thought that many, many more would leave the place without hearing of the Saviour. For what were the few hundreds whom we addressed to the thousands present?

"Ah," said Mr. Parsons, "would there were twenty missionaries here to-day." When we could hold out no longer we left our post with sorrow, that we could not speak to the people all day.

About four in the afternoon we again returned to our preaching stand, and no sooner did we begin than the people flocked around us. As this was to be our last preaching in Goverdhun Mela, we thought it well to address as many people as we could, so we had now three separate congregations. Mr. Parsons and Mr. Harris stood back to back on a broad wall, about three feet high, with a crowd of people on each side; while I stood a little further off addressing the third assembly. It was really a delightful sight to see three large assemblies of heathen people so close together listening with marked attention to the gospel. We kept up preaching till it was dark, and even the people seemed not tired of hearing us.

Now we went to see the illumination of the famous tank of Goverdhun, called by the people "Mansi Gunga," that is "The Ganges of the Mind." The sight was quite imposing; the light being beautifully reflected by the water from thousands of chirags (lamps) placed all round the tank. It was said that nine maunds (or 720lb) of ghee (clarified butter) were expended on the illumination. The tank is large, and surrounded by a natural boundary of rock. It is in fact a pond, formed by the basin-like hollow which occurs in this part of the Goverdhun rocky ridge—and the people say that the whole tank sinks one inch every year.

The legend connected with it is this:—Once, in the time of Sree Krishna Chund, a demon appeared among the herds of the people of Bruj, in the form of a bull. It was of a large size, and of a most fearful appearance. At the sight of the great bull all were in consternation; the earth quaked from fear, and the king of the serpents, on whose head the world is supported, trembled. The people of Bruj ran to Krishna, crying out, "O great king, save us!" Krishna came, and, after a battle, killed the demon bull. After which, Sree Radhika said to him, "O great king! you have committed sin in having killed any being in the form of a bull. So go and bathe in some place of holy pilgrimage, then you may touch other persons." Krishna replied, "I will summon all the places of pilgrimage here to Bruj."

Having thus said, he ordered two pits to be dug near the hill of Goverdhun; when he gave the command, and all the places of pilgrimage came in bodily form with joined hands, and the Ganges poured water into the pit; then Krishna bathed, and having offered sacrifices, and given great gifts to the Brahmins, he was purified.

So here we have the great and most popular god of the Hindoos acknowledged by their own books to be a sinner.

We found the people in the mela very civil, and even respectful. Several we heard praising up the British reign to the sky, and the people seemed quite glad to see some Europeans among them. Strange to say, many of them had already learnt the name of the new Governor; and on several occasions they said, "Let the Queen's reign ever remain." Most of them, however, retain "Cumpni Bahadoor" yet. One man, who had quite a respectable appearance, seemed enraptured at the sight of white faces. He ran after us on the road, holding up his hands, and crying out, at the top of his voice, "Yug, yug, feringhee raj Ka;" that is, "From age to age may the British reign remain." The people have lately had a slight taste of *native* rule, and most happy were they to get clear of it, and again to enjoy protection from the strong hand of British power. They now appreciate English laws and rulers more than ever. The very women in the mela were crying out to us, "God grant your reign to be for ever."

The re-establishment of the British power seems to have also confirmed their minds in the belief of the ultimate universal triumph of Christianity in India. So sure are they now of this, that they tell us it is so written in the Shasters. An intelligent man, who listened to us preaching in the mela, said, "Why do you take the trouble to preach now? in forty-five years hence the gospel will spread itself, and every Hindoo will become a Christian; for such is written in our Shasters." Strange how the Shasters must have changed. In 1857, the Shasters said that that was the last year for any Christian to remain in India. But now all India is to be Christianised in forty-five years! We left the Goverdhun mela with our hearts rejoicing at the kind reception which both we ourselves and the gospel had from the people generally. God Almighty grant that our efforts there may redound to his glory!

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA, SOUTH VILLAGES.—For many years the society has had an interesting mission among the villages lying on the borders of the Sunderbunds, beyond Calcutta. A very considerable body of natives have, for years, professed Christianity, and the churches are placed under the care of native brethren. During the year one of the missionaries resident in Calcutta has been accustomed to visit among them, and for some time Mr. Pearce has discharged this duty. The return of Mr. Morgan to Howrah will enable the Committee to arrange for a more frequent visitation of the district, and for renewed efforts to spread the gospel among the numerous villages with which it abounds. On Mr. Morgan's arrival, Mr. Kerry will permanently undertake this sphere of duty. Mr. Kerry has favoured us with the following interesting notes of a recent journey. His letter is dated April 23rd.

"I have recently paid two visits to the south of Calcutta, the first was for one day only in company with Mr. Pearce to Russool Choke. A special opening service of a new chapel was held there, about eighty native Christians were gathered together; after preliminary services of prayer and praise, which were conducted by the brethren Jonah and Johannes, Mr. Pearce preached a very interesting and appropriate sermon from John viii. 32, 'Ye shall know the truth, and the truth

shall make you free.' I had the pleasure of understanding the whole of the sermon. We staid for the night at Bishtopore, and this led to an invitation from Brother Johannes that I should go and stay a week with him. This invitation I accepted, and on the 15th instant I started from Calcutta in one of the queer-looking and fearfully ricketty gharries, which are here obtainable from the native dealers; by dusk I reached Bishtopore, and was very kindly received. I was exceedingly pleased with all I saw. I accompanied Johannes on different days to various markets, at distances varying from one to eight miles. We preached and conversed with the people, though I must confess that it was but little that I did. On Sunday morning I preached to the native congregation, and Brother Johannes in the afternoon; after which I baptized his wife and a native Christian woman. The church at Bishtopore seems to be gradually increasing; and there is, I think, a very good feeling towards the Christians and their religion prevailing amongst the neighbouring Hindoos, some of whom are daily visitors to the Christian day-school, and are ready to talk about the Christian faith, and appear to wish that the way were open for them to become Christians without any fear of man. Mr. Johannes has, I think by his great kindness, thoroughly won the confidence and regard of all the surrounding people. I was exceedingly pleased with Jonah, who is a conscientious, hard-working, cheerful, and humble preacher of the gospel. He is the best preacher amongst the natives I have met with.

"On Thursday we went to Luckyantipore, and spent a very pleasant day there. A large number of the Christians came to see me, and being gathered together in the small mission-house, we joined in singing a hymn. I then gave a short address; Brother Johannes added a few words, and then offered prayer. The people were very anxious that I should prolong my visit, or promise to come again soon; but I could do neither. As soon as the sun was nearly down, we started on our return to Bishtopore, which we did not reach till near midnight; and having started at break of day, we were both very tired. On rising the next morning I was surprised and grieved by learning that during the night the chapel at Bishtopore had been burnt down. I was fast asleep when the alarm was given. Mr. Johannes thought it needless to disturb me; and, indeed, I could have done no possible good; a strong south wind was blowing, and the dry thatch blazed so fiercely that it was impossible that any one could approach it. The pecuniary loss is not very much. I suppose the walls are left standing; but the people, both Christians and Hindoos, are all exceedingly grieved, as they think there can be no doubt but that an incendiary has done it.

"I returned to my home last night in good health, not suffering any ill effects from my more than common exposure to the mid-day sun, and had the happiness of finding all well at home."

SERAMPORE.—We are happy to report the entrance of Mr. Dakin on his engagements as head master of the school department of the college. The missionaries will thereby be released from much of the mere routine of school operations, and be enabled to give their time fully to the spread of divine truth, both in the college itself and in the surrounding district. We are also happy to announce that McLeod Wylie, Esq., and M. Townsend, Esq., have kindly consented to act as members of the College Council, in conjunction with J. C. Marshman, Esq., and the Revs. J. Trafford and J. Sale. The Rev. W. Sampson will, we believe, be the Secretary of the Council.

The impression has been produced, in some quarters in this country, that missionaries in India direct too much attention to the higher castes, to some extent, thereby, fostering the haughty and insolent pride of the Brahmin, to the neglect of the poorer sections of the community. This is not the case in the missions of our Society. Of the nineteen hundred converts in the native churches, nine-tenths of them are of the lowest castes. Many are weavers by trade; but the great proportion are ryots or peasants of the country. We avail ourselves, however, of a few remarks on this subject, made by the Rev. W. Sampson with reference to a speech of Lord Shaftesbury's at Manchester, reported in Thacker's *Overland News*, at the close of 1858. Lord Shaftesbury is reported to have said, that in his opinion missionaries "had committed a great mistake by the special attention they had given to the conversion of the high castes and Brahmins," and had thus unwittingly contributed to increase "that conceit, that self-sufficiency, that conviction that pervaded Indian society, that caste was a thing of immense value;" and, therefore, the no-caste

population, some twenty millions in number, had been neglected. Mr. Sampson thus comments on the error contained in these statements :—

"From whatever quarter his lordship has derived his information, it is simply and absolutely without foundation. So far from its being true, it is a common taunt against us, that we are only able to gain converts from the lower orders—the low castes or the out-castes; and even in the short time that I have been engaged in the work, I have more than once known the following to happen when I have been out with the native preachers, preaching by the road-side. A respectable Brahmin, that I may have known, has come up to me and said,—and that not in any sneering way at all :—'What is the use, sir, of preaching to these men? They are all fools, they can't understand your arguments; they are all very low caste men. Go preach to the high caste men, and leave these; they can't understand Christianity.' Whatever may be thought of the Brahmin's advice, it effectually disposes of Lord Shaftesbury's statement. The fact is, we can't get at the high castes without great difficulty. They won't stand by the road-side to listen to us. As a rule, they would think it beneath them to do so. And amongst all the missionaries engaged in this work here, I don't know *one* who confines his efforts to the high castes, not merely exclusively but even specially. All castes and classes are, by the missionary, treated alike. The same gospel is preached to all, and their effort is to win them all to Christ.

"As I said before, it is a common taunt to throw out against the missionaries that none of the Brahmins become Christians. Just as it was said of old, 'Have any of the rulers believed on him?' And so if a Brahmin has become a Christian, as thank God some have, it has been felt that it does exemplify the power of divine grace, in that it is able to humble the intense pride that dwells in a Brahmin's heart, and bring him to be a humble searcher after truth. And thus, perhaps, while the missionary has been magnifying the grace of God, it has been misinterpreted that he is exulting in the conversion of a high caste rather than in that of a low caste."

JESSORE.—The removal of Mr. Sale to Calcutta has led to Mr. Anderson's occupation of the Mission House, at Churamonkotte, a place within a short distance of Kosba or Jessore, the chief town of the zillah of Jessore. Jhingergatcha, a village about twelve miles from Jessore, Mr. Anderson's own station, will remain in charge of a native brother until the arrival of a new missionary. We are happy to say that the committee have appointed the Rev. W. A. Hobbs to this station, and he is expected to sail early in the present month.

The work of God extends over a large space in this district. In the region on the borders of the Sunderbunds there are several native churches, while in the north, bordering on Nuddea, there has of late been a very interesting movement towards Christianity, extending to many villages. More than twenty native brethren are employed, either as pastors or evangelists, among their countrymen. At Jessore, an attempt has recently been made by the Romanists to establish a mission, and a few unworthy persons have been induced to join them. Watchfulness will be required on the part of the missionary and his assistants to prevent their influence from leading many astray. In a letter dated Feb. 18, Mr. Anderson thus speaks of a portion of his labours :—

"I am now on a visit to the seven stations in the south of the district which Mr. Sale superintended. The people are desirous of seeing me, and there is a particular necessity for my visiting Cheela. The people at that station have given Mr. Sale much trouble, and there is still much to correct among them; but everywhere else the fruit of my dear brother's labours is apparent, and the burden imposed on me becomes much lighter from my having had such a predecessor. The prospect before me is a most cheering one. If God gives me health and strength, I hope to be able to direct and aid the native preachers in their evangelistic labours all over the district. In some directions the gospel has not been preached much. In the north-west of the district, in particular, for years past little has been done; but with the staff of native preachers which I have now, I hope we shall be able to preach the gospel in every direction.

"I visited Jhingergatcha and the three stations in Nuddea, last week, and baptized five persons, one at Simla, where a church was formed during my visit, and four at Jhingergatcha. I have deemed it important to keep up the station at Jhingergatcha, as otherwise my departure would

have made the new converts very uneasy, but I am glad to say that the Bengali people —nearly sixty in number—have not been at all unsettled by my removal to Churamonkattu. At the other two stations a few have been somewhat concerned; but the station at Jhingergatcha has been kept up, and as I propose to visit them from time to time, I think that uneasiness will not continue, and that in the end good will result from my going to a distance from them, as they will have to be more self-reliant. The movement among the Muchee caste has not extended any further, but I have reason to think it will. The harsh treatment the new converts met with from their relatives among the heathen, intimidated others from embracing Christianity. It has been well. Those who may come hereafter, will come deliberately; but, had there been no check, we should have had many wicked people introduced among us to disturb and corrupt the rest.

"There is a better feeling now on the part of those who have remained in heathenism towards the Christians. On Tuesday last, a man was brought to me, who had, it seemed, resolved to be a Christian; and he wished me to visit the parah in which he lives. This I promised to do. He thinks some of his neighbours will join him. Two native preachers have been to see them."

Again, on the 8th April, he writes:—

"I am now engaged in preaching in the villages round about, early in the morning. The hot weather having set in, I am afraid to travel; but I have made three journeys, in which I have visited all the churches, except one, since I came here.

"We have started a school, in which we have at present about fifty pupils, thirty of whom learn English. There is a great improvement in the feelings of the people in the locality towards the Christian religion since I first came to the district. We feel very much encouraged and very happy in our present position."

Mr. Anderson's usual annual statement did not reach us in time for our Report; we, therefore, place here the most important parts of it. The date is the 30th April; but the information relates chiefly to 1858:—

"In the early part of the year, until the commencement of the hot season, preaching was carried on vigorously in different parts of my district. After that I stayed at home, and spent some time in instructing a few of the new converts. Subsequently, I went to the north of the district, and found among the educated classes—some members of them at least—a manifest *leaning towards Christianity*. Two or three young men—Brahmans—avowed their belief in the gospel, and stated that it was only the fear of persecution that held them back. I also made two or three shorter excursions, and later, towards the close of the year, I took a journey to the south of the district, which turned out to be of a most interesting character.

"I commenced building a Christian parah, or village, at a little distance from our house, and apart from our compound, before I heard anything of Mr. Sale's being likely to leave the district. It is well that I did so, as thus the station has been preserved, which it might not have been had not such arrangement been made with a view to its permanence.

"At Satheriya, we have had the addition of one or two families. At Backerspeil, the conduct of the Christians has been so bad that I have had to withdraw the native preachers; but I am keeping up the station at present as a preaching-station. At the new station, Bonyeali, the work of teaching has been steadily carried on; and, although we have baptized only two of the people there, yet their conduct has, on the whole, given us satisfaction. At Simlea, some of the Christians are very worldly minded, and have given us much trouble. On the other hand, the characters of two of the new converts have been calculated to cheer and inspirit us in our work. At Gunzashopore, the people have acted so badly towards the native preacher, that I have had to withdraw him. I am sorry to say that his wife was much to blame for the part she acted towards them. *The want of suitable men for carrying on the work is the great obstacle to its advancing.* We must pray to God to raise up such men. The young man, Gogon Chondro, has become a most valuable assistant to me. The superior education he has received, places him, in point of intelligence, much beyond any of his fellow-labourers; and I am happy to say, his piety seems to be of the most genuine character. I may just remark, that at the beginning of this year, another well-educated young man, named Bhaghedor, became a Christian, after having for three or four years studied the Bible. His case is a most satisfactory and encouraging one."

DINAGEPORE.—Of the work of God at this station, Mr. McKenna favours us with the following account:—

"In the mission, death has swept away several whom we had reason to hope might have eventually cast in their lot with us. There has also (Sunday before last) been one baptism. In other respects, things go on much as usual. Our bazaar congregations never range less than one hundred, while in the course of preaching, perhaps some three or four hundred take away with them at least *part* of what we read and say. There still appears the same moral lethargy, though (with a single exception in which I was somewhat roughly treated) no opposition to the gospel; and that almost total inability to distinguish between good and evil, which appears the normal condition of the Hindoo mind. In the zillah, we know of one or two who, though holding back from an open profession, are still, considering the comparatively small light they have received, to all intents and purposes Christians, and whose families receive Christian instruction. The number of such cases, though perhaps at present not ascertainable, I am persuaded in my own mind, from data sufficient to warrant such a conclusion, at the judgment day will be found to be not few.

"The girls' school keeps up its numbers, and promises, in the case of the elder pupils in particular, to exercise a great future influence for good.

"We have been disappointed in the young man from Mr. Pearce's training class. His wife had suffered from fever, more or less, all the five months they were here, and for this reason they at last left. But the young man, though intellectually fit, in other respects was not qualified for the office; though we are sorry to lose his wife, and a really good woman, who was from Miss Packer's school. His place is at present supplied by one of my own converts, of equal ability, and in whom I can place confidence. Paul still continues a burning and a shining light, and is very hard working and useful."

MONGHYR.—Mr. Joseph Gregson reached his station in safety early in January, and is now comfortably settled in his home at this interesting spot. On his way he preached to a few English soldiers in the chapel at Dinapore, where the colonel of the regiment is unwilling to allow the attendance of his men. He has commenced the study of Hindi; has visited, with the brethren, the bazaars, and has seen somewhat of the debasing character and vileness of idolatry. He trusts, in good time, to be able to preach to the perishing the Gospel of Christ, and that he may never lose his sense of the criminality and guilt of those who worship idols instead of the living God.

ALLAHABAD.—The difficulty of obtaining a house in Muttra has constrained Mr. Williams to remain in Allahabad. His time, however, is fully occupied. Under date April 17th, he says:—

"I have now two English services in the week—one for the benefit of the European soldiers, held in the school-room of her Majesty's 5th Regiment, and one on Sabbath evenings among our few Baptist friends and others who attend in the Kuttra Presbyterian Chapel — besides taking my turn in conducting the united prayer-meetings on Wednesday evenings, and more direct missionary efforts among the heathen. I attend to this regularly as usual, and, indeed, I would much sooner give all my time and energies to the one great work of preaching the gospel to the natives, than have to spend much of them in 'ministering to the European community. But I feel that necessity is laid upon me to do both at present as far as my strength will admit. You will have heard, ere this, that we have been disappointed in reference to all our brethren coming down here from Agra. Several are here, but, as the accountant's office is still at Agra, the greater portion is there. No one here can yet say whether this will be the seat of Government or not. It is questionable whether, under the present financial pressure, the Government will sanction the necessary outlay of some twenty-five lacs of rupees."

By a letter dated June 11th, we learn that our brother has been called by Divine Providence to suffer the loss of his beloved wife. The disease which carried her to the grave was cholera, following repeated attacks of dysentery, from which she had partially recovered, but so diminished was her strength that she rapidly sank when attacked by the more formidable disease. Her sufferings were very severe, but we are glad to be able to add, that her end was marked by perfect resignation and peace.

DELHI.—Under date of April 18th, our esteemed missionary, Mr. Smith,

gives the following interesting account of his work in this now-celebrated city of rebels:—

"Daily I preach to two, and sometimes three, congregations in the streets of the city. I spend a great deal of my time among the people, holding conversation sometimes with a crowd in front of the shop of a friendly Hindu, sometimes by the roadside or in a temple; in short, I am trying to pursue one simple course, viz., in season and out of season to preach the gospel, being assured that God will not withhold his promised blessing. I am glad to say, appearances are most encouraging. I have never seen such a steady interest manifested day after day by masses of people in the Divine message as I see in Delhi. When I am tired out, and can preach no longer, the people stop me from moving off, that they may hear more; and it is no uncommon thing for me to be asked to preach two or three times as I am walking down the principal street. Scarcely a day passes without several coming to my house for conversation and instructions, among whom are a number who have received a good English education. I have three candidates for baptism, and shall probably receive two in a few days. There is a young man, a Sikh, who received some instructions both from the late Mr. Thompson and Mr. McKay: he is a very simple, earnest man, and, I believe, a true convert. The other two are, one a Brahman and the other a Mussalman. There is also a young Englishman, of decided piety, whom I expect to baptize. He was brought to the knowledge of the truth through the preaching of the gospel by a Baptist minister at Colchester. So far as I can judge, there are numbers of natives in Delhi who are anxiously seeking after the truth; and I do hope the Lord will make me the instrument of conversion to some of them. Yesterday morning an Affghan came to me, and I had a most interesting conversation with him. He comes from Kabul annually with woollen goods for sale, and has frequently had conversation with Mr. Thompson, the particulars of which he remembers most distinctly. He repeated the arguments against Mahommed and his religion, and appears convinced that Jesus is the only Saviour. There is one thing very interesting in his late history. He happened to be in Delhi when the mutiny broke out, and saw an European female and her children left for dead by the rebels; the woman lived, and he managed to hide her some time in Delhi, and then planned and executed her escape to the hills; she is still alive. I have got the chapel, and it is being repaired. On Lord's-day next, I hope to commence regular services, Hindustani in the morning, and English in the evening. I have also taken a shop in the bazaar as a Bible depôt, and place for religious conversation."

"I am sanguine in my expectations. The bread has been cast on the waters by men who counted not their lives dear unto them. The seed has been sown and watered by the martyr's precious life's blood, and shall it not germinate and grow and bring forth fruit? Verily, it shall. If the churches, by their prayers and contributions, do not send me a fellow-labourer at once, I shall be disappointed. Young men in our colleges at Regent's Park, Bristol, and Bradford! wanted a successor to the martyred Walayat Ali and McKay; which of you will offer himself? The fields are white unto the harvest, and the labourers are wanted to gather the precious seed into the Lord's garner. Never was a more tempting or promising field than Delhi. The mutiny has changed the character of the place entirely. It is now a purely Hindu city, containing already a population of 50,000 to 60,000 souls, and is daily increasing. Nor does it appear probable that any faithful labourer will fail to reap the fruit of the labours of those who have realised the promises in heaven, but on earth sowed in tears. I feel confident I shall not appeal to the Baptist churches in England and Scotland for a fellow-labourer in vain, and shall look for one coming in due time. I am glad to say, Bhagwan, an old convert of Mr. Thompson's, and long a faithful preacher of the gospel, is on his way here with his family, so that I shall in a short time have native help. We have got into our house, and like it much; and I hope to realise all expenses eventually,—native preachers' salaries, chapel and building expenses, and indeed all, except my own salary,—from other sources than the Committee."

Our readers will be glad to learn that, of the two brethren on their way to India, the Revs. J. Williams and T. R. Craig, one of them will be settled at Delhi. It is most encouraging to find the seed sown by the late apostolic Thompson germinating and giving promise of a harvest of souls. The Christian missionary must sow by all waters, and we shall find that the seed he sows is incorruptible seed, which "liveth and abideth for ever."

BENARES.—In the last "Herald," mention was made of the illness of the venerable missionary, Mr. Smith. We have now to announce his departure into his rest, after more than forty years' service in the cause of our Lord and Master. His life was prolonged by the Divine mercy, and he has won an honourable name among the missionaries of the cross. This event took place last May. During the first months of his missionary life, he laboured in Patna; but was appointed to Benares in 1816, where he has ever since laboured with assiduity and zeal, paying occasional visits to Allahabad and other places of resort by Hindu pilgrims in the vicinity.

CEYLON.

COLOMBO.—From a letter dated March 15th, we extract the following interesting notes, and the earnest appeal made by Mr. Allen for additional labourers:—

"I have been very hard at work since my return from Cochin. That disaster in the *Pearl* seems to have revolutionised my health. I am well and much stronger than last year, and able to go about the jungle work with a will. The Pettah is looking up a little, and a few have been added to the church this year. Last Lord's-day I baptized a Wesleyan local preacher, who retains his membership with them, though I believe he will not be allowed to preach any longer for them on account of the step he has taken into the water. His daughter also will be baptized shortly, and will join our church.

"I have just finished the revision of Acts for Mr. Carter, and shall begin on Romans shortly. He tells me in a note that he is reading it to his congregation on Sundays, and that it is like a new revelation to them. I hope it is, for the new version is scarcely intelligible in some parts of that Epistle. I have been highly gratified with the Acts.

"We want more European strength in this Colombo district. I am well now, and can do as much work as any man or missionary that can be found in the place; but am not equal to the requirements of these stations, to say nothing about widening operations. Every Sunday especially am I crippled more than well pleases me by the necessity of—no matter where I am—returning to the Pettah. Some of that day's work would try a horse, as far as physical strength is concerned; how then will it be with a man? Other days I can do as I please, and on an average I have spent half my time in the jungle this year. The people are not satisfied if they do not hear me in the evening. But apart from all that, a second man is needed. The work demands it, and must languish without. Is there no one to send? Will no one come? Have the old fields lost their charms? Are the new more attractive? What is it? In the estimation of everybody, we work at immense disadvantage here with such a puny European agency. This may be right or wrong, but it is plain to me that additional help is needed."

More urgent is the appeal made by the sad event which has deprived our brother of a most efficient helper, and the church of a devoted leader. On the 22nd May, Dr. C. Elliott was called away to his reward. We here merely mention this painful bereavement. In our next number we hope to give our readers a fuller account.

The following we extract from the *Colombo Observer* of April 26th, a paper of which our departed friend was the proprietor, and for several years the editor. It was ever a source of unmingled joy to him to record such scenes as this:—

ACCESSION TO CHRISTIANITY.

"On Sunday, in company with several others from Colombo, we visited Kotegahawatte, a station about seven miles up the banks of the Kalany river, where the Baptist Mission has a very prosperous church, under the care of Mr. Whyto Naden, a Tamil native, who has most thoroughly mastered Singhalese. It is now nearly twenty years since the late Sir Anthony Oliphant took part with good Mr. Daniel and others in the simple ceremonies attendant on opening this chapel, in which, since then, many natives have professed their belief in Christianity by submitting to baptism. On the present occasion seven women and fifteen men, twenty-two in all, were baptized, after services conducted by Mr. Allen and Mr. Naden. Those baptized varied in age from fifteen to forty, and their orderly behaviour and serious intelli-

gent expression impressed the spectators favourably. Such events ought to be noticed occasionally, as an answer to those who, without examination, assert that missionaries are doing nothing, and Christianity making no progress amongst the natives. To show, on the other hand, that due precaution is exercised, we may mention that the twenty-two baptized on this occasion were chosen from amongst forty-five candidates, the baptism of the others being deferred, until, by repeated examinations, the European missionary should have satisfactory evidence of intelligent conviction and sincerity of motive.

Twelve of the candidates were from the Gonawelle station, and the other ten from Kottigahawatte. Some of them are fine and intelligent young men.

NOTES AND INCIDENTS.

THE STORY OF ENGLAND'S CONNECTION WITH JUGGERNATH.—This connection, begun on the acquisition of Orissa by the East India Company, was confirmed in 1806, when the Pilgrim Tax was imposed under the rule of Sir George Barlow, who forbade the servants of Christ to preach to the heathen. This tax was abandoned in 1840, and a second step towards separation was taken in 1843, when an estate was restored to the temple by order of the Court of Directors, in pursuance of the policy of separation so strongly affirmed in a despatch of Lord Glenelg in 1833. This restoration reduced the money payment to the temple, annually made by the Government, and it was further reduced in 1845. The inquiries then made led to the discovery that at the time of the British conquest of Orissa, the total revenue of the lands seized by the Government was £2,332, and to this sum the payments were of late years rigidly confined. It was clear that for many years the Government had given large sums beyond the original income of the temple. But this reduced allowance still identified the Government with the temple, and was so understood by the people. At length, by Lord Dalhousie, the final arrangement was made. Believing that the annual payment was not in the nature of a grant or donation, but in the nature of a compensation for lands originally the property of the temple, but resumed by the Government, he directed a compensation in land to the annual value of the above sum of £2,332, with some deductions, to be given to the Rajah of Koordah, the manager of the temple. The last paragraph of the deed of transfer thus runs:—"It is hereby declared that, from the time of the transfer of the said lands, the Government have no further connection, direct or indirect, with the affairs of the Temple of Juggernath, its management, revenues, or otherwise; that the Rajah of Koordah, in his capacity of superintendent, is solely responsible for the due application of its revenues, and the due administration of its affairs."

DECLINE OF JUGGERNATH.—Some time ago, one of the principal pundahs (pilgrim-hunters) from Pooree went into the North-West, and identified himself with the mutinous Sepoys. He was caught and hung, and an order was sent to Pooree to confiscate his property, which has been done. The effect is most wholesome. Hundreds of pundahs have returned from the North-West without being able to obtain one pilgrim. The whole affair of Juggernath has never been so thoroughly out of favour before. What with the leprous Rajah, who is the superintendent of the temple—the withdrawal of the donations—the determination of the Government not to allow a temple police, but to hold the Rajah responsible for all misdemeanours—the hanging of the principal pundah, and the confiscation of his property, &c., the whole affair seems to present a ruinous aspect. May its last day soon arrive!—*Rev. J. Stubbins.*

THE JUGGERNATH FESTIVAL.—The attendance at this festival was very small. Instead of 40,000 or 50,000 persons, there were only, excluding the residents in Pooree, 5,000 pilgrims; and all being fearful lest any rough or noisy performances, not intimately

connected with their religion, might be construed into treason against the Government, their behaviour was, *in their excited state*, very good, and void of any of the wicked kind former missionaries received. However, the city not being overcrowded, in consequence of the paucity of pilgrims, heartrending and harrowing scenes, with which the eyes of older missionaries had been forced to tears, I was not permitted to witness. Though the cars were dressed out in a very gay and showy manner, they were almost deserted. A short time before we reached the "Bada Dandah," a large road, four men had been run over by the largest car. This was the result of a general rush to the car at the time it was moving, and not self-immolation. The wheels of the car ought to have been surrounded with a showy network, reaching nearly to the ground. The network was there, but two or three feet from the ground, and, consequently, no protection whatever. The Rajah has been made responsible, and how the matter will end remains to be seen.—*Rev. J. O. Goadby.*

HOME PROCEEDINGS.

Most of our friends are probably aware that, during the discussions in Committee regarding the proposed Mission to China, offers of service most unexpectedly came from brethren who had no knowledge of what had taken place. One was from Mr. Kloekers, who went out to China under the auspices of the Dutch Reformed Church, and subsequently, having adopted our views on the question of baptism, joined the American Mission. The funds of this Society having so fallen off as to compel the Executive to diminish the number of the agents, Mr. Kloekers had to come home to Holland. Thence, about four months ago, he addressed an earnest appeal to the Committee, requesting them to consider his case, and send him back to resume his missionary labours in China.

The other offer of service is from Mr. Hall, who was ordained about five years ago at the Hon. Rev. Baptist Noel's chapel, as Missionary to China, in connection with the Chinese Evangelisation Society. He writes from Ningpo, and proposes to join the Baptist Mission, simply because the supplies from home being sent only as they come to hand, the irregularity embarrass him in his work, and prevented that continued and sustained labour which he desires to carry on. The Committee have received communications from the Secretary of that Society, speaking in the kindest terms of Mr. Hall. Indeed, the testimonials to both brethren are highly satisfactory.

At the Quarterly Meeting held on the 13th ult., these offers of service were considered; and a resolution was passed cordially accepting them. The last mail carried the tidings of his acceptance to Mr. Hall, and Mr. Kloekers will shortly proceed to Holland to make all needful arrangements in prospect of his departure.

As the Committee have had no experience of mission work in China, and the operations of other Societies have been so often interrupted, and, in some instances, so long suspended, they have deemed it prudent to enter into engagements with these brethren for *two years*, commencing from the period of their entering on their work. By that time circumstances will develop the will of Providence in this important undertaking, and show whether or not it is the duty of the Committee to continue the Mission, and to enlarge it. At present, the conviction is strong that not less than *six missionaries* should be sent out. The response to the appeal which has been made to the liberality of the churches must, however, mainly determine this point.

It is a very striking circumstance, and one worthy of note, that in commencing a new mission two brethren are accepted who are already qualified for the work. Thus the Mission comes into operation at once. The like, as far as we know, has never happened before. Generally, it takes two or three years ere a mission, newly founded, can get to work among the heathen. In China, we start the

Mission with brethren who have passed through this probationary period. Moreover, they not only speak the language, but having resided in two different provinces, speak two of its dialects. This is so remarkable that we not only call attention to it, but we would take it as a great encouragement most zealously to proceed.

In order to ascertain the measure of support which the Chinese Mission is likely to receive, and to act with all due promptitude, the Committee have secured the aid of the Rev. W. G. Lewis, of Westbourne Grove, for six months. He will, after doing what he can in London, visit most of the principal towns, as he has done a few already, in order to secure as large an amount of help as possible, and at the earliest period. This assistance is rendered all the more needful in consequence of the early departure of Mr. Underhill for the West Indies; the whole duty of the Secretariat devolving, during his absence, on his colleague.

As a sort of public inauguration of the Chinese Mission, a soirée was held at the College, at Regent's Park, on the 20th ult. The chair was most efficiently filled by Mr. Hanbury, M.P. for Middlesex. After prayer by the Rev. J. H. Hinton, a brief statement of the circumstances leading the Committee to take up China, was supplied by the Rev. F. Trestrail, and the general question was spoken to by Mr. Hawkins, of the Judicial department of the Indian Government, Revs. F. Tucker, and Z. Kloekers; a vote of thanks to the chairman was proposed by Sir Morton Peto, seconded by Dr. Angus, who having acknowledged it, the proceedings were closed by prayer. The attendance was very good, and the presence of friends of other sections of the church encouraging; while the announcement of handsome gifts to promote the object, from those who could not be present, will, we hope, stir up those who were, to like effort. We beg to offer our cordial thanks to Drs. Angus and Davies, and Mrs. Angus and Mrs. Davies, for their kind attentions and aid, and which largely contributed to the success of the meeting.

At the last Quarterly Meeting of Committee other business of great importance was settled. The Rev. J. T. Brown, of Northampton, having signified his consent to visit Jamaica as one of the deputation, the instructions deemed necessary to guide and assist them in their duty were determined upon. Mr. Underhill, having engaged to visit all the stations in the West Indies, will leave, with Mrs. Underhill, by the first packet in August. A meeting was held at Camden Road Chapel on the 21st ult., Sir Morton Peto in the chair, to commend them to the Divine blessing and care. Mr. Brown, being invited to go to Jamaica, will sail in November, by which time Mr. Underhill will have visited Trinidad and Haiti, and be therefore in time to meet his colleague.

Designation services have been held in connection with the departure of the brethren, Craig and Hobbs, for India. The former at Glasgow, July 3rd. Mr. Mitchell, an American Indian, Rev. A. McLeod, and our venerable brother Williamson, of Sewry, took part in the service. Dr. Paterson was not present, owing to domestic affliction. The latter were held at Margate on the 20th July, attended by Mr. Gough, of Clipstone,—under whose instruction Mr. H. has been for some months,—and the brethren Hirons, Etherege, and others. These two brethren will sail in the "Lady Melville," on the 10th inst., and will have the advantage of Mr. Williamson's aid in studying the languages during the voyage. Mr. and Mrs. Morgan are expected to leave September 1st, on their return to Howrah.

It is the intention of the Committee to arrange for a public meeting, to be held in a few days, and of which due notice will be given, to commend our friends who are about to leave for India to the blessing of Almighty God.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

AUGUST, 1859.

THE following letters will be read with much interest as affording reliable testimony to the work of God in Ireland.

Mr. ECCLES reviews the difficulties of the year he has spent at BANBRIDGE, and finds much cause for hope in the present state of the mission.

Mr. BROWN gives very cheering accounts of the revival of religion in the district in which he labours. Our readers will also be cheered by the following extract from the Belfast *Weekly Press*:—

"Since last report, twenty cases have occurred of persons prostrated in the Baptist Church, Academy Street, almost all of whom have found peace. Last night (Monday) ten were affected; some of them at the Sabbath-school prayer-meeting. The under part of the church was crowded with the children, and the gallery was filled with parents and friends. At the conclusion of the prayer-meeting, the Rev. R. M. Henry preached to a large and most attentive congregation in the open air outside the church. During the service two persons were prostrated. Three Roman Catholics have been brought, it is believed, to the knowledge of the truth in connection with these services."

BANBRIDGE.

"MY DEAR BROTHER,—It is indeed a solemn thought that another year is now gone for ever. How silent, and how unnoticed by me, was its flight. Owing to the multiplicity and diversified nature of my employment, I literally 'took no note of time.' But the announcement of the annual meetings tells me the time is fully come for my *annual review* of labour. And to this, for the influence it may have in quickening my own diligence and that of others, I now, however, unwillingly, proceed.

'It is surely wise to talk with our past hours,
And ask them what report they've borne to Heaven.'

"True, the retrospect bows me in the dust. How unprofitable a servant have I been! But my High Priest 'bears the iniquity even of my holy things.' And though heart and flesh faint and fail, He continues to be the strength of my heart and my portion for ever.

'A debtor to mercy alone,
Of sovereign mercy I sing;
Nor fear with His righteousness on,
My person and offerings to bring.'

"The former part of the year belongs to Belfast, my late field of labour, endeared by many a sorrow, and by joys still greater, and to last throughout eternity.

"*Tracts.*—By the kindness of the Baptist Tract Society, the Religious Tract Society, and of Mr. Drummond, of Stirling, I have constantly had a full supply of these silent preachers. Upwards of 3,100 were circulated by myself, either by exchanging or distribution. Others of the congregation, too, were actively engaged in this way of sowing the good seed.

"*Sub-stations.*—These continued to be encouraging and well sustained. Anxious to extend my influence as far as possible beyond the congregation in Academy Street, I hailed every opportunity to make known the gospel elsewhere. In this way, blessed be God, I was rather favoured. In addition to the regular meetings in the houses of my personal friends, town missionaries gave me kindly scope for efforts embracing numbers many times more extended than I could otherwise have reached.

"*Itineracy.*—To a distance of many miles, on the right hand and on the left, I have had the pleasure of preaching, sometimes to large audiences, in cabins, in barns, and in the open air—in rural districts, in villages, and towns—amid the jutting, storm-scarred crags of 'rocks primeval,' or under the soul-stirring shadow of the 'everlasting mountains.' Oh, how thrillingly solemn the address delivered under heaven's broad canopy, under the healthy influence of the 'pure air of the hills;' and, it may be, in the view of scenery

'surpassing fable and yet true,' to be found so frequently in my lovely land!

"*Open-air Preaching.*—Perhaps in every large town a considerable portion of the population seek their pleasure in promenading on the Sabbath. It is so in Belfast. The Christians generally, and *those who would be thought so*, are rigid in Sabbath observance. The promenaders on this day are, therefore, almost without exception, those of the inhabitants who make no profession of religion. These will not come to you, you must go to them. You cannot reach them but in the open air. The Quay is the *principal* thoroughfare on such occasions, and there the merchants' sheds afford the desired opportunity, in the winter as well as in summer, whenever the weather permits the pleasure-seekers to move forth. Here, or in some other locality, as circumstances might require, health and weather permitting, I statedly preached Christ. These ministrations were much favoured. I know they were not in vain. But, for the full results, I await the Master's coming. To the dear brethren who co-operated with me in this self-denying, and sometimes dangerous work, I now bid an affectionate farewell. We are now parted for all our earthly journey. We stand together no more in the front of mockery, insult, blasphemy, or violence! But we shall meet again. O, my well-beloved, keep the *end* in view! 'Behold, He cometh with clouds!'

"*The Sabbath School* was of the most interesting nature, as composed of the poorest of poor children, the numbers ranging from 80 to 100, and often considerably more, under the care of thirteen teachers, to whose fidelity I can bear a strong testimony. I do so the more cheerfully as the school-hour was the time *necessarily* appropriated for the open-air service. This prevented my personal assistance. It also withdrew from their ranks all those who felt constrained to accompany me on my open-air mission. This was an effect which I regretted, but could not remedy. Highly as I value the Sabbath school, I still feel that the out-door preaching was *my* work; and I look forward in hope that 'the day will declare it.'

"The ordinary routine of effort was, however, interrupted, while the supply of Banbridge depended on Brother Brown and myself. The *two* ministers could only supply the *three* stations, giving Banbridge the attention it required, by abandoning for the time a portion of the services either at Belfast or Conlig. Our good brother seconded me nobly. While I was at Banbridge, he preached in his own place in the morning; and then, to avoid the appearance of evil in taking the train, *trudged* eleven weary miles to supply my pulpit in the evening. On the following Sabbath, immediately after our morning service, I, for the same reason, *walked forth* to officiate, in the evening, for him.

"What I have already stated relieves me of the necessity of minute detail in relation to Banbridge. All the difference is that Banbridge, instead of Belfast, is now my centre of effort.

"When I came here, I had no idea whatever of the difficulties that were in my way. Generalship of the first order, marshalling all the influence of the town and neighbourhood, was to be encountered. Of Baptist *principle* I found hardly any. Those who once belonged to us, and from their position in society might, under God, have been of service, had long since united with one or other of the two establishments; and *none*, however Pedobaptistic, *have known so well how to look coldly* on the present struggle. Others, too, of whom one hoped better things, have taken their children to church and had them '*made children of God, members of Christ, and heirs of the kingdom.*' They, of course, knew the *value*, to themselves, of this service to the State religion. It was a skilfully-devised and ably-executed blow,—a blow which, it was evidently believed, would need no repetition,—a blow which, in a population like this, would resound *decisively* through all the neighbourhood. But I must not dwell on such things. His goods were no longer at peace, and Satan would of course give battle. We are not ignorant of his devices. Happily Jesus is yet stronger than he, and, in the face of every obstacle, the truth is making way in Banbridge. I notice a considerable improvement in the public feeling towards us. My *sub-stations* in the country (*three* in number) are well attended by deeply interested hearers. As often as I can command the time to *visit in the cabins of the poor*, I receive a cordial welcome. Our *Sabbath-school*, though exposed to strongly adverse influences, continues to prosper. I have now *preached on special subjects* for the last twenty-four Sabbath evenings in succession. My congregations on these occasions continue full. Novelty and curiosity have passed away, but the continued attendance marks an unabated interest. These services are also exerting a pleasing effect on the morning meeting.

"After a service of nearly two hours yesterday evening in the country, the poor people seemed quite unwilling to go away. The good man in whose house the meeting is held, gave out a hymn as soon as I had pronounced the blessing. Then we sang a portion of a psalm. The general feeling

seemed to be, 'Here I could for ever stay.' May the hand of the Lord be similarly manifest in the meeting, in another part of the country, which I am to hold this evening.

"The truth is, my dear brother, it would seem that the time to favour Ireland, yea, the set time, is come. In various localities there are symptoms of a most cheering character. The Spirit is poured out from on high, and the wilderness is becoming a fruitful field. Oh, how my heart anticipates the prospect, which I hope yet to witness. But the present is a most interesting period. Should we prove 'disobedient to the heavenly vision,' which indicates our duty, great will be our guilt. O that, with great grace upon us all, we may take this tide at the flood! Satan, in the meantime, is full of wrath. Is it not 'because his time is short'? The priests, sorely puzzled, bestow anathemas plentifully; for it does seem that the days of their dominion are numbered. On their beds, at the fireside, on the public way, the Lord lays hold of the most hardened—whether Romanist or Protestant—as in the case of Paul; for a little there is a trance-like struggle; the result—entire consecration to God.

"But my glowing heart is struck as with an ice-bolt. The Society is in debt! What! Now that *three additional ministers* are needed for fields as apparently productive as ever whitened for harvest, we are *hampered with a debt!* British brethren, bear yet with one whose importunity cannot now vex you long. Let not a little silver and gold stand in the way of this great work. 'Now's the day, and now's the hour' for Ireland. Annihilate this debt. Furnish the means of employing *five* additional labourers—three for the stations already referred to, and two as itinerants, fearing God and having no other fear. 'Expect great things from God, and attempt great things for God.' Oh, let us—whether with our worldly means or our personal efforts—'as one man, with one heart and one soul, *strive together*,' not only for the maintenance but *the diffusion* of 'the faith of the gospel.' O Most High, I turn to thee. Thou didst command the light out of darkness; *speak* yet once more, and Ireland's darkness shall give place to the light of heaven.

'*Speak*, and o'er Erin's lovely isle
Shall Bethlehem's star-beams sweetly smile;
Speak, and by every Irish tongue
Shall Bethlehem's angel-hymn be sung.'

"Adieu, dear brother. I bless God that you have been called to take charge of our mission in what I believe to be Ireland's *crisis*. May He strengthen your hands, and supply every needful grace in a time of such evident *urgency*.

"Yours in the holy struggle,
"W. S. ECCLES.

"P.S.—I forgot to say that we purpose immediately forming a church with *encouraging prospects*. I am also plying every instrumentality to *promote revival interests here*. But more of this hereafter."

Mr. ECCLES desires to acknowledge the kindness of Mrs. Risdon, of Pershore, and Mrs. Salter, of Bratton, by whose kindness he was enabled, during the winter, to mitigate very much the discomfort of many a deserving family.

"*Conlig Newtonards, Ireland,*
"*8th June*, 1859.

"MY DEAR BROTHER,—I have kept a minute account of my labours from the 17th of April; but circumstances have altered so much within the last month, that, though I laboured diligently before, yet I do not now consider anything that happened previously worthy of record.

"You have, no doubt, heard of the great awakening that has taken place in the north of Ireland, and I am happy to say that we have had some share in the general blessing. On Lord's day, the 19th ult., the church here was visited with some tokens of the Divine presence. During the morning service there seemed to be much concern while I preached from Isaiah xxxiii. 14; but in the afternoon there was a manifestation of unusually tender emotions. Some, who formerly appeared altogether unimpressible, became weeping supplicants, and others, it is hoped, have passed into the kingdom of God.

"There is a wonderful disposition at present to hear the gospel. We may have hearers in hundreds at least, where formerly we had only scores. Our assemblies, too, are characterised by great solemnity. We were wont to speak of *attentive* hearers; but that term now is not strong enough; all our hearers are *solemn* at least, many terror-struck, and some rejoicing in Christ. I lately had occasion to preach for the Rev. J. Killen, of the first Presbyterian church of Comber, on whose congregation the Spirit is said to have been poured out in a remarkable degree. The assembly numbered about 1,200. I chose for my text, Deut. xxxii. 35, middle clause,—'Their foot shall slide in due time.' During the service several persons were carried out of the

church under convictions, and towards the close of the sermon the alarm became so general, that a fear of consequences stole across my own heart; but feeling satisfied in my conscience that I was using no instrumentality but Divine truth, I was able to leave the event in God's hand. The Rev. Mr. Millen, of Perth, one of the ministers of the Free Church of Scotland, next addressed the meeting, and with much clearness and pathos directed those who were convinced of sin, to 'the Lamb of God that taketh away the sin of the world.'

"Last Sabbath I preached twice in the United Presbyterian Church of Ballyfrenis, having obtained a supply for my own pulpit. The presence of God was felt during both services. In the evening a person required to be assisted out of the church under conviction, and other four were prostrated on their way home. Some of them professed to have found peace before I left on Monday; but others had not then obtained comfort.

"One happy fruit of the revival is, that ministers of all denominations have laid aside their animosities, and harmoniously co-operate in the common cause. As a proof of this I may mention that the other day I was one of those who officiated at a united-prayer meeting in Newtonards, consisting of about 3,000, who were assembled in the largest church in the town. This is a wonderful change, as, not long ago, there was scarcely any intercourse between the ministers there; and the *Baptists* were altogether ignored. The same observation applies to Conlig. Up till now there has been no connection between the Baptists and Presbyterians in the village; but on the evening of the 27th ult. I closed the services in the Presbyterian church with prayer and the benediction at the request of the minister. Jealousy is so far laid aside that that gentleman and I visit those who are concerned about their souls in company. This is certainly a very desirable change.

Cases of *prostration* or *impression* are very general, so much so, that my time is so fully occupied, that I must enter the pulpit with scarcely any preparation, being engaged from morning to evening, and sometimes a considerable portion of the night in visitation. The outward reformation in morals is pleasing. This used to be a most wicked village; but former habits are given up, at least *in the meantime*. May the change be as permanent as it is remarkable.

"But whilst I hope the revival is the work of God in the main, I am far from thinking it all gold that glitters. I rejoice to hope that many are converted to God: but I have reason to fear that many are deluded with false conversion, and thus placed in a worse position than ever. Neither time nor space will permit me to enlarge on this subject; but I think candour requires me to admit that there are extravagancies mixed up with it that no sober-minded Christian could approve of. I could not give a better account of the state of things on the whole, than by referring to Edwards's 'Thoughts on the Revival of Religion in New England,' as the same good and the same evils seem to attend the revival here that attended the revival that broke out under the ministry of that great and good man.

"Yours in Christian love,

"JOHN BROWN.

"Rev. C. J. Middleditch."

CONTRIBUTIONS.

The List is necessarily deferred in consequence of the Secretary's absence from London.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special efforts for RATHMINES and BELFAST, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq.; or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1859.

THE GREAT COMMISSION.

A DISCOURSE BY THE REV. J. P. CHOWN.*

"Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

THERE is always something expressive and sacred about last words, especially when they pertain to what is felt to be important in itself, and still more if they are uttered by one whose character and history give them weight and power. And here, in the text, we have last words answering to these conditions as no other words spoken in this world, perhaps, ever could do. And how suggestive it is that they *were* among the last words of our Lord. It is as though he should have said, "I will not give them that great commission till I have first given them my life, and till they have given me the last assurance of their love; and then they will not need a single argument or appeal to enforce it, they will feel it to be a privilege and a duty, and take it as such;" and so it was that he manifested that noble confidence in his disciples that he did, as he gave the command and then went straightway to his Father, and left his work in their hands to be carried on, and made known through all the world. We shall all feel, however, about ourselves, that this confidence of the Saviour might have been far more abundantly justified than it has been; and as one great object of these annual meetings must be, or should be, to rekindle from time to time the missionary spirit among us, it may be well that we should come back again and again to our first great authority and command; and it is with that purpose I am about to ask your attention to these words for a few moments to-night, looking at them in the light of one or two considerations by which their importance may be felt and the duty they enjoin upon us more cheerfully and heartily responded to.

First, then, IT IS ONLY AS WE ATTEND TO THIS COMMAND THAT WE SHOW THE REALITY OF OUR DISCIPLESHIP, AS FOLLOWERS OF CHRIST. *It is implied in the very fact of our discipleship, that we should do all we*

* Preached in Surrey Chapel, April 27, 1859, as one of the Anniversary Sermons of the Baptist Missionary Society.

can for the honour of the name we take upon us and the Being we profess to serve. It was so with his first disciples. Christ called them from the world to follow him whilst here, and then to go forth in his stead; and so it was that they lived and died for his glory. And it must be so with all who would sustain this relation. "If any man will be my disciple, let him take up his cross and follow me." Let the dead world bury the dead, while we go forth to serve the ever-living Lord and Saviour. For us to live must be Christ; we must be like those in glory of whom it is said, "they follow the Lamb whithersoever he goeth," so that whether living or dying we may be the Lord's. It is so in whatever way we look at it, we are the objects of his redeeming love; and what follows from this? why, that we "are not redeemed with corruptible things, such as silver and gold,—but with the precious blood of Christ." "Therefore," says the apostle, "ye are not your own, for ye are bought with a price;" and, *therefore*, "glorify God in your body and spirit, which are his." Do we look to him as the great Captain of our salvation, and are we his hosts marshalled around him, clad in his armour and fighting his battles; then we know what is implied in this connection,—that we live and die in obedience to his commands, and for the furtherance of his glory. As such, perhaps, we may have little or no sympathy with much that is said about the sacraments; but we may do well to call to mind that from which the word is taken, nevertheless,—the sacramentum, or sacred oath, by which the Roman soldiers pledged themselves never to turn their back on the foe, and never to forsake their commander, but to live, and labour, and die in his cause; and if *they* could do this for their commander, how much more surely should *we*, as soldiers of him who has already shed his life-blood to save us; whose commands shall all be the utterance of infinite wisdom and love; the spread of whose victories shall be the spread of righteousness, peace, and glory through the world; and every soldier in whose army is sure of a glorious victory, and certain of an everlasting reward. It has ever been thus with the disciples of our Lord just in proportion as they have felt the privilege and responsibility of their discipleship; it was so with the primitive Christians, they rejoiced as they were counted worthy to labour and suffer in this work; so with the noble army of martyrs, as they shed their blood and marched to the scaffold or the stake as to a marriage-feast; so with those who went forth, the Pilgrim Fathers, to plant the tree of life, in their heroic self-denial and noble daring, in the New World; so with the glorious three of Serampore, whose deeds have just been so lovingly built up into the noblest monument they can ever have; so with our brethren who have borne the gospel standard far in advance of the main body of the army, and who are battling around it there as it waves from the high places of the field in grand assurance of the time when it shall wave over all the world; and as the first disciples took the command from Christ, and they handed it down from one generation to another till it came to our fathers, and they have bequeathed it to us, oh that we may be in some measure worthy sons of our worthy sires, or rather worthy disciples of our glorious Lord, and so may take the command to ourselves, "Go ye into all the world, and preach the gospel to every creature."

Then, again, it is not merely implied in our discipleship, but *the Saviour himself estimates our love to him by our obedience to his commands.* "If ye love me," he says, "keep my commandments," for, "he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself unto him." And here is one of the most important commands

that was ever given by the Saviour himself, and we are bound, therefore, to look at it in this way. Suppose, I have often thought, the gospel had come to us, all it is now in its divine blessedness and power, but without this in it, that we were to take it to others. And then suppose the Saviour had come to us in the flesh to-night, and had said, "Now you feel what a glorious thing it is, how it has made you new creatures, how it has pardoned your sins, and sanctified your souls, and brought life and immortality to light beaming down from heaven upon your spirits, and now, go, and tell it out to all the world." Why, I have thought, how the heart of the church surely would leap up in glad and grateful response. "May we, Lord?" we should have said;

"Then fly abroad, thou mighty gospel,
Win and conquer, never cease:
May thy lasting, wide dominions
Multiply and still increase.
Sway thy sceptre,
Saviour, all the world around."

Here is the command, then, as truly given from the Lord as though he had come to us now in the flesh to make it known; and surely it should be none the less binding because it has been eighteen hundred years upon record. "If ye love me then," says the Saviour, "keep my commandments;" show thus the sincerity of your discipleship; and here is one of those commands, "Go ye into all the world, and preach the gospel to every creature."

Then another thought under this head, and that is, that *it is just as our Christianity is a living power within us that it must find an utterance and a manifestation far around.* We are told of the Saviour when he was upon earth, that "he could not be hid;" and it is as true now as it was then. Where the spirit of Christ is, it cannot be hid; if it is not manifest, it is not because we have hidden it, but because it is not within us. No man can receive the grace of God into his heart and keep it to himself. It is a necessity of the case that he must tell of it to others. This is natural. There is the joy the blessing brings with it; it must be told. We remember how it was with the philosopher when he was overjoyed at his discovery: he ran through the streets of the city like a madman, shouting out, "I've found it! I've found it!" And so the first thing we see in a young convert is a desire to tell others. "Come and hear," he says, "all ye that fear God, and I will declare what he hath done for my soul; or with Dr. Watts, as he roams among the beauties of nature, he would make the very trees vocal with his theme, as he says:—

"I'd carve his passion on the bark,
And every wounded tree
Should bleed and bear some mystic mark
That Jesus died for me.
The swains shall wonder when they read
Inscribed o'er all the grove,
How Christ the Lord came down to bleed,
And win a creature's love;"

or he sings, as we sometimes do:—

"Then will I tell to sinners round
What a dear Saviour I have found;
I'll point to his redeeming blood,
And say, Behold the way to God."

And while this is perfectly natural and reasonable, it is every way per-

fectly right and necessary. It is due to the man himself that he should tell of the change that has passed over him, and his desire henceforth to live to the Divine glory. Then it is due to the grace of God, and the gospel through which it has wrought upon him, that he should tell how great the change they have wrought, and the blessing they have bestowed. It is due also to those around him that he should tell how they may be delivered, blessed, and saved. And it is no less due to that cause with which, thenceforth, he is to stand connected, and which is to be spread through the world by the instrumentality of those who are made partakers of its gifts. And if this is true of the individual, it ought to be true of the church made up of such individuals; if one of the living stones should thus flash forth the Divine glory, surely the temple that is built up of such stones, and with the Divine glory streaming from every portal, and the river of salvation flowing from under its threshold, ought to shed that glory far around. Oh for more of the Divine power in the church to make itself thus manifest and felt far and wide, testing the reality of our discipleship, and showing our obedience to the Divine command, "Go ye forth into all the world, and preach the gospel to every creature."

Then, secondly, IT IS ONLY AS WE DO THIS THAT WE ACT JUSTLY TOWARDS THE GOSPEL ITSELF. There is nothing plainer than that the gospel is intended *to be spread abroad*, to be spread abroad *by human instrumentality*, and to be spread abroad by human instrumentality *through all the world*.

First, then, *it is to be spread abroad*. God has given it to us, but not merely for our own benefit, and still less that it should be hidden or hoarded like the man's one talent, but that it should beam from our island-home through all the world. The tree of life is to grow, not for Great Britain alone, but her roots are to strike deep down into the soil, and her branches are to extend over all the earth, till the whole world shall rest under her shadow and feed upon her fruit; and the leaves of the tree shall be for the healing of the nations. The very name implies that it is to be made known; for it is the gospel,—that is, in our glorious old Saxon, the God-spell,—that is, the God-speech, the utterance of the Divine love-thought. And surely then this God-spell, the noblest of all the Divine utterances to man, should be told to man wherever he is. It was in accordance with this that the Saviour acted as he brought the gospel of the kingdom from heaven to earth, and that he went and preached it in the country round where he dwelt; and then he sent his disciples into the regions further remote, and then he gave this as his parting charge to the church, "Go ye into all the world, and preach the gospel to every creature."

Then also it is the Divine will not only that it should be done, but *done in this way, by human instrumentality*, spread abroad by those who have felt its power. He might, for instance, have employed his angels in the work, and no doubt they would have felt it a privilege, and would have gone forth to make it known with a joy that such a message only can inspire; but that is not God's plan. He makes use of human instrumentality, and, we had almost said, delights in it. It was thus, for instance, that he sent his angel to Cornelius to tell *him* to send for Peter, who should tell him what to ought to do. Now it would appear as though surely, if divinely permitted and instructed, the angel could have told that with an authority and power no man could have; but that was not God's will, and hence he sends the angel to Cornelius to tell him to send for Peter; and then he sends the vision to Peter upon the housetop, far

away, to tell him to go; to teach us that he would have man made a blessing to his fellow-man, and would have the gospel spread through the world, by human instrumentality. And this must be done, not by neglecting those who are at home and going to the further remote, but beginning at Jerusalem. Just as it was with the man whom the Saviour healed; he said, "Lord, I will follow thee;" but the Saviour said, "No, go home first, and tell them what God hath done for thee." "The Spirit and the Bride say, Come; and *let him that heareth say, Come;*" that is, we are told, as travellers searching for a well in the desert—he that finds it says, "Come;" and they that hear him say, "Come," to others; and they again to others; and so should it be with the gospel, till the glad sound rings round the world, and the whole earth is filled with the blessing. And this is to be done by *preaching the Gospel.* Other means are to be made use of, but this is the great power which God has graciously appointed, and will graciously bless. "Whosoever shall call upon the name of the Lord," says the apostle, "shall be saved." But "how shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Send them forth then friends, that they may lift up their voice like a trumpet, and tell the world of the Saviour, and God will bless them. It was so in the days of the apostles, as their voice vibrated through the whole civilized world, and the great images of Rome and Greece, that all the world had worshipped, tottered to their downfall, before the little stone cut out of the mountain without hands, in the despised Nazareth; and thousands cried out and rent the heavens as with one voice, saying, "What must we do to be saved?" It was so with the Reformers, and the man of sin grew pale, his cheek blanched with terror, and he trembled in his scarlet-robed, triple-crowned pomp, like the king of Babylon before the handwriting upon the wall, as he listened to the simple but almighty words of gospel truth. And it was so with Whitfield and Wesley as they went forth with scarcely less than apostolic power and zeal, and were rewarded with scarcely less than apostolic honours. And it is so with men whom God has raised up and given to us in this metropolis at this day. It would be a sin to be proud of these men, I know; but it would be equally a sin not to be thankful for them, and pray that more such may be raised up. Go, then, the text seems to say, go forth and preach the gospel;—preach it, to the far-off isles, that are waiting and listening for it in the distant seas;—preach it through the vast continents of the earth;—preach it, and the glad billows shall leap up to catch the sound, and bear it from shore to shore;—preach it, whatever reception you may meet with;—preach it, and the power of God's Spirit shall rest upon you: for it is in fulfilment of the Divine command, "Go ye into all the world, and preach the gospel to every creature."

And so it is the Divine will that it should be spread *through all the world.* This is the Divine purpose, and it must be done; if we will not do it, others will. Ask of the Father himself if it is not so, and he says, Yes; for I will give my Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Ask the prophet as he stands upon the mount and looks on to the vision that unfolds itself before his eyes, and he says, Yes; for the whole world shall be filled with his glory, and all men shall call him blessed. Ask the Saviour, and that is how he looks

on to it long before he has given the command; for he says of the woman who anointed him, "Wherever this gospel shall be preached throughout the whole world, this that she hath done shall be spoken of her for a memorial." Ask the angel John saw in the midheaven, and as he points to the scroll in his hand, you see that it is the everlasting gospel he has to preach to every nation, and kindred, and tribe under heaven. Ask of the apostle as he sees the Lord in his glory, and he says, Yes; for he is waiting till all his enemies shall be made his footstool. Go ye forth, then, into all the world, and preach the gospel to every creature. Go, and seize upon the openings God in his gracious providence has made for the work. Go to the far-off regions, and tell of the Saviour where as yet he has never been made known. Go, and build up again the waste places of the East, and rally your scattered forces there; send other men to go and stand where your martyrs have nobly fallen, and gather in the harvest that must spring up from their blood. Seek a noble glorious revenge upon that land, by pouring in the blessings of the gospel as from a river of Christian benevolence; send forth your men till they may cover the land, and stand under every palm-tree and in every bazaar, and their voice be heard preaching the gospel from the Himalayas to the Cape, and from the marble palaces of Calcutta to the coral strand of the opposite bay; and so into China, that vast region of mingled splendour and barbarism, and Japan, that "fossil of the sea," as it has been called, that shall yet become a glorious pearl for the kingdom of the Saviour: it is a great honour and privilege that we may. I have sometimes thought it would have been a privilege to be a trumpeter in the days of the jubilee of old, to have sounded out the clarion peal that should have filled the land with joy; still more to have been one of the old Hebrew prophets, with their lips bright with the fire from the altar, and their souls burning with the power of the Spirit of God; and more still to have been one of the first apostles, to have gone forth with pentecostal fire upon their heads, and pentecostal power in their hearts. But we have a far nobler jubilee to proclaim than Judea ever knew; we can point to the present noontide, while the prophets only pointed to the coming dawn; and we may go forth in the preciousness and power of the Holy Spirit, such as shall bless and save the world—a power such as the cloven tongues of fire themselves but dimly symbolised; and it is by the gospel alone that this Divine blessing is to be imparted, that this Divine glory is to be made manifest. Go ye forth, then, into all the world, and preach the gospel to every creature.

(*To be concluded in our next.*)

THE RELIGIONS OF CHINA.

III.—CHRISTIANITY.

THE disciples of Confucius and of Gautama Buddha make up the immense majority of the Chinese people. The votaries of other systems are either so few in number, and so feeble in influence, as to be inappreciable and almost imperceptible amid the millions of China, or else from what on examination proves to be a mere sect and modification of one or other of the two great systems which divide the empire between them. Among these minor sects we may mention Taouists, the Jews, and the Mohammedans. The followers of Taou-tse combine with the rites and superstitions of Confucianism a belief

in magic, which they practise with great success; or, if magic proper be beyond their powers, they substitute for it tricks of conjuring and legerdemain, which answer the purpose nearly as well. They are indefatigable in the study of alchemy, and some of their *illuminati* profess to have achieved the transmutation of metals, and to have discovered the elixir of immortality. Jews appear to have settled within the boundaries of the empire from a very early period, and still to hold their place in it. They are probably relics of the ten tribes; some of whom during their captivity and dispersion reached these distant regions. The Jesuit Ricci states, that twelve families were residing in his day at Kae-fung-foo, the capital of Honan. The Chinese name for them, Teaou-Kin-Keaou, means, *the sect that plucks out the sinew* (Gen. xxii. 32). Gozani, another of the early Jesuits, visited some of their synagogues, where he saw inscriptions in Chinese and Hebrew, but could not obtain a sight of the Pentateuch which was in their possession. They observed the Sabbath, at least so far as to meet for reading a portion of the Scriptures. On these occasions the reader covered his face with a thin cotton veil (2 Cor. iii. 14). Some years ago it was hoped that we were on the eve of important discoveries in connection with the history of these Chinese Jews, who had been for so many ages severed from their brethren and from the western world. As yet, however, these hopes have been disappointed. There exist likewise a few Mohammedans. Under the empire of Kublai Khan, many of the highest mandarins were selected from the Saracens in his train. In some of the western provinces they appear to be rather numerous, and along the banks of the grand canal many of their mosques may be seen. There is one in the city of Canton, founded so early as the ninth century. They are in most respects assimilated to the population among which they live, and retain only a few of the peculiar usages of Islam. One of these is the abstinence from swine's flesh, which makes them somewhat remarkable among a people so devoted to pork as are the Chinese. Notwithstanding the laxity of their religious profession and the enormous distance to the tomb of the prophet, a few Chinamen undertake the pilgrimage, and astonish their fellow-believers by their presence at Mecca and Medina.

Dismissing with these few words the various subordinate sects in China, we proceed at once to a brief account of the history and fortunes of Christian missions there. For the introduction of Christianity into the empire we must probably go back to a very remote period. A very early, wide-spread, and credible tradition affirms that the apostle Thomas evangelised the whole East, and planted Christian churches in India. This is confidently asserted by the Christians of St. Thomas, as they are called, on the Malabar coast, who claim to have received the truth from the lips of the apostle, and this claim is supported by the unanimous testimony of all the Nestorians throughout Asia. In the days of Constantine a student, named Theophilus, came from India to be trained and educated for the episcopal office, that he might return to his countrymen who had sent him. In the sixth century Cosmas Indicopleustes, returning from a trading voyage to India, reported the existence of orthodox and flourishing churches in most or all of the cities he visited. The very early, if not the apostolic, introduction of the gospel into India may therefore be taken as proved; and when we remember, first, that the intercourse between India and China was then very considerable, and, second, that the Nestorian branch of the church, to which the Christians of India belonged, was pre-eminently distinguished by its missionary zeal, we gain a certain measure of probability for the tradition that by them the gospel was speedily introduced

into China. That the Nestorians of Western Asia did very early in our era approach the frontiers of China is certain. Dr. J. Perkins, than whom there exists no higher authority in all matters pertaining to the early history of these interesting Christian communities, says of their missions, "China itself was reached. Scores of missionaries penetrated that empire and carried the gospel to its crowded population." Asseman records, that Timotheus, who was the Nestorian patriarch from 778 to 820, especially occupied himself in evangelistic labours; that he despatched missionaries as far as China; that among his instructions to those distant labourers was one to the effect that when only two bishops could be found to take part in an ordination, a copy of the Gospels might supply the place of the third, three being the number required by canon law; and he mentions one missionary, named David, as ordained Bishop for China.

If the Jesuits might be implicitly credited, we should have before us tangible proof both of the fact and the success of these early missions; for they profess to have found and copied an inscription at Sigan-foo, narrating the labours of a Nestorian evangelist, named Olopun, who is reported to have arrived there in the year 635, and laboured with great success, enduring many persecutions at the outset, but at last gaining the favour of the Emperor in his efforts to circulate the Scripture, to build churches, and to propagate Christianity. It is the fitting penalty upon liars to be disbelieved even when they speak the truth. Of this the Jesuits afford a notable example. Their testimony has been so damaged by repeated "pious frauds," that it now goes for very little; and hence much discredit has been thrown upon their alleged discovery, which has been regarded as a forgery. We are convinced, however, that in this case they speak the truth, for they could gain no possible advantage by telling a lie. It would rather have been to their interest to have suppressed the fact than to have invented it. The most eminent Sinologues and Orientalists, such as Kircher, Müller, Renaudot, Asseman, and Abel Remusat, accept it as authentic, in which conclusion such ecclesiastical historians as Mosheim and Neander concur. The inscription, after narrating the various fortunes of the mission, concludes with the words, "Churches filled the land, and the true doctrine was preached."

It is interesting to be able thus to penetrate the darkness of the past, and find that God had some "hidden ones" concealed from us, but known to him. He has never "left himself without a witness," though *we* cannot hear their testimony. Their prayers are treasured in his memory. Their "souls beneath the altar" may be supposed to join in the cry, "How long, O Lord, holy and true! Those prayers and cries must be answered, though "He bear long with them." When the converts to be given to the mission now projected shall join the great multitude before the throne, they will be welcomed by fellow-countrymen who, in bygone centuries, knew, loved, and followed the same Saviour, "having washed their robes and made them white in the blood of the Lamb." Whether any relics of these early churches yet linger in the heart of China we cannot tell. Further research may perhaps discover some traces of them. But "their record is on high."

From about the tenth century the Nestorian churches began to decline both in zeal and purity, and they rapidly fell into that condition of lethargy and stolid ignorance from which they are now slowly rising under the invigorating influence of Protestant truth as preached among them by the American missionaries. It seems probable that the churches founded by them in China shared in this declension. One thing is clear—that the emissaries of Rome now

began to occupy the post which they could no longer retain. In the reign of Kublai Khan a monk, called Johannes de Monte Corvino, made his way to Pekin. He was opposed by the Nestorians; but the Emperor, whose policy it was to encourage the settlement of foreigners, and who, as we have seen, promoted Saracens to be chief mandarins, favoured the monk and allowed him to build a church in the capital. In 1305 he writes that he has baptized 6,000 persons. "I am become old and grey," he says, "by labour and suffering, for I am but fifty-eight years of age. I have learned the language, and translated into it the Psalms and the New Testament. Openly I write, read, and preach the testimony and the law of Christ." Pope Clement V., encouraged by this communication, despatched seven more monks to join him, but of these four died on the journey. Others followed, but a dynastic revolution destroyed the infant mission.

The Jesuits now appear on the stage. Their history has been so admirably summed up by Dr. Legge in his able sermon* on behalf of China, that we cannot do better than transfer his narrative to our pages:—

"Rome, however, did not lose sight of China. The famous Xavier, burning to enter among its millions, died on a small island on the coast of Canton, in 1552. It was reserved for a missionary of his order, the Jesuit Matteo Ricci, about fifty years later, to plant in China the standard of the Church of Rome. He reached the Portuguese settlement of Macao in 1581. Master of all the science of his age, not over-scrupulous, versatile and accommodating, he succeeded, after twenty years of persevering effort, in gaining a position in Peking. His clocks and pictures pleased the feeble emperor of the time, who made the stranger a regular allowance from the public treasury. Converts were made from among the members of the imperial household, the literati, and high dignitaries of the empire, while progress, quite as real, was made in the villages and towns, where other labourers had taken up their posts. Ricci died in 1610, and the mission continued, through various vicissitudes, to prosper, upon the whole, till 1622, when a German, named Adam Schael, appeared upon the scene to win for himself as great a name as the other had done. He soon established himself at the court; by his mathematical skill and other acquirements, even by casting cannon to be employed against the invading Tartars from Manchouria, he became possessed of great influence, and when the Ming dynasty was overthrown, and its place occupied by the Manchoos, Schael's position was hardly disturbed. He became a favourite with Shun-Che, the first Tartar sovereign, and was ennobled and made President of the Astronomical Tribunal. A splendid church was erected in Peking, many missionaries arrived from Europe, and Christianity was propagated by them extensively throughout the country. Shun-Che died in 1662, and the government devolving for some years on four regents, who were jealous of the influence of the European teachers, a persecution, short but fierce, was raised against them, in which Schael himself had nearly perished. In 1669, however, the young emperor, the celebrated K'ang-he, took the reins of government in his own hands, and from the first manifested a generous friendliness towards the missionaries. He saw clearly their superiority in science, and its practical applications, to their detractors, and Father Verbiest soon became as highly prized by him as Schael had been by his father. We freely accord to this Jesuit our warm admiration. Austere, devout, generous, he strove to make

* The Land of Sinim. A Sermon, by the Rev. James Legge, D.D. (John Snow.) Price 6d. The discourse is full of information on the subject of Christianity in China.

all his acquirements, knowledge, and influence of position subservient to his religious objects; and we must regret that on two occasions he thought it necessary to cast nearly five hundred pieces of cannon for his patron. Under K'ang-he the position of popery gradually improved, till in 1692 an edict was issued granting toleration to Christianity as full as that enjoyed by Buddhism. Many labourers came from Europe into the field. Louis XIV. took a special interest in the Mission. The success obtained was great. In 1703, in the one province of Keang Nan there were 100 churches and 100,000 converts.

"Those were the palmy days of Popery in China; but times of trouble were fast approaching. The elements of discord had long been at work among the missionaries themselves. Dominicans and Franciscans, who had entered the country in the wake of the Jesuits, had from the first protested against the course pursued and recommended by Ricci. The terms to be employed to designate the Supreme Being, and the rites to ancestors, were the principal subjects of disagreement. It had been said of Ricci, by one of the opposite party, that 'the kings found in him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; the Mandarins, a polite courtier, skilled in all the trickery of courts; and the devil, a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the Christians.' In 1645, a Bull was procured by the Dominicans from Innocent XI., which declared the practices sanctioned by the Jesuits to be superstitious and abominable. The Jesuits obtained the reversal of this sentence by a decree of Pope Alexander VII., in 1656. The controversy did not rest, and Clement XI. deciding again against the Jesuits, they took the imprudent step of taking the judgment of K'ang-he on the difficulties. His deliverance was entirely in their favour, and thus Emperor and Pope were brought into collision. The dragon countenance fell. K'ang-he became alienated from the missionaries and their work, and on his death, in 1723, an altogether hostile policy began to prevail. Within a year, all the missionaries, save those in the immediate service of the Court as men of science, were banished to Macao. More than three hundred churches were destroyed, or converted to a profane use, and more than 300,000 converts deprived of their pastors. Since that time Popery has been under the ban in China. Rome, indeed, has not abandoned her missions. Priests have gone into the country to administer the sacraments, and to superintend the native catechists, on whom the principal care of the straitened and persecuted communities has devolved. Every now and then the attention of the government has been specially aroused and directed against them. Then, both priests and converts have had much to endure; in many instances imprisonment, and even death. I do not believe that the number of converts is now much larger than it was in 1724. In 1810, an estimate was furnished, making them amount to 215,000; and another, in 1839, giving 303,000. A more considerable increase may have taken place since the treaties of 1842 and immediately subsequent years. I have seen it said recently in the French newspaper, 'L'Univers,' that Popery has two million adherents in China. That may be, including all the children to whom it contrives to administer what it calls baptism. This is a species of propagandism pursued of late years in China on an unprecedented scale. 'We pay,' writes Dr. Perocheau, vicar-apostolic of the missions in Sze-Ch'uen, 'we pay some Christian men and women who are acquainted with the complaints of infants, to go, seek out, and baptize those whom they find in danger. It is easy for them to meet them, particularly in the towns and large villages, where, on fair days, there is to be seen a crowd of poor people who come to seek

alms. Our baptizing men and women accost them in the gentle accents of compassion, offer them, gratis, pills for their little expiring creatures, and give often to the parents a few farthings. They willingly allow our people to examine into the state of the child, and spill on its forehead some drops of water, which they declare to be good for it, while at the same time they pronounce the sacramental words.' This is an easy way of making converts. In 1848, up to September, the baptizing men and women in Dr. Perocheau's vicariate had, by their 'angelic work,' baptized 84,416 infants.* But I must hasten on to the remaining topic of discourse. Ere I leave the subject of Popery, let me remind you that the great and effectual door of entrance for the gospel into China, secured by Lord Elgin's treaty of last year, is as free to the Roman Catholics as ourselves. None of us is sorry for this, nor shall we grudge if they recover the churches which, in 1724, were torn from them by persecution. Popery is to be met in China, just as here, by the testimony of the truth. We need not fear it. It did not play its game in China well, knocking with its science at the gates of the Imperial palace, and vaulting into positions of worldly dignity. Artful policy, yea, and all sciences, are broken reeds for the Church of Christ to lean upon in its evangelising toils. And the maudlin scheme of 'angelical societies,' of baptizing men and women, would not indicate that Popery in China is any wiser than it was. But while we think and speak thus, let us not refuse our generous appreciation to the self-denial and heroic action which have characterised many of its missionaries; and may we not hope, also, that many of their converts will be found at the last to swell the multitude of 'these from the land of Sinim?'"

It will thus be seen that Christianity, under one form or another, is no new thing in China. It has existed there with more or less of purity almost from the very beginning. Nestorianism was there in its days of fidelity, and zeal, and love, through the successive ages of its decline down even to its death-like sleep; Jesuitism, with its trickery and cunning; the Franciscans and Dominicans, with their bigotry and superstition—all have represented or misrepresented Christianity there. Nor has Protestantism, though late in the field, quite forgotten the land of Sinim. Its evangelisation occupied the solicitous efforts of our illustrious Marshman. Of all the philological marvels achieved by the illustrious three of Serampore, Marshman's Clavis Sinica and other Chinese productions were among the most marvellous. Unable to enter the field through preoccupation by the claims of India, he yet rejoiced that the London Missionary Society could take it up. In 1807 Robert Morrison went out as the pioneer of the noble band who have followed his steps. In 1829 the American Board of Missions entered the field of China. At the present day eight American, five English, and at least three Continental societies have engaged in the work. But how little are they able to effect in comparison with the mighty whole! Less than ONE HUNDRED MISSIONARIES are labouring among the FOUR HUNDRED AND FIFTEEN MILLIONS of China.

"*The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest.*"

* Art. Missions, in the "Encyclopædia Britannica."

REVIVALS OF RELIGION.

(Being the Circular Letter of the Bristol Association for the present year, written by the Rev. Professor Gotch. We omit the opening paragraphs.)

We do not, on the present occasion, propose to discuss the plans which have been pursued, or the results which have been attained, in the United States. It is enough to know that the zeal of the people of God has been remarkably awakened, and that great numbers of sinners have been converted. In these results we cannot but rejoice; and we are not anxious either to scan with critical eye the plans that have been adopted, or to test with severe accuracy all the results which have followed. There can be no doubt that a large amount of good has accrued, for the Spirit has been poured out from on high; and there can be as little doubt that there have been many mistakes and many failures, for the work has been carried on by human instruments. When, however, we have made the most ample allowance for human imperfection and error, that which remains may well lead us to some practical questions in regard to our own religious condition. We should be deaf to the voice of God, speaking very clearly to us in these events, if (to use the language employed last year) our attention were not called "to the vast importance of seeking a revival of religion in our own land."

No doubt the subject thus presented to us is one of difficulty, and one on which diversities of opinion will exist amongst ourselves. It is, perhaps, inevitable, that not only the mode of discussing it, but also the conclusions arrived at, should present the views of the individual writer more distinctly than is usual in our annual communications, professing, as they do, to be the common opinion and united voice of the associated ministers and messengers: and the writer may be permitted to say, that he feels extreme delicacy in placing before the associated churches his own personal views as the views and in the name of the Association. That we may present the subject before you with any practical advantage, it seems necessary that we should, in the outset, seek to gain a definite notion of the subject under discussion. Let our first object, therefore, be to ascertain precisely what is meant by Revivals of Religion; we may then properly inquire what is their place in the dispensation of the gospel; and lastly, seek an answer to the practical question, how we are to treat them.

Our first inquiry is,—

I. What is meant by Revivals of Religion?

Strictly speaking, no doubt, the *revival* of religion presupposes its existence; and further in strictness, *religion*, that is, religious feeling or piety, has no existence, except in individual men: the revival of religion then, in this strict sense, applies only to individual Christians. It should designate the more vigorous life of that piety which is already in existence, "the strengthening of the things which remain, which are ready to die." That cannot *revive* which has never lived. This is not altogether a question of mere verbal propriety. The popular use of the term "revivals" in a wider sense has, we imagine, arisen from an indefinite notion that religion has a real existence in a community, apart from its existence in the individual members of the community, and an increase in the number of pious persons is, of course, regarded as an increase or growth of religion, or a "revival of religion." Such a view of religion

(using the word in its strict and proper sense) is no doubt in opposition to the opinions we hold, and particularly to the distinctive peculiarity which separates us from other Christian communities. We, in a very peculiar and precise manner, maintain, that the sole warrant which any one has for any standing or place in the Christian church is his own personal profession of faith in Christ; and thus we, more distinctly than any other body of Christians, testify that religion is a personal matter. Yet we are liable not only to use language which in strictness does not accord with these principles, but also to be in some measure ourselves influenced by such language.

Let us then from the outset keep in view, that a *revival* of religion can, in strictness, influence immediately only those who are already Christians. The case is, in truth, this—the great overwhelming want of the world is, that men should know "the only true God, and Jesus Christ, whom he has sent." Call it by what name you will—religion—piety—devotedness to God—submission to the Divine will—faith in Jesus Christ, the Saviour of men, the anointed of God—union with Christ—adoption into the family of God—this is the want of mankind. God himself, our loving Father, has proclaimed to man his mercy, and offers to supply this great need. There are some who feel the need, and seek the supply. The new life which is given by the Spirit is theirs—they are "begotten again unto a lively hope"—they *live* in the Spirit; yet how infantile, how weak and sickly, is this divine life within them, how feeble are all its manifestations and effects. The revival of religion, in its strict and proper sense, is the invigorating of this divine life. But the far greater portion of mankind know nothing of these spiritual truths; they are not partakers of the divine life; they are not alive, but dead, "dead in trespasses and sins;" with them there can be no proper *revival* of religion. The scriptural language which applies to each of them is, "Awake, thou that sleepest, and arise from the dead, and Christ shall *give thee life*." They need to be, not revived, but made to live. In short, the deepening and strengthening of the piety of believers is properly a revival of religion; the rousing of unbelievers from the sleep of death, and so the increase of the number of believers, and the extension of religion in the world, would be more fitly called awakening.

We are not careful, however, about mere words, and are not intending to object to or discard the phrase which has come into popular use. Our object is simply to point out that two very distinct notions are included in the term "revivals of religion" as it is now in general use; and we do this because the confounding of the two seems to us to be the source of no small mischief, as well as obscurity.

There is the more need for insisting on the distinction we have laid down, because the two things, though so distinct, are yet in the actual history of the church closely connected; so that, unless we are careful, we are sure again to lose sight of the distinction, even when it has been recognised. God has devolved upon his servants the duty of spreading abroad his gospel. His church is his witness to men. Christians are the lights of the world, the salt of the earth. When their zeal for God is languid, how shall men be converted? when their light is hid under a bushel, who will be enlightened by it? when the savour of their piety is lost, of what value is it to the world? The extension of religion in the world is thus most intimately connected with the life of piety in the church; and thus it comes to pass, that a revival of religion in the strict sense, that is, an increase of piety in believers, leads to an extension of

religion in the world. The two go together, and very naturally share the same name; and besides this, since addition to the number of believers is an effect much more easily ascertained than increase of piety in Christians, the amount and strength of any "revival" is naturally measured by additions to the church, rather than by increase of religion in the church. We measure by surface rather than by depth: and hence again it naturally takes place that the term itself is employed to designate that which properly is only its effect.

Further, in order to a complete view of the subject, we must take into account the outward form of revivals; and here again popular usage has restricted and modified the meaning of the term. That, and that only, is commonly regarded as a "revival," which takes some special outward form. Ordinary means of religious instruction to the church, and of entreaty and persuasion to unbelievers, are scarcely consistent with the notion of a "revival;" and most frequently not only are the means extraordinary, but it is thought needful that they should be conspicuous and public.

We have spoken hitherto of the human side of the phenomena of "revivals," as they affect and are manifest in the converted and the unconverted, and of the human means by which they are brought about. The representation would, however, be essentially defective if we omitted the Divine energy, which, as all agree, is the efficient cause of them. No one, we imagine, ever thought of a revival being really produced apart from the operation of God's Spirit. Spiritual power is always presumed. Adding this element, we have a complete notion of what is intended by a "revival." It is the increase and invigoration of spiritual life in those who believe, the beginning of that life in those who have not been hitherto possessors of it; and these effects, it is considered, are brought about by the extraordinary operation both of human instrumentality and of Divine power.

The results are those for which every sincere Christian is constantly praying. Let but these results be produced, and our most fervent prayers are answered: let the results become universal and complete, and our highest aspirations are (for the time at least) realised. We pray, "Thy kingdom come, thy will be done on earth, as it is in heaven:" the petition includes all petitions in relation to God's kingdom, and the fulfilment of it satisfies our holiest desires: then "the tabernacle of God is with men, and the Lord God dwells amongst them."

But no revivals, either past or present, have contemplated this grand consummation as their result; they are but steps towards it, and from the very nature of the case, the progress is intermittent. It forms part of the notion of the revival, that it is, as we have said, an extraordinary work—a peculiar and special manifestation of spiritual power, inducing unusual excitement, and bringing into action unusual human instrumentality. It is then, as a matter of necessity, temporary; and it cannot but be succeeded by a period of repose, perhaps of decline.

We have thus endeavoured to present to you a general notion of what is meant by "revivals of religion," and we are now prepared to ask,—

II. What is the position which revivals hold in the dispensation of the gospel?

Perhaps this question will not appear at first sight to be very clear or very important. As soon, however, as it is distinctly apprehended, its importance will, we think, be acknowledged. Our question is this, Are

revivals a human expedient, or a Divine appointment? Are they means which, in the judgment of Christians, may fitly be employed for spreading the gospel, or means which God has specifically enjoined? Are they, like our Missionary and other societies for religious objects, human machinery; or are they, like the preaching of the gospel, a distinct ordinance of God? In short, are they to be regarded as the normal and established method (or one of such methods) in which the Christian life is developed? And if so, to what extent and in what manner do they form an essential element in the Divine plan of salvation?

In seeking an answer to this inquiry, we must remember that "revivals," if they be real, are a result of the combined action of two forces, the human and the divine; and we have, therefore, to investigate the subject in regard to each; for it may be that whilst on the one side such means are essential, on the other they are merely accessory and incidental.

We have then to inquire,—

1st. How far "revivals," viewed as human agencies, are essential to the development of Christian life. That there are circumstances in which "revivals" are the natural and appropriate means of developing Christian life, can scarcely be denied. They are clearly adapted to the social and emotional parts of man's nature. Men are naturally subject to impulses. We are not creatures of mere reason, nor of mere conscience. Impulses, for which we may find it difficult, or even impossible, to account, do influence us, and that, too, very strongly. Now these impulses ought to be brought into subjection to Christ—ought to be on the side of piety. Here then is an element in the mind on which "revivals" can legitimately act. Again, how great is the power of sympathy; to how large an extent are we influenced by passive impressions; how strongly may our affections be excited in unison and sympathy with the affections of others. Here again is scope for "revivals:" the passive feeling is subject to the same law as the active impulses. Further, from the fact of men being thus subject to what we may call *fits* of action and of feeling, it results that even where there is no declension in piety, religious susceptibility and religious action will not be ever equable. Growth in piety is not uniform, at least it is not equally apparent at all times. There are in the spiritual as in the natural world changeful seasons; the coldness and barrenness of winter is succeeded by the genial warmth and verdure of spring: there are the summer fruits and the autumn harvest—all diverse, all beautiful in their season, all tending to the one end. To this extent, certainly, revivals are natural.

But, again, the same characteristic of human nature, or, if you choose, of human weakness, is observable even in the calmer and more sedate region of intellect. In regard to matters of doctrine and belief, the human mind naturally ebbs and flows. The whole region of truth cannot be surveyed at once, and that portion of truth which is most observed naturally comes to be most regarded; not unfrequently does it become practically error, from being dissociated from other truths related to it. It is thus that almost all extravagances of Christian doctrine, indeed, we may say, almost all false doctrines, have arisen. But there comes a time when a truth overlooked and forgotten wakes, as it were, into life; makes itself known and felt; engages on its side all the energies and sympathies of our nature. Here again is scope for a "revival."

Once more, as the different temperaments of individual men render some of them much more susceptible to sudden impulses and impressions

than others are, so also is it with communities. And, clearly, just in proportion as any people is thus susceptible, are "revivals" to them the natural means of religious growth. It is beyond our province now to investigate these diversities; it is sufficient to state the fact that such diversities exist, and that they are exhibited not less in the religious than in the secular life of any people; and thus, as a matter of fact, revivals are much more common amongst our transatlantic brethren than amongst ourselves; and for the same reason, we believe, they are to them much more appropriate and natural.

We conclude, then, that there are conditions of the human mind, and of human society, in which "revivals" are the appropriate means of grace which God has in his providence placed in the hands of his servants, which therefore they are bound to use; and in this way they become essential parts of the human agencies which he employs.

2nd. How far are we to regard "revivals" as forming an essential part of the work of the Spirit in the church and in the world?

It has been already distinctly stated, and must ever be borne in mind, that the efficient power in any true revival is the Holy Spirit. We may be sure that a revival so called, where human agency is the only power, will very soon prove itself to be worthless. Our present question then is, not whether the Spirit in times of revival act upon men's hearts, but whether this particular form of human agency is, so to speak, instituted and chosen by the Spirit; so that in adopting it we may look for some peculiar and special blessing from the life-giving Spirit, over and above that which he graciously bestows on other sincere human efforts. We know so little of the laws of the Spirit's working, that it becomes us very reverently to approach such a question as this. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Still it is a question which it seems fit we should ask, since it is undoubtedly of great moment in determining the place which "revivals" occupy in the economy of grace.

Are we then to suppose that there is any *special* action of the Spirit in revivals, differing not only in degree, but in kind, from that which belongs to ordinary religious services and agencies? Now in answer to this question, it appears to us, that whilst on the one hand we are, from our ignorance, not warranted in saying that there is not, in any case of "revival," such a special and altogether peculiar working of the Spirit; on the other hand, we have no right to assert, and for the same reason, that there is such special and peculiar agency, either in the origination or the carrying on of any particular "revival." If there be, as it is a power wholly beyond our control, or even observation, so it in no way affects the course of action which we ought to take. We shall, perhaps, best illustrate our meaning by an imaginary example. Let us suppose (what, though it be sad, may yet be a true case) that the piety of one of the churches to which our letter is addressed is slumbering. Your sister churches cannot charge you with backsliding; Christians who are acquainted with your individual members cannot point to gross inconsistencies in their conduct; but you are just maintaining a quiet, decent, cold, inefficient display of Christianity to your fellow-Christians and to the world; Christian zeal seems almost dying within the church, and there are no conversions, no additions to the numerical strength of the church from without. Or let us suppose another case (which also may be a true one), where there is much outward effect, but no depth of piety—a worldly but not an inactive spirit prevails in the community—you

rejoice, it may be, in large accessions to your numbers, but you see not any marked change in the conduct or spirit of those whom you receive as Christians. Or again, a third case, that of a Church in which practical piety and devotedness to God, and loving efforts for the good of men, have been overborne and almost annihilated by an undue love for doctrinal teaching—Christians whose faith rests on a creed, rather than on Christ; and whose efforts are to convert men to Calvinism, or, it may be, Arminianism, rather than to God. Now in any of these cases, suppose the evil to be felt, what is the duty of the community, or of the individual Christian who mourns over this low condition of piety? Are you to say, "We need a Revival, but that is the Spirit's special work; if He sees fit, and when He sees fit, He will revive us." All this may be true, but it is not less true in the case of the unconverted sinner, than of the lifeless Christian; and if it is no excuse for the unconverted man to say, "When God sees fit to change my heart, I shall be converted, but not before; or otherwise, I am waiting his time; neither is it fit for you to say, We are waiting for the Spirit to revive us. The truth is, you are not *waiting;* if you really were, his gracious influences would not be withheld. If we set our hearts to seek God, He will be found of us; if we call upon Him, He will hear. And if this is true of the rekindling of piety in the individual Christian, and in the individual church, it is not less true of those wider operations which are more specifically termed "revivals." The fault of the coldness and listlessness is with us, not with Him.

The answer then to the question seems to be this, that we have no reason to think there is in "revivals" any special operation of the Spirit, distinct in kind from his ordinary operations on the hearts of men—at least, we can ascertain no such marks of distinction as would justify us in watching for a "revival" spirit, rather than in earnestly setting about the work which God places before us.

And this brings us to the practical question,—

III. How are we to treat "revivals"?

The enthusiastic and fervent amongst us may say, we must seek them, we must cherish a "revival spirit." On the other hand, there are some who would shrink from the excited feeling which characterises "revivals," and would be inclined, perhaps, even would feel it their duty, to stand aloof from them. Neither of these seems to us the proper mode of treatment; though some of us might possibly incline to the latter, rather than to the former. But there is a middle course between these two extremes which we think ought to be pursued. Let us, however, first examine the two opposite views mentioned.

Are "revivals" to be sought for? If by the question is meant, Are we to pray that the work of God may be revived in our own hearts, and in the hearts of others; we cannot but answer, Yes. That God's truth should be rekindled in the hearts of men, is precisely the thing needed by the church and by the world. The question, however, is not this, but rather should we seek for what is commonly called a "revival," in order to attain this end. Now if a serious effort is made to excite a revival, it must be either by human means and machinery, or by prayer. Suppose the former be put in operation in order to create a "revival." Doubtless in many cases it would be effective, at least outwardly. Frequent meetings might be held—crowded congregations might, without great difficulty, be obtained. When once the excitement was set in motion, it would proceed up to a certain point with ever-increasing velocity. But

what would be the result? We by no means say, that *no* good results would be produced. The gracious Spirit, we know, condescends to act in connection with very imperfect human agency. But for this very reason, results which are apparently, and even really, good do not of themselves prove that the course we are taking is right. And besides this, the good results will probably not be on the whole greater, nor even so great, from this fictitious and temporary excitement, as they might have been from more quiet and more persistent effort; whilst on the other hand, evil results, the effect of which we can hardly calculate, are liable to be produced. It needs in any "revival" very great care, and very great piety too, to prevent the religious excitement degenerating after a while into a fanatical spirit. There will be a natural desire to protract the period of awakening, and to substitute mere passionate feeling for conversion, and mere temporary excitement for spiritual influence. And how much will this danger be increased in the case of a revival in which the chief element is human passion. Human means and machinery, then, must never be foremost in seeking a revival.

But is it not right to seek for a "revival" by prayer? Undoubtedly to seek by prayer increased spiritual life in ourselves and our fellow-Christians, and to seek also a more ample and manifest pouring forth of the Spirit on the unconverted, is right. But this is not in the technical sense "revival." And when the prayer aims specifically at this, as when special and protracted prayer meetings are held for the very purpose of procuring a "revival," is not this but another form of the human machinery which we have already condemned? Revivals then, we venture to think, are not directly to be sought for.

But then on the other hand, are "revivals" to be discarded and avoided? are we to stand aloof from them, and look upon them as dangerous and fanatical? By no means. When we see the effect of the Spirit of God on the hearts of men, surely, dear brethren, we shall gladly hail it. When Christians are led nearer to God, and rejoice more in his love, we shall share their joy. When we see signs of awakening amongst the unconverted, we shall, if we know our duty and feel aright our obligations, be more strenuous in rousing them from the sleep of death. And even if such a "revival" should, as may be the case, manifest itself in forms which do not altogether commend themselves to our judgment, we shall nevertheless rejoice in the good which results amidst so much human imperfection. But it undoubtedly may be the case, that a "revival" should most naturally, without any force or seeking on the part of man, spring up—then let us use it, relying on God's strength and guidance; let us even make the most of it, only let it be for his glory;—that is, let us put forth all our zeal and energy in the real work before us, not in parading it, but in doing it; not to be seen or known of men, but to aid, as far as we may, the work of God. Our zeal will not then be misplaced, nor will it run out into any dangerous fanaticism. We may then adopt the apostle's language, "Whether we be beside ourselves, it is for God; or whether we be sober, it is for your cause." But in proportion as we find ourselves thus under the excitement of a "revival," let it be our care to watch at every step, that we have the Spirit as our guide; for be assured, dear brethren, the more strenuous and the more successful our efforts in the cause of Christ, the more we need the support of the Spirit, and the more liable are we to forget that need.

In conclusion, let us remind you, dear brethren, that "revivals of religion" are extraordinary and temporary; that steady growth in grace

and zeal and knowledge should be the ordinary and constant habit of our lives. This continuous increase of piety is, after all, far more desirable, and far more difficult of attainment than the making fitful advances under the influence of wide-spread excitement. And in seeking to spread the knowledge of Christ around us, a duty which devolves on *every one* of us, let us not wait for extraordinary manifestations of God's grace, but steadily continue our work, though it may require long patience —for the increase of the church, as well as the increase of piety in the individual Christian, is most usually a gradual process. The time may come when the glowing language of the prophet shall be literally true, that "a nation shall be born at once." But we are not to sit still and wait for it. If seasons of special awakening come, we are best prepared to use them just in proportion as we have been earnest and active in the midst of discouragement; and if no such season arise, our continuous labour will not in the end be fruitless. "Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord."

THE SONG OF THE NATION.

A CALL TO THE CHURCH.

"Riflemen, form!"—'tis the song of our nation;
Swiftly through England's free homes it has roll'd,
Stirring her youth-blood, lest hostile invasion
Burst on our borders with ruin untold.

"Riflemen, form!"—not in spirit defiant,
Daring yon chief, should a foeman he prove;
Solemnly, meekly, on God all-reliant,
Guard ye our treasures of freedom and love.

"Riflemen, form!"—should the dark-heaving ocean
Groan with the burden of navy and host,
Rise in the strength of a living devotion,
Crush the invader, or die on the coast.

"Riflemen, form!"—shall the song of our nation
Waken no thought for the faithful to seize?
Soldiers of Jesus! each one to his station,
Some to the watch-tower, but *all* to their knees.

Form—in the fervour of wrestling united,
Bow at his feet who is "Head over all;"
Pray that our island may flourish unblighted,
Pray that this evil may never befall.

Form—and to chamber or temple repairing;
Or as in households your homage ye pay,
"Weapons not carnal but mighty" preparing,
Strive with the Father to cast not away.

Form—and in firm and thrice-holy alliance,
Haste to defend us, by spreading afar
That blessed truth, which in lofty defiance
Frowns from before it the legions of war.

Form—there is strength in the sword of the Spirit;
Form—there is life in the cross of the Son;
Form—there is glory unknown to inherit—
"Fulness of joy," when the battle is won.

Form—if from us the true light be outpouring,
God will not suffer our threatened eclipse:
Heralds of mercy, the wild wastes exploring,
Blow we the trumpet with confident lips.

"Riflemen, form!" swells the song of our nation,
Yet far above it one other shall rise;
Soldiers of Jesus! the song of salvation
Sound o'er the waters, and shout to the skies!

Norwood. J. Tritton.

NEANDER ON BAPTISM.

THE celebration of the two symbols of Christian communion, Baptism and the Lord's Supper, belonged to the unchangeable plan of the Christian church, as framed by its Divine Founder; these rites were to be recognised equally by Jews and Gentiles, and no alteration would be made in reference to them by the peculiar formation of ecclesiastical life among the Gentiles; we need therefore to add little to what we have before remarked. In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the church of Christ: Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century (see my Church History, vol. i. p. 546). The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the twofold act of submersion and of emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead, and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life—so in the given form of baptism, he made use of what was accessory in order to represent by a sensible image the idea and design of the rite in its connection with the whole essence of Christianity.

Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and, in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism of whole families, for the passage in 1 Cor. xvi. 15 shows the fallacy of such a conclusion, as from it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognised as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favourable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the mythus that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favoured by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognised as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still earlier stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner, in the post-apostolic age. In later times we see the opposition between theory and practice, in this respect, actually coming forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognised as of apostolic founding, could not for a length of time pervade the life of the church; and that a practice really proceeding from apostolic institution and

tradition, notwithstanding the authority that introduced it, and the circumstances in its favour arising from the spirit of the times, should yet not have been generally adopted. And if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence, they had so much less occasion to make use of another dedication for their children. Could it have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of the apostle. He who says of himself that Christ sent him not to baptize but to preach the gospel—he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided everything which could give a handle or support to the notion of a justification by outward things (the *sarkika*)—how could he have set up infant baptism against the circumcision that continued to be practised by the Jewish Christians? In this case the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed. The evidence arising from silence on this topic has therefore the greater weight. We find, indeed, in one passage of Paul (1 Cor. vii. 14) a trace that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the church, but this is not deduced from their having partaken of baptism, and this mode of connection with the church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *agia* in contrast with the *akatharta*. But if infant baptism had been then in existence, the epithet *agia*, applied to Christian children, would have been deduced only from this sacred rite by which they had become incorporated with the Christian church.—*History of the Planting and Training of the Christian Church*, vol. i. p. 161.

JOHN BUNYAN.

No. IV.

WHO cannot remember the day when it seemed a strange and childish fancy, that "Christian" should leave his wife and children and the city of his birth to go on pilgrimage to Mount Zion? The wonder often came, whether, if he were this side the river, he must not be at home engaged in the ordinary pursuits of life; and yet we thought, if this were so, it was strange that he should figure as a lonely pilgrim, climbing up the "hill Difficulty," or groping his way through the shadows of the valley of Death. Time, however, has solved the mystery, and we have learnt that there is a lonely track along which each saint journeys even while he may be engaged in the busiest scenes of life. While those about him are carrying on the intercouse of earthly friendship, and, it may be, all unmindful of his soul's "sore travail," he may be far away kneeling at the "wicket gate," or bound in the dungeon of "giant Despair." This solemn pilgrimage of the soul, from the city of Destruction to Mount Zion, John Bunyan, in his immortal book, has delivered "under the similitude of a dream," wherein the manner of setting out, the dangerous journey, and the safe arrival at the "desired country" are "discovered." He has succeeded where a thousand might have failed, and as wonderful

as the book itself is the secret of its success. Some have said that, with the half-unconscious simplicity of a child, he just clothed his own experience in these similitudes; and for this very reason all men have listened and admired where they would have turned away in disgust from the *conscious* efforts of the greatest genius. Dr. Cheever has said, "As you read the 'Grace Abounding,' you are ready at every step to say, Here is the future author of the 'Pilgrim's Progress.' It is as if you stood beside some great sculptor, and watched every movement of his chisel, having had his design described to you beforehand, so that at any blow some new trait of beauty in the future statue comes clearly into view." All this is true to a certain extent. It is true that John Bunyan could not have written the book without the deep experiences described in the "Grace Abounding," and that everywhere we can recognise the traces of his own spiritual history. But it is *not true*, that it is a mere transcript of this history—the hero of the "Grace Abounding" in the garb of a pilgrim. Herein is the wonder of the book, that it is a description of the average experience of the Christian life, and that there is a distinct avoidance of the more remarkable peculiarities of his own case. If you bring together all the characters, you will find most of these peculiarities appear, but they are sometimes put into single personages who are named after them, and are not embodied in the hero of the dream. In the best sense of the word there is *art* in the "Pilgrim's Progress," but it is that highest art which produces the finished picture without displaying the effort of the artist. It may be perhaps conjectured that the book could hardly have been produced when the "churches had rest" and outward prosperity. There is a severity and strength that points to the discipline of sorrow, yet not sorrow succumbed to, but borne with heroic fortitude, and lightened by a joy not of earth. The style is plainly the result of the rare efforts of a self-taught man. No rules of composition obtrude themselves, no epigrammatic points take the breath from the reader. There is nowhere displayed the effort of a scholar, but the instinct of native strength, quick to fit sound to sense, and to "pick and pack" those words that pierce the soul with their living force.

We need scarcely say that we hold to the old creed, that the "Pilgrim's Progress" was written in the jail at Bedford. Perhaps some of our readers may not be aware that the world has been startled by the theory that it was not written until some years after John Bunyan was set at liberty. This strange statement was founded on a catalogue left by Doe, the "struggler" before mentioned for the preservation of J. Bunyan's works in folio. This catalogue contains a list of his books, with the dates *of publication* affixed. The mistake of Mr. Phillips was, that he mistook this catalogue as dating the time of writing instead of the time of publishing. Perhaps there was never a literary statement more carelessly made, or more obstinately adhered to when refuted. If any one wishes to read for himself the whole history of the matter, he will find a masterly review of it in Mr. Offor's introduction to Bunyan's works, published by the Hansard Knollys Society; and if he then remains unsatisfied, his cure is hopeless. Nothing can be plainer than the author's own statement in the beginning of the book, "As I walked through the wilderness of this world, I lighted on a certain place where was a *den*; and I laid me down *in that place to sleep: and as I slept I dreamed a dream*." Then in his own quaint way, as if to prevent the possibility of mistake, he explains in a note on the margin that this "den" was the *gaol*. If we now turn to the second part of the Pilgrim,

which bears every mark of being written long afterwards, we shall find an additional confirmation, which has, we believe, been unnoticed in the controversy. He is then out of jail, and seems to find some difficulty in fixing the place of his second dream. To say that it was written in his own house at Elstow would have been too prosaic, so he fixes it in a wood, introducing the place in a fashion worthy of notice. "Now, it hath so happened," he says, "through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not until now obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood *about a mile off the place*, as I slept I dreamed again." The first part of the dream was written amid the clanking of chains, the second amid the singing of birds; and in no way could the difference of the two be better indicated. Frequent and gloomy shadows traversed the path of Christian; but the pilgrimage of Christiana and her children seems to have been written to prove that religious ways "are ways of pleasantness, and all her paths peace." The first was composed in the days of persecution; the second, when liberty smiled upon the church, entering once again and *for ever* upon her divinely chartered freedom.

This difference between the two pilgrimages is well worthy of notice, and will form the basis of the few words we shall venture on this old, half-venerated book. What a foretaste of the power and truth of the dream have we in that brief and wonderful description of Christian dissatisfied with his life, ready to flee from the wrath to come: "Behold, I saw a man clothed with rags, standing in a certain place with his face from his own house, a book in his hand, and a great burden upon his back." How in childish days we pitied this poor man compelled to carry this mysterious bundle, which the old prints made so literal, with the great string round the middle and the loosened corner flying in the wind! Yet how often even then in quiet, lonely moments, we guessed at the sad and solemn truth it quaintly imaged, until the guesses changed to certain knowledge, and we bore the load of a burdened conscience for ourselves. How different is the experience of Christiana and her children as unfolded by old Mr. Sagacity, who vouches for its veracity as being on the spot. Though she was "clogged" with a sense of her sin, it was not the prevailing thought that led her on pilgrimage. There had come to her the solemn news that her husband had "crossed the river," and was now in the music and the beauty of the better land. This made her dream and muse of her ill carriage to him, and cry aloud with her children, "Oh, woe worth the day!" As with many pilgrims since, the reproaches of ingratitude to the dead brought her to see "the sum of her ways," as if enrolled on broad parchment, until she cried in her sleep, "Lord, have mercy upon me a sinner." But afterwards there came a sweeter vision, and then she thought she saw her husband "in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before one that sat on a throne, with a rainbow about his head. She saw as if he bowed his head, with *his face to the paved work* that was under the Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about and harped with their harps; but no man living could tell what they said but Christian and his companions." Then came

the messenger with the letter of gold and rich perfume, and the beautiful words as he pointed to the end of the journey, saying, "There is Christian thy husband, that was with legions more his companions, ever beholding that face that doth minister life to beholders; *and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.*" Then did she make known her strong "avowed intent" to be a pilgrim.

With Christian the all-prevailing question that drove him on pilgrimage was, Whither can I run from the great danger, and get rid of this heavy burden? but, with Christiana, it was the sorrowful recollection of a vanished presence, and the hope of better things to come. Bunyan has thus varied the experience of his pilgrims at the commencement of their journey; and the description is true to life. Many trembled before the ministry of Paul, as he reasoned of righteousness, temperance, and judgment to come; but others were, doubtless, more moved by the tender words of the apostle "whom Jesus loved," who, in the beauty of the new commandment, saw the "darkness already past, and the true light shining."

By making the whole family of Christian the heroes of his second dream, John Bunyan has shown his belief in household religion. It would have been easy to have found a pilgrim among the reprobate neighbours who derided poor Christian at his first setting out, and to have sufficiently varied the journey to have exhibited a different phase of Christian life. But in choosing the remnant at home, he has given to the church a beautiful picture of a family on pilgrimage, though part had "crossed the flood" before the others started on the journey. Perhaps, in the prominence given to the individual aspect of the Christian life, by the body to which John Bunyan belonged, they may be apt to forget the immortal resolution which, made in the ardour of faith, hallows Christian parentage, "As for me and my house, we will serve the Lord." We may rely upon it, the divine order has not changed, and that our Father in heaven still wills that the hosts journey from Egypt to the promised land in household groups. As if, however, to prevent the thought of a family communion that should exclude a wider fellowship, one stranger is admitted to share the perils of pilgrimage. But even here there is the same consecration of those ties, through which the love of heaven most freely flows. Before and since Mercy cast in her lot with Christiana and her children, many a "stranger pilgrim" has been sheltered from the scorn and hatred of the world in the love and sympathy of family religion.

Christiana and her company escape the perils of the "Slough of Despond" and the allurements of Mr. Worldly Wiseman, the too-faithful representatives of the Cavalier religion of that day. But at the wicket gate both were in danger—Christian from the flying shafts of the enemy's castle hard by, and Christiana from the barking dog, that only ceased as the knocking became vehement. In the "Grace Abounding" we shall find that Bunyan was never more sorely tried than when he was wrestling in earnest prayer. When the seeking hand is raised towards heaven, and the soul is near to its God, then does that awful being, whose mysterious mission it is to keep us as far from God as our fallen nature can lead us, exert his most deadly power. All through the pilgrimage Bunyan has placed spiritual enjoyment near to danger. Twice in our Saviour's history was the voice heard, "This is my beloved Son, in whom I am well pleased." In the first instance it is followed by the announcement, "Then was Jesus led up by the spirit into the wil-

derness to be tempted of the devil;" in the second, it inaugurated the preparation for his passion.

Some have wondered that the Interpreter's house has been put so early in the journey. The dialogue between the Pilgrim and Mr. Worldly Wiseman has hardly ceased when we are introduced to the wonders of the Interpreter's house. Some have wondered still more that he went there burdened with the load upon his back, and before he found relief from it at the cross. It may partly be accounted for by Bunyan's own experience. The foundations of ripe, broad, spiritual knowledge were laid by the all-informing Spirit long before he found rest to his soul; and many a beautiful picture of truth did he give us while his spirit was yet in the bondage of fear. But perhaps it is a more truthful representation of ordinary Christian experience than we are apt to think. There are many of the wise and good among us who think that we do not wisely to hold out to the young convert the ecstacies of forgiving love—or "finding peace" as it is commonly termed—as a blessing to be realised at the very commencement of the pilgrimage. Nay, many a pilgrim, who had now passed the perils of the journey, would have placed the cross still further on; and many more would have scarcely known where to have marked the place at all where any such sudden relief was experienced. It is consistent with the gentler leading of Christiana and her children, that no such time is spoken of in their journey.

Whatever be the proper plan of the "Interpreter's house," it is certain that it yields to no other part of the book in solemn interest and beauty. The conception is most striking, and carried out with marvellous success. At least, so much may be said of the first part; the second is confessedly adapted to "women and children," and is far inferior. Indeed, we have sometimes been ready to think that Bunyan was scarcely complimenting the intelligence of his pilgrims when he drew the scenes of the "spider in the room," and the hen and chickens drinking at the trough, *and looking upwards the while.* Some have conjectured that the first scene of the picture of a godly minister was a portrait of Mr. Gifford, Bunyan's pastor. It is said he saw the picture of a very grave person hung up against the wall, and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written on its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of glory did hang over its head." Whether or no this is a picture of any particular person, it is certain no such truthful portrait has ever been drawn of those holy men who so grasped the eternal verities of faith, that, unmoved by the scornful ribaldry by which they were assailed, they sternly denounced the sins of the day, and firmly planted in the heart of the nation those truths which, developing their own mighty power, overturned all who resisted them, and secured a freedom which no succeeding tyranny has been able long to check. Every scene in this house of wonders lives in the recollection of the reader. The man in the iron cage, and "the stately palace, beautiful to behold," are so fraught with serious lessons and awful warnings that they are better left for quiet meditation. It can do you no harm, reader, once more to read and ponder this picture of the "good fight of faith:"—

"I saw also that the Interpreter took him again by the hand and led him into a pleasant place, where was built a stately palace beautiful to behold, at the sight of which Christian was greatly delighted; he saw also upon

the top thereof certain persons walking, who were clothed all in gold. Then said Christian, 'May we go thither?'

"Then the Interpreter took him and led him up towards the door of the palace; and, behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his inkhorn before him, to take the names of those that should enter therein; he saw also that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze; at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, 'Set down my name, sir;' the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush towards the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even those that walked upon the top of the palace, saying—

Come in, come in,
Eternal glory thou shalt win.

So Christian went in, and was clothed with such garments as they. Then Christian smiled, and said, 'I think, verily, I know the meaning of this.'"

But the limits of this paper will not allow our following all the incidents of the pilgrimage, however tempting the theme. It must suffice to say that the journey is still what it was from this point of the Interpreter's house and the cross, beset with dangers, yet full of pleasant places. There is still the hill Difficulty, with the spring at the bottom, with the narrow way right up the hill, so steep that the pilgrim "must fall from running to going, and from going to clambering upon his hands and knees," while at the base the broader roads wind round to destruction, at every step some path that might lead us wrong. There are still arbours of rest made by the king, and houses called beautiful, where we may tarry and converse with virgin grace and liberty. There are chambers of "peace" still looking to the "rising sun," where we may wake and sing—

"Where am I now? Is this the love and care
Of Jesus for the men that pilgrims are,
Thus to provide that I should be forgiven,
And dwell already the next door to heaven?"

In the valley of Humiliation many meet with Apollyon on "Forgetful Green," and have long and sore combats, while others declare that it is the most fruitful place over which the crow flies, and have wished "that the next way to their Father's house was here, that they might be troubled no more with either hills or mountains;" they hear no sound of strife, but the song of the "shepherd boy," with the well-favoured countenance, and "the herb called heart's-ease in his bosom." But the pilgrim soon finds that "the way is the way," and that anon he must enter the valley of the "Shadow of Death," where often the lifted foot cannot divine its next step, and dismal sounds terrify the soul. There, too, many times since then, pilgrims have made new companions,

and another voice crying in the darkness has been an infinite relief; by "which they gather that some who fear God are in the valley as well as themselves." But ere giant Despair, still holding in his hands the bones of pilgrims, be visited, there are pleasant lands "where fine trees grow on either side the river, where the meadows are green all the year long, and we may lie down safely." The old giant must be fought with if we do not tarry in his dungeon; but afterwards there are the bracing heights of the "delectable mountains," with the ravishing glimpse of the long-sought city. Vanity Fair has still its martyrs, and Demas still stands at the silver-mine. So runs the pilgrimage now, and as we near our journey's end, our companions increase in number. Mr. Valiant-for-truth, with the right "Jerusalem blade," old Honest, Mr. Despondency, and his daughter, Much Afraid, and Mr. Fearing, are all on pilgrimage to-day; and still are there men, of the mould of the Ironsides of Dunbar and Marston Moor, ready with shield and sword to fight the battles of the weaker pilgrims.

Finally, with impressive and melting power, John Bunyan brings his pilgrims to the brink of that river, over which no bridge stretches, and beside which we must all one day stand. In the depth of the stream, Christian's old fears haunt him, and he is full of fear lest all should be lost at last, but the words of "Hopeful" cheer his despairing soul. The river once crossed, all is changed. Ministering spirits from the "holy city," in shining raiment, receive them on the heavenly shore, and bear them through the upper air, talking sweetly of the "inexpressible beauty and glory of the place" whither they were going. Presently a multitude of the heavenly host come out to meet them with ravishing songs of welcome, and, like a wall of light, guard and glorify their upward flight, until, in the swelling harmony of the open gates, "like church bells heard beyond the stars," the dreamer wakes. In the second part, the different experiences of the pilgrims in crossing the river are described, as none but the wonderful dreamer could describe them. All staying in that fairy land on the river's brink, where "nosegays were picked for the pilgrims from the king's garden," one after another received the post with the seal of the king, saying "Come up hither!" Here, also, it was much discoursed—how the river had its flowings, and what ebbings it had while others have gone over. "It was in a manner dry for some, while for others it overflowed its banks." Mr. Despondency, and his daughter, Much Afraid, who had lived in a low key all their lives, went singing through the stream. Mr. Valiant-for-truth left his sword and his skill for whoever could get them, but took his scars with him. Mr. Standfast, who was found on his knees on the enchanted ground, stood in the midst of the river, and calmly thus discoursed: "Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bore the ark of the covenant stood, while Israel went over this Jordan. The water, indeed, is bitter to the palate, and to the stomach cold; yet the thought of what I am going to, and of the conduct that waits for me on the other side, *doth lie like a glowing coal at my heart.*" The post came, too, to Christiana. She took it to Mr. Greatheart, who declared "he was right glad to hear it, and that he wished it had come for him." On the day appointed she went down with her children to the river's brink, and addressed herself to her solemn journey. So with a beckon of farewell, she entered the cold waters, but high above the murmur of the death-waves was heard the voice of the holy woman, saying, "O Lord, I come to thee!" But, behold, all the banks beyond the

river were filled with chariots and horses, which were come down from above to accompany her to the city gate. It is said that the children wept because they had lost their mother from their company. But we, rather, with Mr. Greatheart and Mr. Valiant-for-truth, do take the "cymbal and harp" and make a pleasant sound.

Melksham. T. E. F.

THE CHINA MISSION.

MY DEAR SIR,—Your readers have already been informed of the decision of our Missionary Committee to commence a mission in China, and I shall feel obliged to you if you will allow me space to throw out a few hints upon the most effectual method of carrying this decision into successful operation.

The only claim that I can make upon your pages and the attention of your subscribers arises out of the fact that, at the request of the Committee, I have engaged to render them some aid, during the next six or eight months, by diffusing information, collecting funds, and such efforts as are necessary to the inauguration of the China mission.

It is of some importance that it should be clearly understood that the speciality which attaches to this movement belongs only to its initiation, and that the period is not far distant when China will be as completely incorporated with the ordinary business of the Society as India or Western Africa. The sole object which has been contemplated by a separate agency for this new field of labour at its commencement, has been the determination to avert any possibility of injury to the older spheres of the Society's operations. Whatever is to be done for China, it must be kept in mind, will require to be done in excess of all past efforts. The Committee can neither afford to diminish any of the interest felt in its former agencies, nor to deduct the smallest fraction from its present income. Not a penny must be alienated from the Ganges for the sake of the Yellow river. It would be ingratitude for the past, and indifference to the brightest prospects in the future, to weaken a single station in Bengal for the benefit of the Flowery kingdom.

The kind response which the Society's announcement of a mission to China has met with from all parts of the country is most encouraging evidence that its friends are prepared to help, and that liberally, in the furtherance of this good work. But some solicitude is awakened by the fact that a very large preponderance of the pecuniary assistance rendered has been hitherto in the form of donations. It would be unseemly to dictate to the supporters of the Society the precise method in which they shall contribute their substance; but it is obvious enough, that what will be required to sustain these enlarged efforts must be a corresponding enlargement of the annual subscription list. For the time being it will prove a charming result should the income of the Society, in consequence of the appeal for China, reach twenty-five or even thirty thousand pounds; but it will be worse than useless to raise the contributions for 1859-60 to that high amount, if in the following year they are to recede to the old quotation. Will our friends, therefore, who contemplate contributing to the China Mission Fund kindly remember that it will be by annual subscriptions only that they can guarantee the successful establishment of this enterprise. I venture even to suggest to those friends who have already contributed so liberally to this fund, how much more efficient their benevolence will prove if they will supplement their donations with promises of annual gifts.

Certainly no season could be more appropriate than the present for an universal effort to attain a decided increase in the Society's annual income. One-third of the human race is appealing to us for help. The providence of God has burst the brazen gates by which, through cycles of centuries, they have been shut out from intercourse with the western world. Just at the period of the settlement of the treaty which opens the whole of China to missionary labour, two brethren, unsolicited and unsought, offer themselves to our Committee. Both of these brethren are well certificated as men of God, thoroughly

adapted to missionary labour, and, what is very remarkable, both of them are acquainted with the Chinese language.

What verdict would posterity have passed upon the Committee of 1859, if, when this door opened, and such clear way-marks of Providence led them to it, they had refused to undertake this work, and to go up and possess the land? My own conviction is, that they would hereafter have been pronounced unfaithful to their predecessors, and unfit for their position. Happily they have escaped all possibility of such a censure, and to God and his church they call for sustenance in a work which they did not dare to refuse; nor will they call in vain.

I would most earnestly press upon my fathers and brethren in the ministry the magnitude of the opportunity, and the necessity which exists for hearty and unanimous co-operation. With great deference I proceed to point out what appears to me to be the most defective, and yet the most easily remedied, point in our management of missionary matters, viz., *the great lack of local organisation.* The annual report for 1859 presents us with scores of churches, whose only attachment to the mission is indicated by a congregational collection. Not a solitary subscription, not a single collecting-box, not even a juvenile card, enlivens the gloomy, unadorned, stereotyped "collection" with which the Society's accountant has been familiar these many years past. Now—to leave out of the question the instances in which nothing at all is done—if, in all cases where no organisation exists, the pastor would take the trouble to form a committee, obtain the services of a secretary, and secure something like regularity of action on behalf of these great interests, no doubt funds would be forthcoming, and that to an extent altogether unprecedented The conviction is a very general one that the income of the Baptist Missionary Society ought to be, and easily might be made, much greater than it ever has been. The testimony of all existing societies goes to prove that it is in the well-sustained and frequently collected gifts of great numbers, however small the amounts may be in the detail, that a flourishing income accumulates. The experience and successes of the Free Kirk of Scotland and of the Wesleyan Societies in our own land are marvellous illustrations of the truth of this position. Deputations equipped with seraphic zeal, and special appeals armed with the most intense importance, will not suffice as substitutes for the more quiet and regular action which is based upon principle. If I were not quite sure that our churches and congregations have both the life and the love requisite to preserve such agency from dwindling into mere mechanism, I would not thus write.

Among the foremost in their adhesion to the China mission have been the young men, and very noble and energetic is their decision to contribute £1,000 to the special fund. But what forbids the formation of corresponding committees of young men in all our larger churches? This would be to call up an amount of zeal and youthful energy that would serve higher purposes than merely feeding the funds. Their conferences and prayer-meetings would have the most beneficial influence upon the Christian character; would keep alive interest in the work, and animate not a few to dedicate their own lives to actual mission labour. I see no reason why the Young Men's Missionary Association should not say at once, "God helping us, we will raise, not a donation, but an annual subscription of £1,000 from the young men of our congregations towards the permanent increase of the income of the Baptist Missionary Society."

There are some circumstances especially interesting in connection with the proposed mission to China. It is probable that our missionaries will not be sent to either of the five consular ports to which the labours of Protestant missionaries have been hitherto restricted, but to one of the nine cities recently opened by Lord Elgin's treaty, with a view to action upon the teeming millions of the interior. The two brethren who have been already accepted are expressly precluded from becoming pastors of churches, and will occupy themselves in purely evangelistic labours.

China is a land with many inviting features for the missionary—its prodigious population—its freedom from state religion, caste, hierarchy, and

hereditary peerage, are all favouring conditions for the gospel. True they are hard, scornful, stolid; but the grace of God has subdued peoples far more unlikely, and will not be foiled by them.

Rome has found men through five centuries who have been willing to brave the waters and the wilderness, that they might sprinkle Chinese children with her holy water. And do her sons love mother-church better than we love Christ? No, surely that cannot be. May the Lord God of Elijah send down the mantle of prophetic zeal upon many in our churches, who shall say "Here are we, send us."

By the time that these lines appear in your magazine, the harvest will have been gathered, and the country once more somewhat at leisure, and I shall hope to receive many invitations to hold special meetings on behalf of the China Fund.

I feel, Mr. Editor, that I have uttered my thoughts with great freedom, and, therefore, I ask that your readers will receive them in a kind and Christian spirit. The magnitude of the interests involved is my apology, if one be needed.

I am, yours very faithfully,

Westbourne Grove. W. G. Lewis.

MODERN LECTURES TO WORKING MEN.*

Sir,—According to my intimation, conveyed in the letter which was sent too late for insertion in your last number, and which appeared in the columns of the *Freeman* newspaper of August 3rd, I now attempt to reply a little more at length to the details of the article published at your request by the Rev. J. Stock, in the Magazine of July last.

Whatever I may say now, will terminate my share in the correspondence you seem so anxious to invite, unless, indeed, the gross misrepresentation to which I, in common with others, have been exposed should imperatively call for further interference. The controversy on this matter, so far as it has gone at present, has shown that there are men in the denomination so deficient either in integrity or common sense, as to pervert or misunderstand that which is plain enough in its meaning to every one who is not intent upon a mischievous distortion of it. It is no proof either of their charity or ability that they receive the congratulations and encouragement of the editors of our newspapers and magazines, or that they season their ungenerous lucubrations with pietistic pretensions of brotherly love for those whom they attack.

The only really good joke contained in Mr. Stock's somewhat dreary article is the profession of diffidence with which he pretends to comply with your request to publish his attack on those who lecture to the "working classes." He also professes to "enjoy the privilege of thorough and cordial friendship with all the *brethren*, save one, on whose doings and sayings he proposes to animadvert;" but if I may judge from the indifferent, not to say contemptuous, terms in which his name was referred to by one of these brethren in answer to my question, "Who is Mr. Stock?" I should fancy the cordiality is of a somewhat one-sided and equivocal kind.

In descanting upon "the evil, real or supposed, which those lectures are intended to remedy," your correspondent very unfairly narrows the question down within too contracted limits. He says that the point is simply this, "Are our modern lectures to the working classes calculated to lead them to the cross of Christ?" Although, for my own part, this has been the great end towards which I have striven, there are other minor, though highly important, incidental objects which I have earnestly sought to accompliah. I have tried

* Having printed Mr. Stock's communication exactly as we received it, without the alteration of a word, we think it right to give Mr. Mursell's reply in the same way and in the same portion of the magazine. Other letters on the subject will be found in the place usually devoted to correspondence.—Ed. Baptist Magazine.

to make the drunkard, not only among the working, but in all classes of society, sober. I have tried by every persuasive appeal I could utter to induce the brutal, cruel husband to become loving and tender to his wife and children. I have tried to make the reckless spendthrift frugal and industrious; to divert the poor man's weekly earnings from that cursed channel into which they too often flow, namely, the coffers of the publican, into that which is their only legitimate destination, the lap of the patient partner of his trials and joys. In order to attract these rugged natures, and to effect these social reforms, I have designedly violated the rules of a fastidious taste, and have not deemed it wrong to press humour and waggery, and sometimes even a little of what the severely correct critic would call buffoonery, into the service. The man who calls in question the wisdom or prudence of such a course is cordially welcome to his opinion; the man who kindly points out to me what he deems my errors shall have my hearty thanks; but that man lies in the throat who dares to accuse me of approaching the sacred subject of the gospel otherwise than with a devout and reverential step. In saying this for myself, I am only saying what might be affirmed with equal truth of all the other gentlemen whose labours are criticised along with mine, and it is a charge which they as well as myself would resent with emphatic indignation.

It is not, as Mr. Stock alleges, the *working* classes *only* who are addressed, or their vices alone which are exposed, but those of the rich also. Mr. Brown does not even entitle his addresses lectures to working-men at all, but calls them "Lectures to the *Men* of Liverpool."

I happen to know that, in the case of Mr. Brown's powerful addresses, the most gratifying results in the shape of social and municipal good have accrued. I doubt not that similar effects have sprung from the labours of Messrs. Hanson and Walters, and I am in a position to cite some very tangible results from my own feebler though well-meant efforts. I hope it will not be deemed immodest in me if I state that the reports of the City Missionaries concerning the effects of these addresses on the minds of the dissolute poor have often filled me with thanfulness. The homeliness of their style and possibly the quaintness of their titles, with what Mr. Stock would call the vulgar, comic element they contain, have procured for me at all times a courteous and a welcome admission into scenes and circles perfectly inaccessible even to a layman, much less any other minister in the town. Mr. Stock may possibly despise me for it, but, for all that, I am proud to say that gangs of professional thieves receive me gladly into haunts from which almost any other man would be expelled as an intruder. I cannot say that I entertain much hope of having been particularly useful to these men themselves, but I have been able by appeals made either to their own, or to the softer hearts of their wives, to persuade them to remove their children from the knowledge and contemplation of their vices, by sending them to the Ragged and, in some instances, to the Sunday school, and in other ways to bring them within the range of better and purer influences than those which darkened their cradle-heads. By these uncouth means, the propagation of evil is arrested, and the dawning light of a better hope is flung over the path of a coming generation. Ragged Schools and Philanthropic Institutions have derived pecuniary benefit from the incidental advocacy of their claims in these lectures. There are moreover scores, if not hundreds, of men and women who habitually attend the public services of God in Manchester now, who previous to these addresses had never entered a place of worship. I have myself baptized a man who for years had been an avowed and profane atheist. I have stood and wept by death-beds while sufferers have blessed me with their dying thanks for giving these "comic lectures." Let me name one more instance, and I desist from this egotism. There is in Manchester a large hall, capable of holding twelve to fifteen hundred persons, which was used as a dancing casino by the lowest and most debased of the community. At midnight and at early morning its doors were surrounded by harlots, and the music sounded through its blazing windows as waltz and polka and schottische were prolonged until, through the tipsiness of the dancers, they degenerated into a *reel*. Now, in consequence of one of these "comic lectures," entitled "Ladies and Gentlemen," the hall has been

withdrawn by its proprietors from those who rented it for these debasing purposes, and is reserved exclusively for religious objects. Some personal friends of my own have established a Sabbath school there now, and have already some 200 children from the lowest classes under their tuition. We entertain the hope that in a short time this number will be multiplied by ten.

Mr. Stock may possibly call these results unworthy of accomplishment, and say that it would have been better if I had confined my attention to "raising the standard of piety in the church." He may very likely denounce such labours as unfit for the Sabbath-day. I can only say I think differently, and shall act as my judgment directs me.

Mr. Stock fortifies himself by citations from a homily delivered by a gentleman at Kidderminster, whose theology he condemns, but whose thunder he approves. The Jupiter Tonans whose bolts, in his extremity, Mr. Stock borrows, may possibly not be reluctant covertly to assail, through what he may regard as the foibles of their advocates, those great doctrines of the Cross of Christ to the overthrow of which he devotes his official life. "The human heart is deceitful above all things, and desperately wicked." Though I may deem it wise in my lectures to turn aside from the usual style of address, "comic preaching" (slanderous insinuations notwithstanding) is utterly discordant with my tastes. The anathemas, therefore, from Kidderminster, which have so stunned Mr. Stock, may be left, as far as I am concerned, to the "wanton winds" of heaven.

I now come to Mr. Stock's audacious application of the statistics of Mr. Brown's church to prove that "so far as the highest spiritual results are concerned these lectures have been a decided failure." This portion of the article was very ably handled in your August Magazine by Mr. Gibson, of Liverpool. But I may be allowed to say that, if statistics are to be made to tell against the usefulness of the lectures in question, they may also be adduced against the usefulness of certain works of a more pretentious character. Take, for example, a volume published in 1853, entitled "The Evangelical System, by John Stock," at that time minister of Salendine Nook, Yorkshire. It appears from the account gleaned from the letters of the Yorkshire, Association, that from 1848—the year Mr. Stock accepted the pastorate at Salendine Nook, to 1853—when he published his "Evangelical System," the church increased from 212 to 230 members; but immediately on the appearance of this volume a decrease commenced and continued till 1856, when they again dwindled to 212. No sooner had Mr. Stock left the church in 1857 than the numbers again rose to 226. I do not attach the slightest importance to these statistics, any more than to those quoted by Mr. Stock; but I mention them to show that Mr. S. has used a weapon which is capable of cutting his own fingers.

I need not lengthen this letter by tracing our accuser through his lofty monitions to the ministry in general. Those who need his sage counsels will doubtless profit by them. I would only take the liberty of supplementing them by one other recommendation to the ministers and members of the denomination, viz., to make a general and urgent demand for an immediate reprint of "Stock's Evangelical System," and to hesitate in the adoption of any theory of divinity of their own, until they have duly digested this profound dissertation.

Who, after all, is this Mr. Stock, by whom the ministry of the gospel is to be modelled and regenerated? Where are the monuments of his genius? Where are the traces of his power? Where are the triumphs of his learning? Where are the trophies of his labours? If I am correctly informed, the town of Chatham was once blessed by his presence. The church, which he found numerous and flourishing, dwindled and declined under his ministry, until, at the gentle insinuation of its officers, he felt it incumbent on him to retire. Thence he migrated to Liverpool, from which he quickly fled, and was succeeded by my esteemed friend, the Rev. Hugh Stowell Brown, who has attained a position of usefulness and distinction, which he possibly contemplates with envy. From this sphere he passed to Salendine Nook, where his favourite theory of statistics utterly fails to attest the usefulness of his labours,

and during which period the students of the Bradford College, I am told, declined an examination at his hands. I have still further reason to believe that, having undertaken the education of a few students for the ministry, he endeavoured to improve their minds by devolving upon them the very interesting and dignified occupation of nursing the offspring which Providence had committed to his care. Making his exodus from this place, we find him amidst the humid atmosphere of Devonport, whence, together with his other arduous labours, he favours the readers of the "Baptist Magazine" with his lucubrations on the ministry in general, and on a devoted few of them in particular.

Such is the steady and useful career of the individual whose *ex cathedrâ* denunciations have called forth these lines, which I have felt it my duty, though very reluctantly, to indite.

In closing, I take the liberty of recommending Mr. Stock in future to look to his own affairs, and to leave his "*dear brethren*" alone, giving heed to that wholesome and comprehensive apostolic injunction, not to be "a murderer, a thief, an evil-doer, or a busybody in other men's matters."

I am, Sir, yours truly,

ARTHUR MURSELL.

Manchester, August 4th, 1859.

NOT TO MYSELF ALONE.

"NOT to myself alone,"
The little opening flower transported cries,
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes.
The bee comes sipping every eventide
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone,"
The circling star with honest pride doth boast,
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host;
A friendly beacon at heaven's open gate,
I gem the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The heavy-laden bee doth murmuring hum,
"Not to myself alone from flower to flower,
I rove the wood, the garden, and the bower,
And to the hive at evening weary come;
For man, for man, the luscious food I pile
With busy care,
Content if he repay my ceaseless toil
With scanty share."

"Not to myself alone,"
The soaring bird with lusty pinion sings,
"Not to myself I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar."

"Not to myself alone,"
The streamlet whispers on its pebbly way,
"Not to myself alone I sparkling glide;
I scatter health and life on every side,
And strew the fields with herb and flow'ret gay.
I sing unto the common, bleak and bare,
My gladsome tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone;"—
O man, forget not thou—earth's honoured priest,
Its tongue, its soul, its life, its pulse, its heart—
In earth's great chorus to sustain thy part;
Chiefest of guests at Love's ungrudging feast,
Play not the niggard; spurn thy native clod,
And self disown;
Live to thy neighbour; live unto thy God;
Not to thyself alone!

Reviews.

The Baptist Manual: for the year 1859. London: Houlston and Wright.

We may fairly assume that our readers are so far familiar with the Baptist Manual, that it needs neither introduction nor recommendation from us. Year after year they have seen it appear in the same form, and to a cursory glance containing the same matter. Lists of names and dates succeed one another, each in appearance like all the rest. Excepting for the date on the cover, the Manual for any one year is scarcely distinguishable from that for any other year. Only those who have taken part in the compilation of such a volume of statistical information can form any idea of the amount of labour involved in its annual production. The very minuteness of the changes which have to be made from year to year, whilst it conceals the amount of labour employed, really adds to the laboriousness of the task. When our readers refer to the Manual, or the Annual Supplement of the Magazine, readily and easily finding the information desired, they little think how many letters must have been written, how many corrections, erasures, and additions must have been made, and how much minute attention was needed, to secure even that approximate accuracy which is required. There is a wide-spread belief, in which we partly share, that Mr. Hinton, the indefatigable secretary of the Union, and compiler of the Manual, really likes the sort of work involved in its preparation. It is commonly understood that he finds a strange and mysterious pleasure in the preparation and correction of statistical documents, and that, *mutatis mutandis*, he can apply to such labours the language of Cowper on poetical composition:—

> "There is a pleasure in poetic pains
> Which only poets know. The shifts and turns,
> The expedients and inventions multiform,
> To which the mind resorts, in chase of terms,
> Though apt yet coy and difficult to win."

Certainly, the zeal and industry he displays in all such tasks would seem to justify the supposition.

In turning over the pages of the Manual, it occurred to us that it might be put to another use besides its ordinary and designed one of a book of reference. A good deal of denominational history lies embalmed in these uninteresting-looking figures. At some of these lessons we propose to glance. The first thing which strikes us is the very small number of Baptist churches now existing with a history of more than a century and a half. We find that, after making one or two corrections in the list, only 116 go back to a period prior to A.D. 1700. Many churches, however, make no return as to the date of their formation. If we suppose that so many as 34—and the estimate is doubtless excessive—should be added to the 116, as equally ancient with them, we have still only 150. Doubtless, manyof the churches of that day have ceased to exist. Yet the total extinction of a church is a comparatively rare event. The light has often grown very dim and sometimes has almost ceased to shine; yet it is seldom that "the candlestick" is quite taken "out of his place." In tracing the history of any particular church, one is often struck by its amazing tenacity of life. Few of our readers but will have some case in their memory in which a church has lingered on for years and years, not exactly living, but dragging

out its existence and resolutely refusing to die. We are disposed, then, to think that the number of churches which once existed, but which now do so no longer, is not very great. But if this be so, what amazing strides our denomination must have taken to have risen to its present position, from a condition of numerical inferiority so great as that which is indicated by these figures!

It is a fair conjecture that those districts in which we have the largest number of churches now remaining from that early period are those in which we were then the strongest; for we must account for the fact of so many surviving either upon the supposition that they were more numerous there than elsewhere, or else that they were stronger and so held their ground whilst weaker and smaller churches perished. Adopting this test, the following counties would seem to have been the strongholds of the denomination:—*Somersetshire* heads the list, reporting 12. These are Bristol (2), Bridgewater, Chard, Frome (2), Horsington (exact date unknown, but ancient), Loughwood, Paulton, Stogumber, Wedmore, and Yeovil. *Lincolnshire* follows, with 9, viz., Boston, Bourne, Coningsby, Epworth, Fleet, Gosberton, Killingholm, Kirton in Lindsey, and Spalding. *Bedfordshire* comes next, with 8 churches: Bedford, Carlton, Cranfield, Dunstable, Keysoe, Luton, Southill, and Steventon. Then follows *Wiltshire*, with 7: Bradford, Crockerton, Devizes, Downton, Salisbury, Southwick, and Westbury Leigh. Bucks, Devon, Herts, Norfolk, and Worcester report 5 each. Singularly enough, the whole of Yorkshire only reports one church of a date prior to 1700; and Ireland and Wales together number but 8.

The churches which go back to the first half of the seventeenth century are so few, that one can count them upon one's fingers. They are as follows:—

Bedford	1650	Commercial Street (London)	1633
Newbury	1640	Devonshire Square (London)	1638
Reading	1640	Broadmead (Bristol)	1640
Wantage	1648	Coventry	1643
Hilleliff	15	Warwick	1640
Eythorne	1604	Bewdley	1649
Sutton-in-Elms	1650		
Spalding	1646		15*
Aldersgate Street (London)	1644		

This number is so small that it suggests a very important limitation to our remark as to "the continuity of existence" among our churches. Up to the time of the Commonwealth, persecution was rife, and our body was specially obnoxious to the enemies of religious freedom. The Baptists, therefore, dared not erect edifices for worship, but were compelled to assemble in upper rooms, in obscure nooks and corners, and were compelled constantly to change their place of worship. Under such circumstances as these, a church readily becomes extinct, either by the dispersion of its members through persecutions, or by their absorption into neighbouring churches, when they could no longer retain an independent existence. Another volume of deep interest, similar to those published by the Hansard Knollys Society, might probably be compiled from the records of these persecuted communities.

In the period from 1700 to 1799, *two hundred and sixty-four* churches are

* We omit Llanellen, in Monmouthshire, which is given as dating from 1351, supposing that this is either a misprint or a specimen of Welsh genealogy, of which so many tales are current.

reported as having come into existence. These afford little room for remark, beyond the fact that it is sometimes possible to trace the influence of individual activity and zeal in certain localities. For instance, we may take Northamptonshire and the adjacent districts. In so far as the number of churches forms a test, we were very weak there up to about 1775. But during the last quarter of the century there is a great outburst of spiritual life, and a large number of churches were formed, many of which are still very prosperous. It is impossible not to perceive here indications of the labours of such men as Ryland, Fuller, Sutcliffe, and Hall of Arnsby. Though they have entered into their rest, "their works do follow them."

"Say not that the former days were better than these." For us, as Baptists, to say so would be alike ungrateful and untrue. So far as the statistics of the "Manual" illustrate our history, we are not only progressing, but our ratio of increase is very remarkable. Dividing the present century, so far as it has gone, into two equal periods, we find that in the first period, from 1800 to 1829, not fewer than 431 churches came into existence, and still hold their ground; whilst in the second period, from 1830 to 1859, we have reports of 566 as originating within a term of rather less than thirty years. Nor does this mere numerical statement fully present to us the real facts of the case. Whereas in former periods a very large proportion of the new churches were formed in hamlets and villages, whilst very few were established in large towns; we have in the latter period such churches as Bloomsbury, Regent's Park, Camden Road, Lewisham Road, Cross Street, Westbourne Grove, Bayswater, and many others in the metropolis, and similar movements in our large provincial towns.

The list of new churches formed during the past year gives only eleven as having come into existence during that period. This would be below the average of the last thirty years. But it should be borne in mind that new churches seldom report themselves during the year of their formation. The true test, therefore, is the actual net increase in the list of existing churches over those reported in the previous "Manual." This gives an addition of twenty-three, which, as will be seen, is considerably above the average of the period. A similar result is given by the list of chapels new and enlarged during the year. This enumerates twenty-five chapels which are altogether new, and six more or less enlarged.

Whilst the general character of the report thus calls for gratitude, there are some districts the state of which is anything but satisfactory. In many towns, and in some counties, it is impossible to trace any progress, and difficult to resist the suspicion that they are absolutely declining. To point these out would be invidious; we may remark, however, that the city of York is still "conspicuous by its absence."

Having already outstepped our limits, we must close, though we have not quite said all we meant to say. Before concluding, however, we cannot but call attention to the admirable introductory address, by the Rev. G. W. Lehmann, of Berlin. This, together with the letters with which Mr. Lehmann has favoured the Magazine during the last two or three months, gives an admirable view of the work of evangelisation carried on by our brethren in Germany. Their labours and successes ought to excite our devout gratitude to Him who has made them what they are, and blessed them in what they do. May their example incite us to "go and do likewise."

Brief Notices.

SERMONS AND RELIGIOUS ADDRESSES.

1. *The Four Temperaments. Contemplations on Luke* ix. 51—62. By Frederick Arndt, of Berlin. Translated from the German. Thickbroom Brothers.—2. *Who Thirsts?* By Adolphe Monod. From the French. W. Allan.—3. *The Pitcher and the Fountain; or, the Wants of Man and the Promises of God.* By the Rev. John Graham. Thickbroom Brothers.—4. *The Gospel of the Grace of God; a Series of Meditations.* By B. W. Noel, M.A. Nisbet & Co.

ARNDT, the celebrated preacher of Berlin, delivered a series of suggestive discourses on the passage noted above (1) in the year 1839. He developed with great ingenuity and acuteness the precise import of each conversation reported by the evangelist, and finds in the four who on that occasion conversed with our Lord the representatives of the four temperaments into which mankind are divided—the choleric, the sanguine, the phlegmatic, and the melancholic. With great ingenuity, and we think general truthfulness, he shows how our Lord varies his dealings with these various temperaments of men, controlling, stimulating, warning, inviting, as each has need. Much light is thrown on an interesting portion of Scripture, and valuable instruction is given to those who have to deal with their fellow-sinners in their Master's name. The translation is clear, flowing, and we should judge accurate.—The next book on our list is likewise a translation (2), and from an author even better known than Arndt. Circumstances have made the names of the Monods familiar to English ears; and few men have better deserved an European reputation. The elegant little volume before us is worthy of the reputation of the author, and is full of his characteristic excellences. It is an earnest and pathetic appeal to men who are perishing from the fatal thirst of sin. It aims to show them the fact of their misery, and leads them to Him who can supply all their need. It is a volume which can hardly be read without profit, and its small size and compact convenient form makes it a very suitable book to be placed in the hands of those who are thoughtful but undecided. —Most of the sermons preached at Exeter Hall have been pirated, and published in a very imperfect form, without the consent or the supervision of the preacher. Among the discourses thus dealt with was one by the Rev. J. Graham, on 2 Pet. i. 4. It is now published (3) from his manuscript, in a very convenient form, at a low price, and with a number of texts selected and arranged as appropriate to the subject of sermons, added by Mr. Graham himself.—In the little manual of the First Principles of Christian Faith and Practice, named above (4), Mr. Noel has a subject exactly suited to his cast of mind. A series of simple, earnest, fervent meditations on a few texts of Scripture make up the substance of a small book which is admirably adapted for usefulness. We have rarely met with a book which strikes us as more likely to be useful to the awakened and anxious sinner than this. Small as it is, it will prove a great boon to those who have to deal with religious inquirers, putting into simple words the difficulties they feel, but cannot express, and pointing to them the way of peace.

MISCELLANEOUS.

1. *The Pilgrim's Progress.* A New Edition, with Notes by Offor. Illustrated by Gilbert. 2s. 6d. Routledge and Co.—2. *The Pilgrim's Progress.* With Notes. 1s. Routledge and Co.—3. *Adventures of a Mounted Trooper in the Australian Constabulary.* 1s. 6d. Routledge and Co.—4. *The Religion of Geology and its connected Sciences.* By E. Hitchcock. Blackwood's Monthly Library, No. 1. Blackwood.

THAT the glorious old Baptist of Bedford Gaol is still a living power among men is proved—if proof were needed—by the constant republication of his greatest work. Not long ago we noticed an *édition de luxe* of the Pilgrim's Progress, an edition of great value and beauty, illustrated by the genius of David Scott. Now we have it in two cheaper forms (1, 2) for the people, and these are among the best which have appeared. We advise our readers to ask for Routledge's edition when they next buy a copy. The notes by Offor are mainly extracts from Bunyan's own works. They are aptly chosen, and often throw light on the text. —The next volume (3), likewise published by Routledge, is very different in character. It describes the life and adventures of a young man, who, having failed in his expectations of finding a short cut to fortune in Australia, enlisted in the mounted police, in which he served as a trooper for some time. The book is well written, is full of interesting anecdotes, gives abundant illustrations of Australian life, scenery, and natural history, and is, we believe, perfectly trustworthy. We have received the strongest assurances of the respectability of the

writer, and the truthfulness of his narrative. It is an interesting and instructive little book, giving much information in small space, and at a moderate price.—Mr. Blackwood has done wisely in commencing his series of monthly volumes by one of such established reputation as Hitchcock's Religion of Geology (4). He promises to give twelve volumes, equal in size and character to this, for a subscription of *One Guinea*. The list of the first year's issue has appeared, and contains the names of many works of great interest and excellence. The series deserves to succeed, and, we have no doubt, will do so. The first volume is well got up, and strongly bound, with preface and additional chapter, prepared especially for this edition by the learned and pious author. We are glad to see a good index to the work—a frequent and very grievous want in publications of this kind.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

HORTON COLLEGE, BRADFORD.—The fifty-fifth annual meeting of this institution was held on August 3rd, at Westgate Chapel, Bradford, the Rev. Dr. Acworth, president, in the chair. After a devotional exercise, conducted by Rev. Dr. Brewer, the president read the report. The total outlay for ground, building, and furniture of the new building would slightly, if at all, exceed £10,000; towards which, in donations and promises, £7,000 had been raised, leaving a deficiency of £3,000, including the value of the old premises. The income for the past year exhibited a considerable increase, a balance being left in the treasurer's hands. The Rev. C. Daniell, resident tutor, had resigned his office, and a resolution of the committee was read, expressive of the respect and affection with which both he and Mrs. Daniell are universally regarded, and of the high appreciation entertained of their services. The Rev. T. Pottenger had been elected financial secretary, in connection with a tutorship in the college; and the Rev. S. G. Green had been appointed to the residency at Rawden. The reports of the gentlemen who had examined the students at the close of the session were read; these spoke highly of the attainments and diligence displayed. Several resolutions were afterwards briefly moved and seconded. The new names added to the committee for the ensuing year were those of Messrs. J. Walker, J. Coward, J. Angus, and W. Allison. The officers were re-appointed, with cordial thanks for their services. Thanks were also voted to the examiners, who were again elected. The annual sermon next year was appointed to be preached by the Rev. T. Lomas; in case of failure, by the Rev. W. Walters. The Rev. H. Dowson was appointed to deliver the address to the students at the close of the session. A resolution was also passed, confirming the power given by a former annual meeting to the trustees to dispose of the premises at Horton. We observe that the new building at Rawdon is to be opened on the 7th of this month.

BRISTOL BAPTIST COLLEGE.—The annual meeting of the friends and subscribers to this institution was held on July 6th. In the morning, at Broadmead Chapel, an impressive address was delivered to the students by the Rev. J. H. Hinton, from London, grounded on the language of Paul to Timothy, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." Essays were read by two of the senior students, Mr. W. Drew and Mr. James Owen. By the former, "On some of the Characteristics of Jesus Christ;" by the latter, "On the Difficulties and Encouragements attendant on earnest Endeavours to spread the Kingdom of Christ in the World." Prayer was offered up at the commencement of the service by the Rev. F. Bosworth, and at the close by Rev. T. Winter. The public meeting for transacting the business of the college was held in the vestry after the service, when the reports of the gentlemen engaged in the examination of the students in Theology, Ethics, and Logic, in Mathematics and in Philosophy, in Hebrew, in the Classics, and in German, were presented. These reports were very satisfactory, and a strong interest in the welfare of the college was expressed at this meeting and also at the dinner, which was held afterwards in the lecture-room of the college. Five candidates have been received for the ensuing session, which will commence with twenty-one students.

THE METROPOLITAN TABERNACLE FOR THE REV. C. H. SPURGEON.—On Tuesday, August 16th, Sir S. M. Peto, Bart., M.P., laid the first stone of a capacious edifice, to be erected on the vacant plot of land between Rea's Horse and Carriage Repository and the Elephant and Castle. This vast chapel, or Tabernacle, is intended for

the celebration of divine worship in connection with the Baptist denomination by the church now worshipping in New Park Street Chapel, under the pastoral care of the Rev. C. H. Spurgeon. The spot selected is at the corner of the Newington Road, facing the Elephant and Castle. The style of the edifice may be termed Grecian, the ground plan forming a large quadrangle, the floor of the chapel being considerably raised, and access gained to it by a broad and massive flight of steps leading up to a portico supported on large Corinthian columns of Bute stone. The total width of the building will be 86 feet, the length no less than 195 feet, and the height to the roof 85 feet, exclusive of the lanterns for light and ventilation. As we have said, the floor of the tabernacle will be raised some 14 feet above the level of the ground, and the whole of this extensive basement story will be entirely occupied by spacious school and lecture rooms. Thus the chief school will be 81 feet by 78, and about 15 high. In addition to this there will be a lecture-room 81 feet by 56, and capable of accommodating 800 persons, with four separate class-rooms, each 14 feet long by 26 wide. The chapel, which is over these schools, will be 146 feet long by 81 wide, and with two deep tiers of galleries on either side. The proceedings opened at two o'clock, by singing Psalm c., after which the Rev. C. H. Spurgeon offered prayer. Mr. Carr, one of the elders, read an historical statement of the rise and progress of the church for the use of which the building was about to be erected. Sir S. M. Peto, Bart., M.P., then went through the formality of laying the first stone of the building in the usual way. Addresses were delivered by Mr. Spurgeon, Sir S. M. Peto, the Rev. H. Dowson, and Mr. Inskip, who was deputed to present £3,000 from a gentleman at Bristol. At five o'clock, the company repaired to the "Repository," which was gaily decorated for the occasion, and in which tea was provided. The Right Hon. the Lord Mayor presided, and addresses were delivered by the Revs. C. H. Spurgeon, W. G. Lewis, E. Probert, John Spurgeon (Mr. Spurgeon's father), J. A. Spurgeon (Mr. Spurgeon's brother), and others. We trust Mr. Spurgeon's wish will be gratified, and that the building will be opened free of debt. An effort will indeed be necessary. The freehold ground cost £6,000. This is paid. The estimate for the building is £22,000. Towards this there is £5,000 in the bank; £4,000 was laid as an offering on the stone; further sums were promised in the evening. The Bristol friend promises £2,000 more, if twenty persons can be found to give £100 each, or to raise £2,000 in sums of not less than £25 each.

Opening of the New Baptist Chapel, Newbury.—The services commenced on Tuesday the 12th inst., and were continued over the following Sunday. On Tuesday morning the Rev. Wm. Brock preached the first sermon in the new building. In the afternoon the Rev. C. Vince, of Birmingham, was the preacher. In the evening, at half-past six o'clock, the chapel was densely crowded in every part. The chair was occupied by Henry Keens, Esq., mayor of the borough. Very interesting and suitable addresses were given by the Revs. T. Morris, J. J. Brown, C. Vince, J. Oldham, H. March, J. Hannah, and S Turner. On Sunday, the 17th inst., the services were continued. The morning sermon was preached by the minister, the Rev. Joseph Drew. In the evening the Rev. John Aldis, of Reading, preached from Heb. vi. 10. The entire cost, including a large school-room and the site, is expected to be about £2,500. Towards this sum not quite £1,500 has yet been raised. The new building stands almost in the very centre of the town, and in the middle of the best street. It will accommodate about 600 persons.

Arnsby, Leicestershire.—The anniversary and jubilee of the Sunday-schools connected with the Baptist Chapel, Arnsby, have just been held. On Lord's-day, July 17th, the Rev. T. M. Thorpe, of Long Buckby, and on Tuesday, the Rev. J. P. Mursell, preached, after which between 300 and 400 persons took tea in a commodious tent. The evening meeting was ably presided over by the treasurer, Mr. Christopher Bassett. Mr. J. Smith, superintendent, read a history of the school, and addresses were delivered by the Revs. Messrs. Thorpe, Barnett, Miall, J. P. Mursell, &c.

Berwick-on-Tweed.—The chapel formerly occupied by the Independents of this town, having been purchased by the Baptist church, Walker-gate-lane, was opened for divine service on Sunday, July 24th. In the morning the Rev. W. Burton preached. The afternoon service was conducted by the Rev. Dr. Cairns. In the evening, when the Rev. W. Landels preached, the chapel was densely crowded, and large numbers had to go away unable to obtain admission. The preacher chose for his text Phil. ii. 12, 13, and preached an eloquent and impressive sermon. The removal to this commodious place of worship was very desirable and necessary. The present building was erected at the cost of £1,300; and the trustees having offered it for the sum of £700, the offer was accepted. The sum required for the

alterations is £100, making the total amount £800. Upwards of £400 have been subscribed by the members of the church, and about £100 have been received from other friends; it is hoped that, by making a vigorous effort, the debt will soon be reduced to £200.

STONEY-STREET, NOTTINGHAM. — The General Baptist Chapel in Stoney-street, Nottingham, has just been re-opened after extensive alterations and improvements at an outlay of about £1,500. On Tuesday, July 26th, the Rev. T. Dale, M.A., preached two able sermons. On the following Sunday morning, the Rev. J. Edwards preached an interesting discourse; and in the evening, the Rev. W. Underwood preached to a crowded congregation. Nearly £500 have been obtained towards defraying the costs of the improvements made in this spacious edifice.

PELLON-LANE CHAPEL, HALIFAX.—Extensive alterations and improvements have been made by the friends at the above place of worship. These comprise a large addition to the gallery of the chapel, and a new school-room, sixty feet by twenty-four, and fifteen feet high. On the same floor are two class-rooms. Above the school-room is the new part of the gallery, and two very commodious class-rooms; one twenty-four feet by seventeen, and the other twenty-one by seventeen. The chapel was re-opened on Thursday, August 11th. The Rev. J. P. Chown preached in the afternoon, and the Rev. W. Guest in the evening. On August 14th, the Rev. H. Dowson preached morning and evening, and the Rev. J. Pridie in the afternoon. The Rev. S. Whitewood, the minister of the place, gave out the hymns. The collections at these services amounted to nearly 70*l.* The whole cost of the alterations is 1,370*l.* Towards this sum 900*l.* was raised a few months ago. This, with the amount collected at the opening services, reduced the debt to 400*l.* A tea-meeting was held on Monday evening, August 15th, in the new school-room, when about 300 persons sat down to tea. The meeting was presided over by F. Crossley, Esq., M.P. During the meeting the sum of 415*l.* was raised by subscription, paying off the debt, and leaving a surplus of 15*l.* Addresses were given by the Revs. J. Loutit, G. Mather, W. Walters, T. D. Matthias, R. Moffett, C. S. Sturrock, J. Brierley, P. Worsnop, and several friends connected with the chapel.

FOREST ROW, SUSSEX.—The anniversary of the Baptist chapel in this place was held on Wednesday, the 20th of July, on which occasion the Rev. W. Howieson, of London, preached, after which upwards of one hundred friends sat down to tea in the open air. There was a public meeting in the evening. James Shick, Esq, of London, took the chair. After some most appropriate remarks by the chairman, the under-mentioned friends took part in the proceedings:—the Revs. J. E. Judson, W. Howieson, Davis, and Mr. Green.

PINNER, NEAR WATFORD.—On Tuesday, July 26, a small iron chapel, erected by George Attenborough, Esq., was opened at this place for divine worship. A sermon was preached in the evening, by the Rev. William Brock; and the congregation being too large for the chapel, the service was held in a field adjoining. Upwards of four hundred persons were present. The chapel is a neat and convenient building, and admirably adapted for village worship.

RECOGNITION AND ORDINATION SERVICES.

GARTH AND YRON, DENBIGHSHIRE.—Specified services were held, July 24th and 25th, 1859, at the above places, in connection with the settlement of the Rev. Wm. Williams, from Haverfordwest College, as pastor of the Baptist church there. The ministers of the locality took part in the services. The Rev. E. Evans delivered the charge to the young minister, and the Rev. W. Richards to the church.

LYMINGTON, HANTS. — On Thursday, July 28, services were held at Lymington, on the recognition of the Rev. R. G. Moses, B.A., as pastor of the church. The Rev. J. B. Burt commenced by prayer. The Rev. Dr. Gotch, of Bristol College, delivered a luminous address on "The Constitution of a Christian Church." Rev. J. P. Haddy entreated the Divine blessing. The Rev. T. Horton gave the charge; and the Rev. S. Sincox closed the morning service in prayer. In the afternoon, the Rev. G. H. Davies began the service, and the Rev. Joseph Davis delivered an address to the church. In the evening, a tea-meeting was held. After this, the friends having adjourned to the chapel, various addresses were delivered by the Rev. Mr. Burt, Dr. Gotch, the Revs. F. Wills, Davis, Horton, Davies, Haddy, and two of the deacons of the church. The prospects of the church here are of a very hopeful and encouraging character.

HAY, BRECON.—The ordination of the Rev. F. Wills took place at the above chapel on Tuesday, July 19th. A preparatory service was held on Monday evening, when the Rev. J. Smith preached. On Tuesday morning the services commenced with a prayer-meeting; at eleven the Rev.

Mr. Hughes opened the meeting by reading and prayer, and the Rev. J. W. Evans explained the nature of a Christian church. The Rev. G. Cousins asked the usual questions, which were answered by Mr. Wills; and the Rev. J. Smith offered the ordination prayer. The afternoon service was introduced by the Rev. I. Gould; and the Rev. J. Smith gave the charge. The evening service was commenced by the Rev. G. Cousins, who was followed by the Rev. J. Smith.

HIGH STREET, CAMBERWELL. — The Mansion House Chapel in this place was opened on Wednesday, June 29th, by the church and friends under the pastorate of the Rev. W. K. Rowe. The Rev. F. Silver preached in the morning. In the afternoon the friends met for prayer, when the Rev. J. George gave an address; other ministers took part in the service. In the evening there was a public recognition of the pastor, deacons, and church, when the Revs. B. Price, S. Eldridge, C. Attwood, Professor Orange, and other ministers and friends took part.

PRESENTATIONS AND TESTIMONIALS.

LLANWENARTH.—TESTIMONIAL TO THE REV. FRANCIS HILEY.—This locality, on the 2nd and 3rd instant, was the witness of very interesting services in connection with the church here. The Rev. Francis Hiley, having preached in connection with Llanwenarth Church upwards of fifty-two years, many of his warmest friends and admirers thought it their duty to celebrate the event in a public manner. Donations were cheerfully tendered, both by rich and poor. Accordingly, on Tuesday evening a public meeting was held. The services were commenced by the Rev. S. Williams, when the Rev. T. Price delivered a sermon in English, and the Rev. J. D. Williams in Welsh. On Wednesday the public service was introduced by the Rev. B. Williams, when Mr. G. L. Hiley read the history of the church prepared for the occasion. As soon as the reading of the history was concluded, the presentation took place, when the Rev. Mr. Johns, the co-pastor of Mr. Hiley, on behalf of the church and congregation, presented Mr. Hiley with an elegant and costly time-piece in ormolu, bronze case, and ebony stand. Mr. Hiley replied in an affecting speech. The Revs. T. Price, S. Williams, T. Thomas, D.D., S. Price, J. Hughes, E. Thomas, E. Evans, T. Bevan, D. Morgan, and W. Roberts, took part in the remaining services.

MINISTERIAL CHANGES.

The Rev. Charles Daniell has resigned the office of Resident Tutor in Horton College, Bradford. He is hoping shortly to be directed to some other department of ministerial labour.—The Rev. James Roberts, of Victoria, Monmouthshire, has taken the charge of the Baptist church at Ruthin, and commenced his ministerial labours the first Sunday in August.—The Rev. William Drew, late of the Baptist College, Bristol, has accepted an invitation from the church at Romsey, Hants, to become their pastor, and has, in consequence, commenced his ministerial labours at that place, beginning with the first Sabbath in August.—The Rev. J. Flecker, having resigned his pastoral connection with the Baptist church at Buckingham, will be glad to supply immediately any vacant pulpit with a view to settlement.—The Rev. T. A. Williams, of Houghton, Hunts, has received and accepted an unanimous invitation to the pastorate of the Baptist church, Haddenham, Cambs. He will enter on his new charge the third Sabbath in October.

Correspondence.

THE WORK OF EVANGELISATION IN GERMANY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Permit me now to finish the subject which twice already I have had the privilege of laying before your readers, in adding still one or two statements on what I believe to be the most important means employed in our work of evangelisation.

One of the great attractions to our people is our *love-feast* (liebesmahl), similar to the tea-meeting in this country, and yet quite a different thing; it had its origin not so well in the latter, but in the habit of the Moravian or United Brethren, who are pretty numerous in Germany, and who have taken up this practice from the old Church, where, as it is known, these so-called *agapes* formed part of divine service, preceding the Lord's Supper. The Moravians used to invite also other Christians to their love-feasts; and I have also had the privilege, long before the formation of our Baptist churches, to be a guest with

them. I felt happy there; still I observed a kind of formalism, which I was anxious to avoid in our imitation, and we succeeded therein happily; so that our love-feasts are the grand occasions of sweetest intercourse. We read in the history of the later Israelites a peculiar custom of pouring of water, in realising the beautiful prophecy of Esaias xii. 3, illustrating John vii. 37; and an ancient writer amongst them * says, "He who has not witnessed the joy of the pouring of water on that great feast, he does not know what joy is." In a similar sense I may say, if some enthusiasm may be allowed to me, "He who has not been present at our love-feasts, and entered into the spirit of them, he does not know what joy is." It is with us the climax of the communion of the saints. Our chapels or meeting-places are then made up in a festival style, as grand and tasteful as the people can afford it; evergreens, flowers, and plants, as much as can be got, are employed. Tables are spread with refreshments, according to the ability of the people; all appear in their festival dress. A hymn is first generally sung, prayer offered, then tea and cake is presented round; for the number of guests is always much too large to accommodate them on the tables. Cordial intercourse and happy conversations sweeten the meal. After a little while, the singing choir, formed in almost every church, gets up, and a psalm or anthem is intoned, as fine as they can perform; prayer, perhaps, follows. Some of the brethren or guests then will address the meeting, pouring out the fervent feelings of their hearts, and kindling more the fire of brotherly love, and bringing nearer to consciousness the great happiness all enjoy. Again tea or coffee is presented, and addresses, songs of praise, either of the choir alone or of the whole assembly, prayers, conversations, now and then in groups, again in order; assuming the seats, we interchange, all in the freest manner, without a programme, as the course or stream of feeling produces. It is anticipation of celestial bliss; holy joy beams from all eyes. Israel in Elim, at the wells and under the palm trees, is remembered: the rest of the people of God on the crystal sea, singing the song of Moses and the Lamb, is anticipated. Thus four, five, six hours are spent, and our people then fain would say, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon!" An excitement of the noblest and holiest nature is felt there, whose influence is felt very long; and as those engagements are not very frequent, perhaps only twice a year, an ardent expectation is entertained long before for a renewal of such an occasion.

But you will ask, what influence has this on the promotion of our cause and the ingathering of God's people? I say, a very great one. It is our practice to invite to such love-feasts Christians generally, not members of our churches; even those who are only under divine influence and looking out for salvation. Our members are anxious to introduce their nearer or farther relatives and friends. All these receive generally very strong and favourable impressions from what they perceive there. Such exercises and enjoyments in religion have been entirely strange to them before, as only with deep gravity and formality the services in churches are held, and no idea of such a cordial, human, and affectionate indulgence in connection with religion came into their minds. It is as if a new world arose before them, when the full truth of your glorious hymn of Watts's, "Come, we that love the Lord," is realised in its full extent, particularly that verse—

> "The hill of Sion yields
> A thousand sacred sweets,
> Before we reach the heavenly fields,
> Or walk the golden streets."

How many there have made up their minds, and asked us most fervently, "Take us also into your happy, blessed communion: there we feel joys of the purest and noblest nature." And the seasons of our largest increases are generally soon after such occasions.

There are in our churches always some who are more than others persuaded by a sense of the paramount excellence of our cause, and the duty of all Christians to follow the Saviour in baptism. They are much the same whom I described in my first letter, as those that in their families exercise so much attraction on all those who feel an interest in religion. These, in our love-feasts, are also generally seen surrounded by groups during the intervals of conversation, and employing their persuasive power on our guests, showing them the beauty and harmony of the house of God, and admonishing them not to delay their decision for the Saviour.

Thus our love-feasts are seasons of harvest, when the sheaves are brought in. Some would call this, perhaps, fanaticism; and I would not deny that some of our members are taking, perhaps, too strong ground in that respect; but we cannot discourage them when we find them, at the same time, walking consistently with their calling, and consider what we owe to them as the pioneers of our churches; for I must say, to their justification, that regeneration by the Holy Spirit, repentance towards

* Distant from my books, I cannot quote the source.

God, and faith in Christ Jesus, is always the first thing they endeavour to awaken; and unless a change of heart is evident, they would not speak about baptism.

I pass over means employed as well, and more extensively and effectively, in this country, such as Sunday Schools, conducted in all our churches, and from which we have derived not less beneficial influence and increase in church members than you have done in this country; and would only observe, in conclusion, that the administration of the ordinances has also proved frequently the means of blessed impressions on the numerous spectators who often are present. The novelty of the mode in these first attracts the curiosity, while by this *visible* preaching many become convinced of the divine authority therein. Even the Lord's Supper, celebrated nearly in the way as it is done in the Baptist churches in this country, presents to our people a scene of novelty, as quite otherwise it is celebrated in the Lutheran churches. The most scriptural mode, the absence of all formulas—always of deadly influence—the spirit of life breathing and the fervour and cordial feeling prevailing, exercise frequently a powerful influence over our festivities. And this is particularly felt when, at the close of such a service—which generally lasts longer than it does here—all arise, and every one taking the hand of his two neighbours, sings most fervently a verse of a hymn expressing the fellowship of brethren in Jesus under the Cross; after the close of which the holy kiss is interchanged by those that are next. This is quite German, our British friends have frequently said, with a smile; and so it is; but it is fraught with great blessing, and productive also of influence over the minds of people who behold us.

In conclusion, allow me, my dear Sir, still to observe, that it was not my intention in these letters to give a splendid picture of our churches, or to advocate everything which is going on amongst us, but simply to comply with your wish to say something on the *means* we employ by which I believe we owe that degree of success. I am not blind with regard to our great deficiencies, and that we are just beginning, and have very much to learn also from our dear British brethren; and that we are in a state of development, and must *grow* in grace and knowledge. But I thank God for that *spirit of life* which he has given unto us, and pray to him that his Holy Spirit may be shed more abundantly over *our* and over *your* churches.

Believe me, my dear Sir,

Yours very sincerely,

G. W. LEHMANN.

MODERN LECTURES TO THE WORKING CLASSES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—As the discussion of "Modern Lectures to the Working Classes" is now fairly started in your pages, and as it has fallen to my lot to *open* that discussion, allow me to say, that—

1. I hope brethren will confine themselves to the one point before us, which is simply this, *Are the Lectures in question adapted to lead the working classes to a cordial reception of Christ and His salvation?* The propriety of special services for the working classes, *when wisely conducted*, is admitted on all hands. The only question is, Are these funny *ad captandum* effusions the *right* sort of thing to meet the case?

2. I trust your correspondents will not do me the injustice to doubt the truth of my repeated assurances of high respect for the zeal and devotedness which have prompted my brethren to deliver the lectures under consideration. My old friend, Mr. Thos. Gibson, takes the trouble to tell me that he regards "Mr. H. S. Brown as one of the noblest men in our body," as if he thought that I did *not* so regard him. My own impression is, that Mr. H. S. Brown is not only *one* of the noblest men in our body, but *the noblest man of us all.* Impressions, like these, however, have nothing to do with the point in dispute. The question is, Are Lord's-day afternoon lectures on "Five Shillings and Costs" suited to the conversion of the soul?

3. One other thing, and I close this brief letter.

I shall decline taking any further part in the controversy until it shall become your pleasure that the discussion shall close. Then, if I find that there is any need for me to add a few lines by way of rejoinder, I shall claim my equitable right of final reply. But perhaps other brethren who take the same view as I do, may say all that needs to be said. Should such be the case, I shall not trouble either you or your readers again on this subject. Hence, I defer my reply to Mr. Gibson's figures, simply stating here that the Lancashire Circular Letter for 1859 *was not out* when I wrote my article, and therefore the statistics for that year were beyond my reach. All the other figures which my friend gives were before me, and I still think that so far as the ten years are concerned I have done this view of the question no injustice. But for the present I make my bow and retire, leaving the arena open to others; while I am, as ever,

Yours, with much esteem,

JOHN STOCK.

MODERN LECTURES TO THE WORKING CLASSES.*

To the Editor of the Baptist Magazine.

DEAR SIR,—In the discussions which have lately appeared respecting "the Comic Pulpit" in your Magazine and elsewhere, I have been strongly reminded of Cowper's admirable lines, which, though well known, I will quote. They seem to me to sum up the whole question very admirably :—

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity should inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail."

It is said, however, that the methods which Cowper so keenly satirised, and Mr. Stock so justly condemned, are necessary to bring the people under the preaching of the gospel. I do not believe the fact, and I repudiate the inference drawn from it. The earnest, faithful proclamation of the gospel in every age of the world has attracted hearers, and God has blessed it to the salvation of souls. The word of God, preached in simplicity and purity, is the divinely appointed method of reconciliation. It never has failed, and, as God is true, it never will. Very many clergy of the Established Church and ministers among ourselves, have addressed themselves expressly to the working classes, and without adopting any artifice have preached the glorious old truth to them, with a success at least as great in every way as those ministers have attained who have adopted these doubtful methods. Still further, I repudiate the inference deduced from this statement. The claims of God are to be considered as well as the wants of man. Is it not dishonouring to God and to the dignity of his word to coax men into submission by jokes and funny tales? Surely the Most High had a right to determine how far he would humble himself towards sinners; and it savours of presumption when ministers of God and ambassadors of Christ Jesus degrade that holy and glorious truth to suit the tastes of the godless and profane. As ambassadors from the King of kings, they should beware of adopting methods which He has not authorised.

I find that some persons are disposed to protest against the discussion of this question altogether. Surely the public doings of public men are open to criticism. The lecturers whom Mr. Stock has so roughly handled may object to some of his statements, but I am sure that they have all too much good sense to claim impunity for themselves, or an immunity from hostile criticism.—I am, yours truly, B.

Editorial Postscript.

NEW SELECTION HYMN BOOK.—DISTRIBUTION OF PROFITS.

THE amount voted this year is £306, a larger sum than in any previous year, and making a total since the commencement of £5,267. Grants of £6 each to—

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M. A. B.	J. H. Hinton, I. M. Soule.
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E. A.	J. Cubitt, W. Kitchen.
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M. P.	J. H. Hinton, T. Marriott.
M. A. S.	J. H. Hinton, H. H. Dobney.
S. W.	J. Penney, E. E. Elliott.

* We have found it necessary to curtail our esteemed correspondent's letter somewhat.

THE MISSIONARY HERALD.

A GLANCE AT THE RESULTS OF AUGUST, 1834.

In a recent number of the "Edinburgh Review" (April, 1859, No. 222), there is an important article on "The West Indies as they were and are." The bearing which our missions had on the extinction of slavery must ever make the results of that measure a subject of peculiar interest to our readers. The lapse of a quarter of a century since the memorable 1st of August, which so many of us remember, is sufficient to test the working of the Emancipation Act, and we think we cannot render the cause of West India Missions a better service than by transferring to the pages of the "Missionary Herald" the more salient points of the article in question. And we do so because the subject is again before the legislature in another form. We refer to the subject of Coolie immigration, which is strongly supported by the planting interest on the ground that labour is not equal to the demand, and that the free peasantry, especially of Jamaica, are lazy and will not work. Let the following facts be, therefore, carefully read and studied, with those in Notes and Incidents, page 141.

Never was a more radical change made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only freemen, but *men*, standing on the same level as those who had formerly owned them.

What that ownership involved our readers know. One aspect of it the writer before us gives on the authority of Parliamentary Papers. In the "four Crown colonies," as Guiana, then divided, Trinidad, and St. Lucia, were termed, the home government exercised a kind of check by demanding sworn returns, by every planter, of the punishments inflicted on his estate. "By these returns there were registered, in the two years 1828-9, 68,921 punishments. The law allowed in the Crown colonies 25 stripes to a punishment, which limit was incessantly passed. Taking the punishments, however, but at 20 stripes, this puts the total amount of stripes inflicted, in regular floggings, for these four colonies alone, in two years, at no less than 1,350,000! Of these, 25,094 punishments, or, at that rate, half a million of those stripes, were sworn to as having been inflicted upon females. . . . But by far the most portentous and striking of the features of West Indian society under slavery was this, that while the free negroes were steadily advancing in number, the slaves were dying off at a rate which was described at the time as 'appalling.' . . . The population returns showed the appalling fact, that although only eleven out of the eighteen islands had sent them in, yet in those eleven islands the slaves had decreased in twelve years by no less than 60,219. . . .

"But what made the matter wholly unbearable was, that it had not even the poor merit of enriching those for whose good the system was held to. . . Lord

Chandos, in 1830, presented a petition from the West India merchants and planters, setting forth the extreme distress under which they labour; and he declared in his speech that it was not possible for them to bear up against such a pressure any longer. Mr. Bright said, 'The distress of the West India colonial body is unparalleled in the country. Many families, who formerly lived in comparative affluence, are reduced to absolute penury.' Meanwhile production was decreasing as well. . . . In the ten years ending with 1830, the decrease (of sugar exports from Jamaica) was no less than 201,843 hogsheads from the amount in the ten years ending with 1820."

That the distress of the planters increased after the extinction of slavery is admitted; but sufficient cause is shown. The planters had not learned to treat the negroes as free men, who were to be enticed, not forced, to toil, and for a time there was some confusion, and many planters found it a hard task to fit themselves for a new state of things. Other circumstances concurred to prostrate the planting interest. In 1843 an awful earthquake visited the seaward group. Out of 172 sugar-mills in Antigua, 117 were either levelled with the ground or split from top to bottom. A third of the houses in the city of St. John were flung down, and most of the remainder so shattered and torn as to be untenantable. A hurricane followed. Churches were blown down, forest-trees uprooted, houses destroyed, and negro huts upturned. Worse still was a series of droughts that year after year, with only two exceptions, occurred between 1840 and 1849. An immense fall in the price of sugar completed the distress. West India sugar, which in 1840 (exclusive of duty) sold in bond for 49s., had sunk in 1848 to 23s. 5d. Further, the planters were overwhelmed with debt. Nearly the whole of the estates throughout the islands were mortgaged, and many of them far beyond their actual value. Mr. Bigelow, an American traveller of great intelligence and observation, after diligent inquiry, declares that at the time of emancipation "the island of Jamaica was utterly insolvent. . . . Nearly every estate was mortgaged for more than it was worth, and was liable for more interest than it could possibly pay. . . Bankruptcy was inevitable." Again, scarcely any of the proprietors were residents; the estates were left to the care of agents, and it often happened that one man acted in the capacity of agent to several proprietors. In 1852 a memorial to Sir Henry Barkley was signed by eleven gentlemen, and they expressly state that they—these eleven men—are either owners or agents for 123 estates! But the great thing that completed the crash was the total loss of credit that ensued; and without credit *there was an end of the supply of capital.* The vast capital requisite for the production of the sugar crops (a capital of not less than some millions) had been annually advanced by the West India merchants in London, on the security of the crops which were then consigned to them. But when sugar fell so enormously in value, the merchants took fright; the credit of the planters was gone, they found themselves suddenly bereft of capital. These facts place the matter beyond doubt: the ruin of the planters arose, not from the emancipation of the negroes, but from independent causes.

That crisis past, the social and commercial state of the islands has been steadily improving. Take the article of sugar alone. In the last two clear years of slavery (1832 and 1833) the islands exported to Great Britain 8,471,744 cwt. In the two years 1856 and 1857, they exported to Great Britain alone 8,736,654 cwt.; and besides that, a large trade, altogether new, has sprung up with Australia, the United States, and other countries of which we have no account. The exports and imports of the West Indies amounted, in the four years ending with 1853, to just 32,500,000*l.*; and in

the four years ending with 1857, to just 37,000,000*l.*: an increase of 4,500,000*l.* in four years. The only regret one can have in going through these statistics in detail is, that by far the smallest share of the prosperity falls to the lot of the island of Jamaica.

The social state of the negroes bears out all that the most enthusiastic advocate of emancipation could have foretold. In thousands of cases the negroes have built new villages for themselves. The cottages are either neatly thatched or shingled with pieces of hard wood; some are built of stone or wood, but generally are plastered also on the outside, and white-washed. Many are ornamented with a portico in front, to screen the apartment from sun or rain; while for the admission of light and air, as well as to add to their appearance, they exhibit either shutters or jalousies painted green, or small glass windows. There is usually a sleeping apartment at each end, and a sitting-room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery-ware; some decent-looking chairs; and not unfrequently with a few broad sheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in the front is, in some instances, cultivated in the style of an European flower-garden, displaying rose bushes and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial fruits and vegetables of the country heterogeneously intermixed.

So "pleasing" is the appearance of these cottages, that Sir H. Barkley was reminded by those on the hills of the villages in Switzerland; and a stipendiary magistrate speaks of "the thousands of well-cultivated settlements, with their tastefully-arranged cottages and gardens, which have given quite a different appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants."

"They own," says one writer, "a large number of horses and hogs, and other live stock; trade extensively in the products of their parish: they possess small vessels for the conveyance of their produce to places accessible by water; and contribute more largely than any other class to the general taxation of the parish; and not a few possess electoral rights."

A statement read in the House of Commons, in 1842, by Lord Stanley (then Colonial Minister), gives the number of freeholders, *who had become freeholders by their accumulation and industry*, in the island of Jamaica, at the date of 1840, as 7,340.

The main conclusions which are enforced on us by our investigation are these. The one, that slavery and monopoly were bearing the West Indies to ruin; the other, that under free labour and free trade they are rising to wealth. Under slavery and monopoly the labouring class was miserable, and was perishing miserably. . . . It is plain that, but for the measure of Emancipation, England's colonies would have sunk to irretrievable destruction.

And beside all this—and most gratifying and important—we can advert to higher benefits ; and in the diffusion of the Gospel, the growth of Christian churches, the increase of a pious and intelligent native ministry, we see the reward of faithful toil; for these are the fruit of missionary effort. While giving, as is most justly due, all honour and glory to God, we cannot forget that He makes his servants *co-workers together with Him;* and therein do we rejoice, yea, and we will rejoice.

FOREIGN INTELLIGENCE.

INDIA.

COMILLAH.—Mr. Bion continues with great assiduity to visit the various large districts which surround the capital of Eastern Bengal. The native agency has been increased, and the gospel is preached at sub-stations. Two young men of the Theological class have gone to occupy these posts of labour. Of the two sub-stations, one is in the hills, where there remain a few Christians, a part of the band of which many now reside in Comillah ; the second, Júngalia, is on the main road between that place and Dacca. It is an entirely new scene of missionary labour. When travelling in 1854 with Mr. Underhill, Mr. Bion left many tracts, and there now appear to be many people inquiring after Christianity, either resident there or in the neighbourhood. In the district of Mymensing, to the north of Dacca, Mr. Bion is also anxious to establish a station. For several years he has visited this part of the country, and many interesting inquirers have sprung up. We trust that our brother will be able to accomplish his wish, and find suitable native brethren to open a station in this hitherto unoccupied region.

DACCA.—Our esteemed missionary, Mr. Robinson, has favoured us with the following communication. It contains much that is illustrative of the state of feeling among all classes of Indian society, with respect to the spread of Christianity, and the social position of native Christians :—

"I have no doubt you would be interested to know what our experience is in this respect at Dacca. It so happened that four or five of our Christian youths were just springing up into manhood, and looking about them for the means of livelihood, two years ago, when the mutinies broke out, and people were entertaining hard thoughts of missions and missionaries. Of course, the tide of prejudice set in strong against native Christians, and the chance of our young men getting Government employ grew smaller and smaller, in proportion as the mutinies became more and more alarming. They tried, however, in many directions, with the most praiseworthy perseverance, but without success. About this time I became acquainted with a young gentleman of the Civil Service, our Assistant Magistrate, to whom I was of some use in helping him to a knowledge of the Bengali. A translatorship in the Collector's Court fell vacant, and I begged that he would use his influence with the collector to entertain the application of a Christian young man, who wished to appear as a candidate for the post. This was cheerfully done, and the day came when the vacancy was to be given to that man, of the thirty or more candidates, who should be adjudged by the collector to be the best qualified. The examination of candidates resulted in the appointment of the Christian, by which, of course, all the loyal Hindoos and Mohammedans of the office were shamefully scandalised. Thrown into an office where every man was his natural enemy, with the collector narrowly watching his conduct and carefully studying his capacities, you may imagine how our young friend felt. His position was for some time so very disagreeable, that he had serious thoughts of throwing up the situation. From this we most resolutely dissuaded him, not only on his own account, but also with a view to the interests of other Christians who might seek Government employ at some future time. You will understand that I looked upon the young man as the representative of native Christians, on whose conduct in office the prospects of the community in

no small measure depended. Well, he was advised, and did stick on, and he is there to the present day. The collector is perfectly satisfied with the young man's character and work, and has been heard to say, that, though he does not undertake to advocate the cause of native Christians generally, he has one man in his court who is worth all the other officials about him! Perhaps you would like to know who my hero is? His name is Nathan. He is the eldest son of Vishonath, an old native preacher, who was pensioned some three or four years ago. He was educated at the Dacca College, where he held a scholarship.

"The tide, I think, is slowly turning in favour of our native Christians. One young man has found his way into the Post-office, and has stood in high favour with every successive Inspecting Postmaster appointed to the district. Another has just passed a successful examination as an assistant overseer in the engineering department, and the executive engineer of the place, Captain Baird, holds out to him the prospect of immediate employment. A third has been appointed as a first-class *Gomashta* in the commissariat department, on a monthly salary of 50 rupees. This young man's case is worthy of notice, because it illustrates one of the numerous disabilities under which native Christians suffer. I mean their poverty. There are certain places of trust under Government, the holders of which are required to deposit various sums of money as security for their honesty. Such a place is the Gomashtaship which this Christian man has obtained. The word *Gomashta* means agent; and, in this case, it is one who is employed to purchase vegetables and groceries for Her Majesty's troops. Into his hands the commissariat officer places, day by day, hundreds of rupees for the purchase of these articles, and Government require from him a deposit of 500 rupees, or 1000 rupees, as the case may be, as a security against robbery or dishonesty. Now, a respectable Hindu or Mohammedan always has either a bit of land or two or three houses, or rich relations, through whose means he can raise the required sum for deposit. The native Christian has nothing, and therefore cannot compete with his heathen neighbours. He is getting say ten rupees a month; if he only had 500 rupees to deposit, he could raise his salary to 50 rupees. But he has not got the money, and, as long as he remains on ten rupees a month, he never will. This is why native Christians have not risen in the social scale. They have been depressed long enough; and, I think, it is time something was done to help them. I felt this very forcibly in the case of Solomon, the young man I am speaking of. He was anxious to get the work; the commissariat officer was willing to nominate him; he was fully qualified to do the business; the only obstacle was the want of money. Under these circumstances Bion and myself thought it right to use our influence to get the money lent him; he was appointed and has been diligently at work ever since. By the arrangements we have made, his debt will be paid off in a few months, and with God's blessing he shall yet be known as a wealthy, influential Christian gentleman. His appointment has been sanctioned by the head authorities in Calcutta, one of whom writes to say that as the appointment of the first native *Christian Gomashta*, he will watch the experiment with great interest, and will be most glad to find it succeed."

These instances of the gradual assumption by our native Christians of an important position in social life will, we are sure, be gratifying to our readers. At length, the law that no religious distinction shall hinder the employment of fit men in the public service is becoming a reality, and to the evident advantage of the State. The following illustrations of the progress of divine truth will be read with pleasure by our friends:—

"A Hindu of the *Kayust* cast, who was with me for some months last year receiving Christian instruction, was baptized a few weeks ago at Serampore. I have every reason to believe him sincere in his profession; but one thing I regret. He had sacrificed much to come among us, and had withstood the persuasions of his relations and friends, all of whom are influential people residing in the city. They had often visited him even after his renunciation of Hinduism, and left no means untried to bring him back to the religion of his fathers. But though he steadfastly opposed their wishes, he expressed a decided unwillingness to take up his residence in Dacca. He proposed to remove somewhere else; but I dissuaded him as long as I could. My impression is, that he did not wish to appear as a Christian in a place where the finger of scorn would be continually pointed against him by a large circle of those who knew and respected him before; in other words, that he was not prepared to endure shame for the sake of Christ. I did not wish him to leave Dacca, because his position in native society would not only have refuted the sneering objection as

old as our Lord's time, "Have any of the Pharisees believed on him?" but also helped us to reach a class of people who are more strongly prejudiced against Christian truth than any other. Perhaps this last remark requires explanation. Let me give it. The *Kayusts*, to which class of Hindus this man belonged, may be described as the middle class of Hindu society. They furnish all the Amlah, or officers and pleaders of our *soi-disant* courts of justice. They are a hard, sharp, unprincipled, money-making class of men. It is they who have mainly earned for the Hindus the reputation of being a shrewd and calculating people. Hence, all their interests are enlisted against Christianity. Its morality would be a yoke which they would be unable to bear. This they see and acknowledge. Therefore, preach to them as you will, nothing will turn them away ostensibly from the religion of their fathers; in reality, from the worship of mammon. The advancement of their worldly prospects is in their minds always identified with the success of dishonest schemes; and to become Christians would be to give up everthing. Money-making is their life, it is the end of existence; and they hate Christianity because it would substitute another service for that of mammon. This I believe to be the secret of the prejudice I have noticed.

"The work of the Lord has, I am thankful to say, been going in our midst. I have had some more baptisms among the soldiers of H.M. 19th. The *Churruk Pooja*, the vilest of Hindu festivals, is just over. We have preached and distributed portions of Scripture and tracts again, as we do year by year; but when is the harvest to be?"

CEYLON.

COLOMBO.—In our last number we briefly announced the illness and decease of Dr. Elliott, intimating at the same time that further particulars would be supplied of an event which has deprived the colony of one of its ablest and most upright men, and the mission of a disinterested, zealous, and most faithful friend. We extract the following from various communications:—

"Dr. Elliott was a native of Ireland, and arrived in Ceylon in the capacity of colonial surgeon in 1834, and was stationed at Badulla. He, however, soon resigned the service, and settled in Colombo, where he was continually before the public as editor and proprietor of the *Colombo Observer*. In June, 1858, he obtained the appointment of Principal Civil Medical Officer for the island. He was eminently qualified for this important post, by his skill and experience; while the confidence with which all classes of native inhabitants regarded him opened to him an extensive prospect of usefulness. For a quarter of a century he took an active and useful part in the discussion of every question connected with the interests of the colony. He was an eminently upright, fearless, honest man. No consideration could repress the avowal of his sincere convictions in politics or religion. As time rolled on, and early prejudices softened down, his really excellent qualities of intellect and heart were generally appreciated; and he was admitted to be a good, as well as an able, man. The immense concourse of people—and of all classes, from the highest to the lowest—from the bishop to the cooley—which attended his funeral showed the universal respect in which he was held.

Some time previous to his decease, Dr. Elliott had gone up the country with his family; and shortly before his return, while on a short visit to friends in Kandy, he several times got exceedingly wet, and consequently he became seriously ill. At first, the symptoms seemed not to be understood even by himself; and as he was a little better, he continued his active efforts, and preached for Mr. Carter a fortnight prior to his death. The text, considering the circumstances, was remarkable—"*And after death the judgment.*" The next day he became aware that he was attacked with dysentery, and in a dangerous form. He called his son to his bedside, and bade him write down his last directions in regard to his affairs. He put his house in order, calmly talked to his wife and children of his approaching end, and calmly "laid himself down to die." He continued very ill for the next ten days, which were passed in great agony, relieved at times by medical skill and the tender care of beloved ones around him, until death released him from suffering on Lord's-day morning, the 22nd of May.

Mr. Allen was in Colombo the greater part of the last week of Dr. Elliott's life, but did not see very much of him; and, when he did, opiates and stimulants had their usual effect. But to him, and to other friends who came to see him, he said, in answer to their questions, "*It is all right—on the foundation—all good and gracious.*" Mr. Allen adds, "I mourn him as a brother, and more perhaps. Though very ill, I got up on the Monday to go and bury him. I could scarcely stand, but forgot it at the

grave. The concourse was immense. The Wolfendahl grave-yard was full, and the crowd lining the whole street was, one might say, countless. The carriage procession, I am told, was more than a mile in length. He is gone, and no man in Ceylon will be more missed. We have lost a member, a deacon, and a preacher to the soldiers and sailors, and an occupier of the Pettah pulpit; and we wonder who will fill his place."

AFRICA.

AMBOISES BAY.—Slowly the people are transferring their families and property from Fernando Po to this new station. The commodore of the station has visited the bay, and surveyed it for the government; but we have not as yet heard the results. Mr. Diboll still suffers much from weakness, while the rains have hitherto prevented him from visiting the natives in the mountain, which he is most anxious to do. At Cameroons nine persons were baptized early in the year. Mr. Pinnock and Mr. Innes have visited some of the neighbouring towns, and are preparing to commence missionary labour among them. At Bimbia, Mr. Fuller has been called to surrender, at the summons of death, his affectionate and useful wife. Amid the many anxieties attending the transfer of the station, Mr. Saker continues to enjoy tolerable health, and the work of God makes progress.

From recent letters we take the following extracts. Mr. Saker writes, March 28th, as follows:—

"Many thanks for your kind assistance in pressing on our Government the need of their aid to our poor people. Great joy is in Clarence now that the order is given, and already the senior officer has been there, and told them to hasten their preparations, as he will soon send a vessel to remove them and their effects with all care, and without expense.

"He was then on his way to survey our bay,—our landings,—and to report on the suitability of the locality for a British settlement, coal depôt, &c. &c. A recent case of murder (so reported) at Bonny has for the time turned him aside, the consul and he having gone to investigate; so that hitherto I have not met him.

"Incidentally, I have heard that there are to be two independent surveys of our bay, by the senior officer of our bight and by the commodore, the commodore having orders to report on *every particular*. I look with a happy confidence to the result. God has been so manifestly our guide, and has in so many, many ways prepared our way and prospered us, above and apart from all my efforts, that to doubt well of the ultimate issue would indicate a distrust which I hope will ever be far from me."

On the 26th April, Mr. Saker writes from Cameroons, after the arrival of Mr. Diboll from Sierra Leone, whither he had gone for his health, and of Mr. Innes, as follows:—

"I took advantage of the presence of our brethren here at Cameroons to have some extra services for our towns on the Sabbath, as well as a few extra in our chapel, and also on Monday, the 3rd, to have our brother Fuller ordained to the ministry. This has been long needed, as some not over-wise friends have spoken depreciatingly of him to the natives; and an impression has been extensively made that he was not to be regarded nor obeyed, except as a teacher of children, &c. I have been contemplating this step for two years, but have only now seen an assembly of brethren to take part in this work. We have now specially ordained him to go hence to the Gentiles in the dark interior. I do hope the time will soon come that I may announce *something done* in this direction.

"In my visit to Victoria on the 7th, after passing through a sweltering day, the sun almost boiling the fluids of one's body, and no shelter, we approached the mountain range towards evening, and not being sufficiently careful to increase my clothing in time, or rather forgetting it in careful management of the boat in the only dangerous place we have to pass, I felt the keen mountain air searching my frame. Then it was I took my flannel and cloak, but it was too late. On arriving next day at Victoria, I was too ill for work. This cold in the bowels brought on diarrhœa very severe. But the bracing air and care restored me after a week's struggle for life, and since then I have been well.

"A letter informed me that the senior officer would visit us at Victoria on the 12th, and I felt it important that I should be on the spot at his arrival. However, I waited there till the morning of the 22nd without seeing him, and then returned to

this place. This is disappointing,—the more so as that I must go again as soon as the mail leaves us.

"Here at our place of labour last Sabbath, being in a strong body, Pinnock, Fuller, and I went out among the neighbouring towns; and in the evening we had an extra service in the chapel, which I took to myself, being the only work I did at home that day.

"To-day we have begun again with our press, which is to work now for a few weeks undisturbedly, if we can so command it."

In the month of January, Mr. and Mrs. Diboll took a voyage to Sierra Leone. From a letter, dated February 4th, we extract the following notice of Mr. Diboll's visit. As we write, we learn the decease of the excellent man to whom allusion is made, Bishop Bowen:—

"The Bishop kindly invited me to see him at his house. I went, and spent an hour or two with him, and I think to advantage. He is one of the most communicative and agreeable gentlemen I ever met; and, I believe, a lover of all good men. I have seen some of the clergymen of the district in whom I felt much interested, especially the Rev. C. P. Ehemann. He is the superintendent of the district, and is a German. He is a thorough worker, and with his good lady are doing wonders in the town (Regent) where they live. Schools abound in the district, of which there are two kinds:—the government schools for the education of recaptured negro children; and these are separated—the boys in one town, the girls in another. In this village is one for boys, containing 53 boys. There is a village about three miles from this. It lies in a deep gorge, surrounded by mountains on every side. The place, with its mountain streams and beautiful waterfalls, has a very romantic appearance. And here, in a commodious building which hangs by the side of the hill, is a girls' (government) school, containing more than 100 pupils, very efficiently conducted by three *Swiss ladies*, who seem perfectly at home in that locality. I left them under the impression that the Institution was more like a well-conducted *religious family* than a school. The girls are taught not only to read, and write, and sew, but gardening and farming also. The village schools, for the education of creole children, are well attended; and, as far as I have seen, they have good teachers.

"I have had several invitations to preach, but I have answered to only one of them—last Lord's-day, for Rev. —. Trotter, of Lady Huntingdon's connexion."

On his return, Mr. Diboll paid a brief visit to the late scene of his labours in Fernando Po. He says:—

"It was very sad as we passed along the coast to hear the tales of sickness and death as they prevail everywhere; but that which made me most sad was the appearance of my late residence, embellished with guns and swords, and a soldier under arms pacing before the door.

"I visited most of the members of the church, and found them standing fast in the Lord. I rejoice in the hope that it will not be long before we may meet to praise and pray without being afraid."

Of his residence at Victoria, Amboises Bay, Mr. Diboll thus speaks, under date of April 19th:—

"Wednesday, the 6th.—We were up before three in the morning, to proceed on our way to our new home; and before it was day, we were on the way, and arrived at Bimbia at nine at night, having been about seventeen hours on the water. Our rowers were fairly worn out, having had to pull nearly all the time. We reached home about eleven o'clock in the forenoon of the following day.

"The people here are *all well*, and working in good heart; and our little colony looks as though the folk were in earnest. We are living in an unfinished house, and with workmen about us all day long, which makes us feel that we are much hindered from reading, writing, and contemplation; but we all try to share in the labour, and all feel our measure of happiness.

"There are a few children here, which my daughter brings together twice a day for instruction.

"We have a small place set apart in which we meet for worship every morning at six o'clock, and every night at seven; and not unfrequently feel that the Lord is with us.

"A church has been formed out of the material brought from Fernando Po. It is entirely a new church, although all the members are from that place. No person from thence, though a member there, will necessarily be a member here.

"We expected to be visited by one of the H.B.M. ships of war to survey, &c., on the 12th, but it has not yet appeared. A small craft came in last night, bringing material and labourers from Fernando Po.

"The market every third day continues to bring abundant supplies of native food. We seldom have the trouble to go to market. The people know our wants, and bring their wares to our door. I pray that we may soon be able to speak to them in their own tongue of the wonderful works of God, especially of his great love in sending His Son to be the Saviour of such as believe in His name."

WEST INDIES.

TRINIDAD.—In the beginning of March, Mr. Law had the pleasure of baptizing two long-tried and valued friends of the mission cause. For many years they have greatly helped the church in all its difficulties. Somewhat later, in May, Mr. Law visited the country stations of the Society, and thus reports his journey:—

"I left Port of Spain on Monday forenoon, and, by means of one of the sailing-vessels in the gulf, reached San Fernando in the evening, where, in company with other Christian brethren, I attended the annual meeting of the San Fernando Bible Society. The meeting was held in the Wesleyan chapel, which was filled with a devout and most attentive audience. Speakers and hearers seemed more and more convinced, not only of the duty of reading, studying, and loving the Holy Bible, but of the imperative obligation of circulating among all the people in this land, and in every land, this Book, which contains the words of eternal life. At midnight, the same day, I reached the mission-house at Savanna Grande. Found the mission family all well.

"On Tuesday we went to the New Grant Church, and found the good people composing it few in number, and in such a state as to make it absolutely necessary that, in future, their meetings should be for *strictly devotional exercises;* so that on the Sabbath and on other occasions the church will meet for the special purpose of prayer and supplication unto God, until the Divine Spirit be poured out upon them from on high. They have promised with one accord thus to meet to pray to be endowed with power from heaven.

"On Wednesday we had the annual missionary meeting at Montserrat Church, where the state of things is of the most cheering character. Mr. Webb has a day-school, as also a Sabbath-school, in a very prosperous condition. Before the meeting commenced, twelve or more of the young people read a chapter in the Bible very correctly, and also manifested, by their answers to the questions put to them, that they had a good understanding of what they read. Brother Gamble read the report, which, as far as this station is concerned, was very encouraging as to the young, the church, and the contributions made during the year to support the 'native pastor.' The Rev. Mr. Brown, of the Free Church, and the Rev. Mr. Richardson, of the Wesleyan denomination, as also other brethren, gave heart-stirring addresses on the occasion. God's blessing seemed to rest upon us all, so that the meeting was really a refreshing season. At the end there was a good collection.

"This little visit to the country has been greatly blessed to myself in body, soul, and spirit; in consequence, I have come back to Port of Spain with new life and energy, and feel more than ever that 'woe's me if I preach not the gospel.'"

The present mission chapel in Port of Spain has for some time had a debt upon it, which for the most part has been cheerfully met by the people. Mr. Law thus refers to the removal of another portion of it:—

"You know that we opened our new chapel with a debt upon it of nearly 2,000 dollars, and that our people contribute every week to liquidate the same. This debt has often given me some concern. The other day one of the parties of whom we borrowed came and asked me for the whole sum we owed her (337 dollars). Well, for a short time, I did not know what to do, but *I can raise money* in my own way, and now this ugly debt is paid, and paid thus:—I have two printing-presses (one is enough), so I sold one for 90 dollars, the church raised 146 dollars; and our friend, Mr. Wilson, made a present of 99 dollars—in all, 335 dollars. Thus all my pecuniary difficulties for the present are removed, for which I give special thanks to the Father of lights, from whom cometh down every good, every perfect gift. There is still a debt on the chapel of 700 dollars, but all our engagements therewith will be easily met from time to time."

NASSAU, NEW PROVIDENCE.—At this station both the chapels have undergone extensive repairs, the cost of which has been provided for by the people themselves. The following particulars of Mr. Davey's labours, and the scene of them, will be found very interesting:—

"Through the year, we have been blessed with peace and a large amount of prosperity. Forty-five persons have been added to the church by baptism in Nassau, and two at Fox Hill. Some old wanderers have also returned to the fold.

"During the year I have visited three of the islands committed to my care, viz. San Salvador, Grand Bahama, and Ragged Island. This island, to which I paid a visit in November, seems to have obtained its singular appellation from the fact that it is almost destitute of trees, and is covered with low, scrubby bush; at least, such was the opinion of some of the people on the island with whom I conversed on the subject. The name given to this and some of the adjacent islands by Columbus was, 'Islas de Arenas, or the Sandy Islands, alluding to the small depths of water he found to the southward of them.' And in Captain Beecher's 'Landfall of Columbus,' we have the following remarks on them:—'At present these islands bear the expressive, if not elegant, appellation of the Ragged Islands (and the southern one, San Domingo Cay), on account perhaps of the ragged appearance of their summits as seen stretching along the horizon, breaking the continuity of the dark blue edge of the ocean by their jagged outline. These Islas de Arenas, or Sandy Islands, consist of a string or belt of small coral cays, forming the edge of the Great Bahama Bank, where they are situated. They boast of a boat harbour, and are resorted to for salt, in the collection of which in these days some hundred of people are employed.' You are probably aware that salt is one of the staples of the Bahamas; and Ragged Island, though small, produces from 50,000 to 100,000 bushels per annum. The raking of this salt is the chief means of subsistence to the inhabitants, who, in connection with those of Raccoon Cay, about nine miles distant, numbered 347 when the last census was taken in 1851. The chapel belonging to our Society is the only one on the island, and no other is needed, it being sufficiently large to accommodate all the residents of the place. There is a good Day School on the island, supported by the Bahama Board of Education, the teacher of which is a member of our church. When I arrived at the island on Sunday, Nov. 14, there was one large vessel in the harbour waiting for salt, and another nearing the island for the same commodity. Both were from New York, and bound to New Orleans. From the time a vessel for salt drops her anchor until she is entirely laden, the people are busily employed in conveying the salt from the pans to the wharves, and thence to the vessels. Nevertheless, I had frequent opportunities of meeting with them, and made the best of the opportunities. I received much kindness from the people, and have reason to hope that my visit was useful to them.

"The Sunday Schools, both here and on the islands, are well attended to by a devoted band of teachers, and will, I hope, become increasingly efficient as their organisation becomes more perfect. The Scripture classes read the lessons published by the Sunday School Union, copies of which are kindly furnished by Mr. George. I have had a desire, and have made a little effort, to form an auxiliary to the Sunday School Union, and a letter which I have received by this mail from Mr. Watson encourages me to hope that I shall succeed.

"The five islands from which I have received returns give us upwards of 800 members, and over 900 Sunday scholars, and from the tone of feeling which prevails both among the churches and teachers, I anticipate a prosperous year. May God of his mercy grant it."

Early in the year, Mr. Davey paid a visit to the islands of Exuma and Eleuthera, and has furnished us with the following report, under date of April 14th:—

"At Exuma I found that the chapel at Stevenstone, our principal station, was too small, and recommended the people to enlarge it; but, from a letter which I lately received from our teacher, I find that they have done but little towards it. He also informs me that some of the members have been quarrelling, and, to *get satisfaction*—a phrase they often make use of—have been to the magistrate, who imposed a fine upon them for a breach of the peace. It is painful to think how much money the poor people of this colony pay in the shape of *fines*, a very large amount of which might be saved if they would only learn not to avenge themselves, but rather give place unto wrath. I am quite sure that the people oppress one another more than the whites oppress them. The people flocked to receive my instructions while I was among them, but I am afraid they are 'forgetful hearers.'

"Our church at Governor's Harbour, Eleuthera, has been much shaken from time to time, and will never be very strong. The fact is, denominationalism is more rampant in these small colonies than it is in the old country, for there you have a great mass lying outside all the denominations upon which all might work; but here all, except the most open and profligate sinners, belong to some religious society. The ends of religious instruction and discipline are defeated, because when persons are excluded from one church the doors of another are thrown open to receive them. And, next to the entire neglect of the religious training of a people in whom the passions are strong, nothing is so much to be deplored as the unnecessary increase of religious teachers among them, for it tends rather to demoralise, than to elevate and improve them.

"When emancipation took place, Sir A. Rolle left his estate on Exuma to the people who had laboured for him; but on Eleuthera the owners of the land retained it, and made an arrangement with the people to work it for half the produce. The people on one island are as well off as they are on the other. Those persons have done best who, when emancipation took place, purchased lands from the crown, and cultivated their own freeholds. And none have done better than the native Africans, who have the reputation of being more shrewd, industrious, and economical than the country-born.

"Having spent a few days at Governor's Harbour, I went to James's Cistern, and there I met with a reception such as I had never before experienced. The people are always glad to see a missionary, but here they came to the shore, and followed me to the village, singing and clapping their hands, so that I felt almost disposed to run, and should have done so, had I not felt that they would have run too, and clapped and shouted more. On leaving I was escorted in a similar manner to the boat; and after I got on board the little sloop which was to bear me to Nassau, they stood on the shore and sang. These are pleasant reminiscences. On my return, I sent them a few books for their Sunday-school, from a grant which had been kindly made to me by the Committee of the Sunday-school Union.

"I find it difficult to give what you require—'a pretty full account of the moral and social condition of each of the stations.' I could say of large numbers of the people throughout the colony, that they are very religious, but not very moral—a thing that is very painful to a mind that loves truthfulness in character as well as in speech. But when the one is wanting you cannot have the other. If you were to ask me what sin was most prevalent among the people, I should say *fornication*. It may be regarded as a moral epidemic. Scarcely any shame seems to be attached to it. Members of churches are excluded for it, but other members speak to them as if nothing had occurred, and, after a few months' separation from the church, they return to it again. The great work of religious teachers in this colony is to raise the tone of morals. And what a judicious representation of the gospel this requires! Truly, a missionary in the Bahamas has reason to exclaim, 'And who is sufficient for these things?'

"Many, I believe, trust in Christ, and when the Lord shall make up his jewels, many from the Bahamas shall be found among them."

INAGUA.—The portion of these islands under Mr. Littlewood's care, amid some drawbacks, continue to give favourable indications of the progress of divine truth. Under date of May 25th, he writes:—

"At Rum Cay we found the churches in a much more peaceful and prosperous state; and I have been informed that since we left great harmony prevailed between the two churches on the south side. Some very delightful meetings were held, and the fortnight spent there passed quickly. Only seven were baptized; they were selected from a number of others. At Long Island I was much pained at the unsatisfactory state of the churches and schools. Much anxiety and hard work followed. Brethren Wilson and Mears were chosen and appointed to act as presiding elders; the former to superintend the church at the Cay, and those at the north of it; the latter will be with the Harbour Church and those to the south of it. Here I was obliged to travel a good deal by night, and suffered from cold taken from sleeping on the floor. Could the month spent there have been extended to two, more good might have been done.

"At Long Cay I perceive much to regret. Our native brother does his best, but his influence is small. The Sabbath-school and church have both diminished in number. Much coldness prevails, but it does me good to see a few concerned for God's glory. Our brother is poorly provided for; and even his house-rent, amounting to £7 sterling, has been neglected for nearly two years. To prevent any unpleasant proceedings, I must pay it."

TURK'S ISLANDS.—As many of our friends contributed towards the bazaar set on foot by Mr. Rycroft, for the erection of a mission chapel, we present the following account of its results:—

"Our bazaar was quite equal to anything of the sort ever got up here. Indeed, had the *paper* told what every one says here, it would have said, 'Turk's Islands never saw its like before.' Two bazaars having taken place before ours—one only five weeks ago—induced a disposition in friends to postpone it for months. However, I persuaded my dear wife to see what the thing 'Try' would do, and it did 1,250 dollars, or 260*l.* 5*s.* 4*d.* at a time most unpromising. We have, too, things left that may make us able to try again, notwithstanding the vast trouble such a concern makes. For only consider, I had to build a tent 90 feet long, 40 feet wide, and light it up, decorate it with flags of all nations, and to open my home, where tables of hot provisions were spread, and an example made of how a house should be regulated. Our entrance fees were 25 cents first day, 12½ cents, and 6¼ last days. One day the rain came down just as we opened, and so exposed me, that now I am suffering from it. Our four days of pleasure to others—for every one was pleased—were days of toil and anxiety to us.

"As we have things on hand that need helping out for a bazaar, I shall be glad of aid from friends at home. Next time most will be clear of expense."

FRANCE.

MORLAIX.—Many indications exist that the Word of God is having a free course through this great country, and that, notwithstanding the incessant opposition of the priests of Rome, the pure Gospel of Christ is finding much acceptance with the people. Our esteemed missionary, Mr. Jenkins, writes as follows, under date of May 10th:—

"We have never seen people in this country so much occupied about religious matters as they are now, and all seems to indicate that the general mind detaches itself more and more from Popery and its odious yoke. This is not so much from a disposition to reject all religion. Many say that Protestantism is better than Catholicism. It is easily perceived that man wants religion, and that he cannot find real satisfaction but in true religion. Oh! how this people, plunged in sin and misery, require the great gospel remedy, which is the only one that can answer the purpose. It is encouraging to see that gospel truth makes its way among the people. The colporteur continues to push forward his work. The other day a priest opposed his sale in the road, when several persons gathered around to hear. The colporteur proved the duty of distributing the Scriptures from John v. 39, 2 Tim. iii. 16, 17. An old man, close on eighty, came on, and said to the young man, he was glad that he had proved the priest to be wrong; and bought a Testament. It was Saturday; and the Sunday, which was very rainy, the colporteur remained in the village. The priest did not fail to preach in the church against the New Testament, declaring it to be a Protestant book. Nevertheless, our friend sold four Testaments and one French Bible in 8vo; besides he had interesting conversations with the people, who approved what he said, and several invited him to visit the parish again on another Sabbath. But this fact, with many others, presses on us the great need of having a Scripture-reader. I have a Christian brother in view, who is ready to give himself to the work, and to whom the pastor gives an unqualified good testimony. My conviction is, we could not find another so suitable for this important work. Moreover, in present circumstances, and not foreseeing what may come to pass in connection with this war, I know of no other accesible means so likely to give strength and solidity to our mission here in case I should be obliged to leave for a while. While making this observation, I trust the present war will be confined to Italy, and result in the realisation of greater liberty for that corrupted, abused, and oppressed land, the general effect of which may be to give greater peace and liberty to Europe, and probably more religious liberty and opening for the propagation of the gospel on the Continent. It appears to me, our works of evangelisation should be carried on with energy and expansion, regardless of temporal affairs—the clouds which darken the sky, having only in view the accomplishment of the gracious will and divine command of the Saviour.

"I intend making an appeal to the Welsh Baptist Sabbath Schools, in favour of Scripture teaching in Brittany, which I have no doubt will bring us assistance, and a growing one, as well as present means to diffuse information respecting the Breton Mission, and awaken interest in its

favour. I take the liberty of renewing this demand to the Committee for a grant (annual) of about £40 for this work. I mean in all, including what is now paid to the teachers. I will manage this part of our labours in the best way I can for economy, activity, and efficiency."

Approving of the plan suggested by Mr. Jenkins, the Committee have promised him the aid he needs, and we commend the case to the liberal regard of our friends.

AUSTRALIA.

MELBOURNE.—From a brief note from our esteemed brother, Mr. Taylor, we extract the following passage. Its date is Nov. 14, 1858 :—

"Mr. Smith left us yesterday for Calcutta, by ship *Conway*. We have been much delighted with his visit, and would gladly have kept him with us, as an Australian evangelist. He will doubtless furnish you with full particulars of his various journeys. The pecuniary result to the mission, in consequence of his visit, will not be great; the state of trade here has been and is very bad; our small churches are struggling for an existence, and the churches in Melbourne are burdened with heavy chapel debts. What a pity! what a disgrace to the Baptists of England, to neglect this noble land! I shall, however, say no more on the subject. All my appeals have been vain, and it appears that there is not a Baptist in all *England* who will venture on testing the feeling of the churches as to the formation of a Colonial Missionary Society. Look what the Independents have done. I hope, my dear brother, the time will come when this sad neglect will be confessed and mourned over. We are moving on, on the whole, much better than could be expected. Brother New's people are busy with their new chapel, which will be ready for opening early in 1859.

"Mr. Slade is still preaching at Geelong, and to a good congregation. The church formerly under Mr. Hewlett's care is waiting for another pastor. Mr. Sutton has been recognised as pastor of the church at Ballarat, and is doing exceedingly well. At Castlemaine, Kynaton, Bendigo, Portland, Pleasant Creek, St. Kilda, Crwold Hill, North Melbourne, and many other places, there are fine openings for able, energetic men. In my own sphere of labour I am moving on as usual. Our congregations are excellent, both on Sabbath and week days; the people are exceedingly kind to me; and as to temporalities, myself and family enjoy every needed blessing. For all we are, I trust, grateful to God. You will receive with this the "Christian Times" and "Baptist Magazine." Missionary or other gleanings will be welcomed from you or any other of the Missionary Societies. The Magazine is doing a good work among our own churches throughout the colonies, and the "Christian Times" has a large and increasing circulation among *all* denominations. Of course, with the paper, my time is much occupied, and I have no opportunity of getting out of town; but I am ready to give up church, paper, everything, to carry out my plans of evangelistic labour.

"Will you kindly remember me to Mr. Underhill, and present my most respectful regards to all the members of the Committee. Do implore them to take some bold measure in hand for Australia, something worthy of the denomination and this noble young land."

NOTES AND INCIDENTS.

SUPPLY OF LABOUR IN THE WEST INDIES.—It is plain that wherever West Indian employers desire to get work done, without any *arrière pensée*, without prejudices, without crotchets, or complication of any kind, they can and do get it done. If in Jamaica —the least prosperous and most mismanaged of our colonies—there are 75,000 able-bodied men (to say nothing of as many women), who work effectually and profitably for themselves, or somebody else, while the existing plantations employ only 30,000, there can be no difficulty anywhere in obtaining hands to any extent required. There *is* no difficulty to those who observe the natural conditions of the case; who, in other words, employ labourers continuously, or with sufficient regularity to command their services when most required; who pay sufficient wages, and pay them regularly; and who provide accommodation on the spot for as many people as they employ. The planters who

cry out for Africans or Coolies, are those who will send away labourers, who have come several miles, without giving them work, or promising them any; and who are amazed and wrathful when, at another season, the same people will not leave their own crops to perish at the call of an irregular employer. The yearly production of sugar is on the increase from the lands of the negroes. This class had first to earn their land, and to build their houses (to which they have added the support of chapels and schools); so that it was some years before they entered the market as sugar-producers. But now, after largely augmenting the supplies of food at home, and selling other products than the great staple, they seem to be sending more and more sugar into the market as their objects are achieved. It is for the planters to consider how this could have happened, if the indigenous negro will not work; and how it is that their inferiors are prospering as sugar-growers, while they themselves cannot get on.—*Colonial Chronicle.*

THE HILL KARENS.—Within a year after the annexation, the American missionaries in the Tenasserim provinces resolved to visit Tounghoo, once the capital of the king of the district. There, beginning in 1853 with one Karen, they laid the foundation of a work which San Quala, a native, carried on alone with vigour. In January, 1854, was the first baptism; at the close of the year there were nine churches, with 741 converts; in May, 1856, there were thirty churches and 2,124 members; and *now* Colonel Phayre writes, in his official report, there are 20,000 professed Christians out of a population of 50,000, building their own churches, paying their own native ministers, raising their own schools, and contributing for the Christianising of their heathen brethren. Their languages have been mastered and reduced to writing; the Bible has been translated, and a Christian literature created; village schools have been established, and female and male normal institutes erected, the materials for which *the Karens themselves have given*, as well as nearly 1,000 rupees in cash. In those institutes teachers and preachers are to be trained in theology, philosophy, mathematics, and land-surveying; while, in addition to the ordinary branches, the females learn "plain sewing, cooking, washing, and general cleanliness, together with nursing the sick and training of children."—*Friend of India.*

THE DESIRE OF THE KARENS FOR BOOKS.—The Rev. E. Kincaid, missionary in Burmah, informs us that at a recent meeting in Rangoon of the Home Missionary Association, which has been formed by this interesting people for the Christian instruction of their countrymen, the following incident occurred: "A proposition was brought forward to appoint three first-rate young men to go into Ranney's office and learn thoroughly the printing business. Two or three admirable speeches were made on the subject by three ordained pastors. The speech of one was powerful. He said, 'What are we to do for books? how are we to get them? Can we make paddy fields without tools? Then how are we to build up the kingdom of God, when multitudes are too ignorant to read, and even those who can read have no books? If we pray 'thy kingdom come,' till we go to the grave, and do nothing, will the kingdom of God come? We must work as well as pray; but how can we work to purpose without tools? The tools we want are books; then shall we be like a man who has strong buffaloes and a good plough. Our own men must be taught to print, and we must have a press of our own. We must print the Bible and other books, and we must have a newspaper; or generations will pass, and our nation still remain ignorant and degraded. We must begin to help ourselves, and then God will bless us, and his 'kingdom will come.'" When the motion was put, every hand was raised like a forest.

FACTS FROM AFRICA.—Dr. J. L. Wilson, formerly, for many years, a missionary in Western Africa, said, some weeks since, in remarks at a farewell meeting with missionaries about to sail for that field:—"The whole history of missionary operations in West Africa is comprised in twenty-five years; and what has been accomplished? There are 15,000 native converts and many churches; 150 or 200 Christian schools; and 16,000 or 18,000 pupils are now training. A knowledge of the gospel is within reach of 5,000,000 of that people. Such general statements may not make much impression;

but when we remember the difficulties which have been overcome already, we are utterly astounded. We see that a footing of immense advantage has been obtained, and Christian lights beam up at intervals along 3,000 miles of coast. Missions are being established all over the great Yoruba kingdom, and far in the interior of Calabar, once notorious for the slave-trade. God has given such tokens of approbation that Christians cannot do otherwise than go forward."

CHINA AND THE CHINESE.—While reading the Appeal for the proposed Mission to China, I took occasion to remark that there was another inducement for us to send Missionaries at the present time to China. That the gates of China were not only opened for our missionaries to enter, but that they were also open for Chinamen to leave their own country, and that they were now to be found in the British Colonies in the Southern Seas. And by imparting a knowledge of the Gospel to them in their own land they might soon carry it forth to their brethren in the islands around. They are quick to learn the English language. I had myself, while in Australia, taught a Chinese boy in two days the names of all the various implements we worked with, and also learned him to count twenty in English. I never met with any but what were able to read and write in their own language, so that they are ready to receive the Word of God at our hands.—*Letter from a Friend at Leith.*

A POOR WIDOW'S GIFT.—Yesterday, passing along the street, a poor old widow, with about four or five shillings a-week to live upon (one of my members), called after me, and told me that she had been laying by a little money "for the dear Lord Jesus Christ," and wished I would take it, and devote it to some society engaged in his work. I had but just risen from the perusal of the report of the meeting held in the College in Regent's Park, as given in the *Freeman*. I therefore told her I would send it to you for the new China Mission. Enclosed you will find a post-office order for 10s., which you will please to acknowledge as "A Poor Old Widow's Mite for China." This is no new or extraordinary thing for her; she is often doing similar acts. I have no doubt that as she has been collecting together the amount, it has been watered with many a tear, and consecrated by many an earnest prayer; and I am sure that to give the sums which so frequently are presented by her she has to deny herself of the commonest comforts of life. I have frequently remonstrated with her on account of the manner in which she pinches herself to enable her to give; but the answer generally is—"The dear Lord Jesus gave himself for me, and by-and-by he will give me heaven; and how can I do enough for him? Bless his dear name!" Oh, if all our members were like her, we should never have cause to complain of the want of funds to carry on the work of the Lord.—*Letter from the Rev. Joseph Green, Yarmouth.*

HOME PROCEEDINGS.

THE meetings of the past month have not been numerous; at least, as far as we have been advised of them. The Rev. C. M. Birrell has taken the Cornish Auxiliary, and as the Rev. R. Wallace was in the county on a visit, he rendered service in an unexpected emergency. We hope to hear some good account of the meetings of this the oldest *County Auxiliary* to the mission.

We went down to Southampton to see Mr. and Mrs. Underhill on board the mail packet on the 2nd August. They embarked in the *Atrato*, the finest vessel belonging to the West India Mail Company, and sailed with every prospect of a fine passage.

A valedictory service to commend to the Divine care the brethren Williamson, Craig, and Hobbs, who sailed for India in the *Lady Melville* on the 11th inst., was held at John Street Chapel, on Monday the 8th, the Hon. and Rev. B. W. Noel in the chair. The Rev. F. Wills opened the meeting with prayer. The Rev. F. Trestrail stated the object of the meeting, and pointed out the districts in which the brethren would be located. Mr. Templeton, on

behalf of the Committee of the Young Men's Missionary Association, presented copies of the English edition of Bagster's Polyglot Bible, suitably bound and inscribed, to the chairman, requesting him to give one to each of the brethren. This Mr. Noel did in a few appropriate words, requesting each to make a few remarks. Mr. Williamson gave a specimen of preaching to the natives, speaking first in Bengalee, and then translating sentence by sentence as he went on. Mr. Noel suggested this as a means of interesting the young, more particularly, in our brethren; and, certainly, we never remember any similar proceeding so appropriate and impressive. The chairman then addressed the missionaries on the importance of their work, its discouragements, perils, and rewards, exhorting them to cultivate constant communion with God, without which their hearts and minds could not be kept alive to their work. He then called on the friends present again to supplicate the Divine blessing on their behalf. The spacious chapel was well filled below, and many persons were in the galleries. The service was most refreshing, and the impression of it will not soon pass away. We hardly ever remember to have seen a congregation evincing so earnest and united a sympathy and interest.

These brethren sailed from Gravesend in the *Lady Melville*, on the 11th ult. We left them at Gravesend in good spirits, and since their departure have received a note from Mr. Hobbs, dated off Portland, stating that so far all was well. The ship was detained two hours at Gravesend, the doctor not having made his appearance. Having communicated to the captain that the Rev. J. Williamson was a medical man, and would take charge of the ship, as he had done in his voyage home in the *Surrey*, the anchor was at once hove up, and in the Downs the captain regularly installed our venerable friend in office. Arrangements had also been made for a service twice on the Lord's-day during the voyage, to be conducted by the brethren in turn. It is a little singular that Mr. Williamson had made every effort to obtain medical charge of a ship, because he should thereby save the Society the expense of his passage out as well as home; and would have taken a troop ship if we had not interfered and remonstrated with him on the ground of injury to his health from such an arduous duty. He writes from Portland that in God's good providence what he wished for has been provided without his seeking, and he hopes his appointment will increase his opportunities of doing good, particularly among the crew. We trust that the earnest desire of our self-denying and devoted friend will be gratified, the more especially as there is no probability that any severe pressure of duty will fall upon him.

On the 29th a service was held at Bristol to commend Mr. and Mrs. Morgan to the Divine care. As they had resided there during most of the time they have been in England, and had received great kindness from the Rev. T. S. Crisp, and other friends, it seemed only natural that the service should be held in Bristol. The friends assembled in the Pithay Chapel, the Rev. E. Probert presiding. The Secretary attended on behalf of the Committee. The day of publication is, however, too near to admit of any detail.

The Rev. J. M. Phillippo desires to express through the "Herald" his grateful acknowledgments to the ladies of Leicester, for their valuable contributions of useful articles for the benefit of the schools at Spanish Town.

Bible Translation Society.—The Secretary has received the sum of £5, in aid of the Society's operations in India, from Mr. Robert Craig, of Goulbourn, Sydney, through his friend, Mr. H. D. Dickie, of Edinburgh.

The stock of Annual Reports just issued running very low, the Secretaries will be greatly obliged by the return of any spare copies. Will the officers of Auxiliaries kindly take a note of this.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

SEPTEMBER, 1859.

"THE RELIGIOUS AWAKENING IN IRELAND."

BANBRIDGE.

THE attention of Christian friends is earnestly directed to the following Letter from Mr. ECCLES. The careful perusal of it can scarcely fail to awaken gratitude, and hope, and prayer for the Irish Mission.

"*Banbridge, August 13th*, 1859.

"MY DEAR BROTHER.—The results foreshadowed in my last communication are now being rapidly realised. Banbridge and neighbourhood are now visited by that wave of salvation which had previously blessed some other districts in the north.

"Several weeks since, under a pressure of which I was sensible, but perhaps did not then fully comprehend, I interrupted a course of lectures I was then delivering on successive Sabbath evenings, to preach upon 'Religious Revival.' The chapel was crowded in every part. The attendance on the following Sabbath evening was still more satisfactory; and from the next lecture *many* had to go away who could by no means obtain a standing within hearing distance.

"Some of the recently-converted having been invited to the town, we felt it a privilege to cooperate with our brethren of other denominations in promoting revival interests in our midst. The meeting was held in the open air. There were some '*prostrations*,' and the result was very encouraging. Two or three similar meetings were held subsequently, and the good work continued to make pleasing progress.

"In the meantime the work so grew upon my hands, I found I could not possibly get through it, even though I could continue at it both night and day. Under the strongest excitement the body will, by-and-bye, weary, and demand 'tired nature's sweet restorer, balmy sleep.' For a good while, however, I felt the animal man sustained in a manner I could not comprehend, as all day, and night after night, with hardly a snatch of sleep, I visited those under conviction of sin. But bodily strength began to yield. That the work might not, however, be interrupted, but carried on more effectively still, I secured, on my own account and risk, the services of a dear young brother from Coleraine. Permit me now briefly to chronicle our united labours for the last few days.

"On last Sabbath morning we both addressed a crowded congregation in the chapel, while the people listened with that terrified interest so characteristic of the present time. We then proceeded to Huntley Glen, distant from town about a mile, and where the deity and atonement of Christ are generally treated as 'old wives' fables.' This meeting was also held in the open air. Several hundreds listened encouragingly to the words of this life. At the close of the meeting we were surprised to find the congregation in a body turning their steps towards the town. This was soon explained. When we arrived at my house to get a hurried tea before the evening service, we found the grassy slope in front (the place appointed for the meeting) already filling fast. The poor people had eaten nothing since the morning, and it was now half-past five in the evening. They were insensible to bodily wants in their hungering after the bread of life. Oh, how I wished I had taken the precaution to provide a barrel of biscuit to distribute among them, as many of them had trudged weary miles from the country to be present!

"It seemed all day as if about to rain. Between five and six o'clock there fell some heavy drops, which filled me with fear for an open air service. But the threatening symptoms passed away; the low-hung, lowering clouds gradually parted, and the sun shone out gloriously from the western sky. A little before the appointed time I took my stand upon a table, and commenced the service. I addressed them long enough for any ordinary occasion. My dear young brother followed me nobly. Just as I was going to mount in turn to relieve our fatigued brother of the concluding prayer, a healthy able-bodied young woman began shrieking for mercy. When engaged in

pointing her to 'Him whose blood cleanseth from all sin,' I was summoned to another who, in the effort to enter, had fallen in the lobby. The meeting was terminated, but the anxious were invited to stop. It was now night. Both parlours were thronged to suffocation. It was necessary again to hold a further meeting in the front of the house, in order to ease the pressure within. The cases of 'prostration' were about a dozen; but perhaps four times that number passed on that evening out of darkness into marvellous light. That night will be long remembered here. Oh, if you had been with us, how your spirit would have rejoiced! In one parlour the dense throng are knelt in prayer around one in the paroxysm of conviction. *That is prayer*, artless, hearty, unstudied, and without regard to place or person—the language of one in an *anguish* of sympathy almost as great as that of the sufferer—the violent taking of the kingdom of heaven. In the next room, at the same time, the blessing has come, the sufferer is happy, and the melody of the psalm, in which crowding numbers eagerly join, mingles with the harpings of heavenly choirs. Yet there is no confusion, no interruption, because each is so absorbed in the thing in which he is so immediately engaged. At length, a little after twelve o'clock, after 'the *stricken*'—all of them hopeful—have been removed, the others become willing also to go. For six long hours, or thereabouts, brother Thompson and I had been engaged in a peculiarly exhausting service; but no rest as yet. We had still to go forth and visit the 'cases' belonging to the town, and soothe and strengthen them as God might enable us. When we returned we were fatigued enough; but our minds were too much excited to allow of much refreshment by sleep.

"Monday morning was employed in visiting the 'stricken,' who lived at a distance. In the evening we addressed a vast crowd in front of the Presbyterian Meeting-house, and then took the people in, and united in the prayer-meeting held there at eight o'clock. Two or three prostrations.

"On Tuesday morning we visited again in the country. In the evening we addressed a large assembly in the open air, in Hayes' Town, about a mile and a half out of Banbridge. Tears and tender emotions sufficiently indicated a peculiar interest in the things that were spoken.

"On Wednesday we held another open air meeting in Lisnave, a rural district about two miles from town. The extent of the morning visitation had rendered it impossible to be present till almost half-an-hour past the time of meeting; and yet neither of us had had any dinner. On arriving in the field we found some hundreds in patient waiting. I opened the meeting; my brother followed. One of my people came to me with a request that I would myself close with prayer; I did so. I had only well begun, and was entreating the Lord that if any barren fig-trees, any cumberers of the ground, were present, he would not yet cut them down, but for the sake of the Great Husbandman spare them yet a little longer. Just then, quite near me, there arose the wail of one prostrated — that peculiar cry for mercy which none that hear ever cease to remember—a cry so unearthly, so thrilling, so overpowering, and which to be understood must be heard. Sobs, no longer repressible, now burst forth freely from every side. Several were stricken. After they had received suitable attention, the anxious were requested to meet us in the adjoining house. Almost the whole congregation tried to force an entrance. It was a solemn sight to see the throng that in the large kitchen, parlour, and lobby, knelt before God, pleading for mercy, with clasped hands and streaming eyes. But the crowd was greater still in the street. My brother and I were obliged to distribute ourselves as variously as possible according to the exigency of the moment. The occasion was trying, but it was most blessed. While some still cry, 'O that I knew where I might find Him,' and feel that 'hope deferred maketh the heart sick,' *many* are now blessing God for a conscious interest in his great salvation.

"On Thursday morning we started again to visit those that had been recently convinced of sin. All day we travelled, foot-sore and dinnerless, again to separate, my brother to hold a meeting in the town, and I to preach in the country. Both the meetings were thoroughly encouraging. When within about a mile and a half of town, on my return, I received such information as led me to think that my young brother, overwhelmed, needed my presence and aid. My limbs, stiffened by fatigue, became immediately strung with fresh vigour, and I ceased not running rapidly till in town I met the congregation dispersing after a most profitable service. Such exertion in ordinary times would have been impossible; but everything now seems easy.

"Friday is again occupied in visiting. During the day my mind was much exercised, for in the evening we were to hold a meeting in a part of the country some miles from Banbridge, where as yet the Revival had not penetrated. The leading ministers had, as reported, pronounced against it. Some of our young brethren, most of them the fruits of the present

movement, who had been only a few days in Christ, determined on seconding their pastor's effort. I did not ask them; the love of Christ constrained them. Boys and middle-aged men, supporting by their daily toil themselves and families on wages mournfully small, worked during meal-hours on the previous day that they might have liberty to leave off a little earlier on this evening. Accordingly, as my brother and I were passing down R—— Street to take the road for our place of meeting, the holy band had already met and were in waiting. They speedily formed two and two, and, in harmony with the nature of our mission, joined immediately in singing appropriate psalms. Thus, for mile after mile, they led the way. As the melody of our sacred song was wafted on the breeze to the labourers in many a field and the occupants of many a cottage and cabin, the lesson must have been most impressive, and, I trust, salutary. When we arrived near the place of meeting, where possibly such psalm-singing had never before been heard, an intense interest became evident. But few, very few, had actually assembled on our arrival. But presently every way of approach began to pour in its astonished crowds. In a short time the assembly became very large; and standing on an elevated spot of the grassy knoll, I delivered the first address. They listened with rapt attention. So also while my brother preached. Heavy rain began to fall; but neither man, woman, nor child showed any wish to move. Night had now set in, all the darker for the heavy clouds from which the rain was pouring. Happily there was an immense shed at hand. On being apprised of this, I intimated that we would hold a meeting for prayer immediately on the conclusion of the service. Every soul attended. Half could not be protected under the shed, yet the slightest symptom of impatience was not betrayed. The cry was, as they saw me expose myself, that a poor woman with a baby in arms might have the protection of the roof; 'Go in, sir; let the speaking boys keep themselves dry. They have to do the work. We don't care for a little rain.' We sang the two first verses of the 51st Psalm; I then offered prayer. I was pleading for the outpouring of God's spirit, and that God, in mercy, would not say of any present, 'They are joined to their idols; *let them alone*,' exemplifying this idea according to the exigency of the moment, when the next person to me in the dense throng fell, uttering the thrilling cry for mercy to which I have before referred. Another and another followed, and the hearts of the whole assembly seemed moved to their inmost depths. In the shed and out of it, on stones and mud, reckless of the falling rain, with uplifted hands and streaming eyes, old men and women of seventy and upwards, respectably dressed young women and young men, children too of every age, knelt down to implore the pardon of their sins through Him who was 'wounded for our transgressions.' Then the noble little band who accompanied me did good service. Oh! to hear some of those who had been but a few days in Christ pointing 'the stricken' to the Lamb of God! Would, my brother, you had been there! It would have cheered you for years of discouragement and pain. The meeting proceeded. Eleven o'clock had struck. Many, I am persuaded, had passed from death unto life; but exhausted nature in me and my brother could hold out no more. We concluded with prayer, while many still lingered, as much as to say, that they would wait all night if we wished. Then, after the manner of our approach, the procession formed spontaneously to return. But now it was increased tenfold. Those who had looked on in wonder as we came, would now unite in escorting us as far as they could. We had come a small company; we were returning mighty in numbers. Oh how my heart exulted when, with the company around me, amid our spiritual song, we caught the dying fall of the song of the band in front, as they topped the hill before us! How affectingly did the music of our rejoicing hearts tell throughout the neighbourhood that God now 'waiteth to be gracious!'

"The services to-morrow will, God aiding, be a simple repetition of those described before. Arrangements are made for meetings next week in new localities, from two to three miles distant from the town. As soon as I can you shall hear as to results; but, dear brother, there is *no time* to write. This is done, as you will see, in the most hasty manner, and I really cannot look over it.

"Thus have I detailed the labours of one week, in which the *results* were more apparent than in any preceding one. But it ought to be understood that it is a faithful narrative also of my previous labours.

"In no part of the town have we realised so unexpected and remarkable results as in Bird Lane—the well-known abode of the prostitutes and their coadjutors. A good while ago I resolved on laying siege to this street. I announced, by the bellman, a sermon to be preached at one end of it. During the devotional services, the rain became so heavy as to render necessary the acceptance of offered accommodation in a large store, about half-way up. The crowd moved with me thither; but one-third could find no accommodation. Opposite the store,

so as to be heard by those within, as well as by the apparently undiminished crowd without, I preached for more than an hour on the parable, 'the prodigal son.' I could be here heard by every soul in the lane. These bad women gathered around. I beheld the streaming tears on many a face. I have never preached to a more respectful auditory. Since then I have continued preaching there, once, twice, and sometimes three times a week, to crowded and attentive gatherings. We have consequently had as many as a dozen of these Magdalens at evening service in our chapel. In one of the lowest houses six women lived together. Under some anxiety, one of them said, 'I wish Mr. Eccles knew, for he would come and pray for us, and we need it much.' The message was brought me. It was a difficult duty, but I dared not decline. I took with me one whom I found on my way, went in, addressed these women faithfully, knelt with them against the wall —for there was not even a stool on which to lean—and left them every one in tears. Two of these have since renounced their former mode of life. Others, I am persuaded, will soon follow their example.

"But my time will not permit me to enter further into particulars. I could write a volume of the triumphs of grace in these parts. What for twenty years I panted, and prayed, and laboured for, seems now on the eve of realisation. Ireland shall soon, in the highest sense, be 'great, glorious, and free.' I see now the Providence which conducted me here. I bless the Lord that has vanquished the apparently-insuperable difficulties I had at first to encounter, and has won for me peculiar favour both in town and country. Pray for me, my brother. And, I beseech you, *omit not to press upon the British brethren the importance of taking this state of things at the flood, and of immediately strengthening the mission by, at least, half-a-dozen effective labourers.* If we cannot have many Armstrong guns, give us a few howitzers and swivels to fire up and down, and on every side, as circumstances may require. The want of money ought not now to present a difficulty. *The fields are white for harvest: must the precious grain be lost for want of reapers?* It seems as if God were now testing our principles; not merely our energy and effort, but our liberality. Oh that we may be up to the requirements of the crisis! Our time may be very short. May his love *constrain* us to smile at difficulty in the struggle that places Ireland as a gem of price in his glorious crown!

"Excuse, my brother, the inaccuracies arising from the hurry in which I dash off these broken thoughts. I cannot even read the paper over. The good will of Him that dwelt in the bush attend your labours.

"Your servant for Jesus' sake,

"W. S. Eccles."

CONTRIBUTIONS.

The List is necessarily deferred in consequence of the Secretary's absence from London.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special efforts for Rathmines and Belfast, will be thankfully received by the Treasurer, Thomas Pewtress, Esq.; or the Secretary, the Rev. Charles James Middleditch, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. James Brown, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

THE

BAPTIST MAGAZINE.

OCTOBER, 1859.

NATURAL LAWS AND SPECIAL PROVIDENCES.

BY H. W. BEECHER.*

THE human mind tends to pass from one extreme of truth to the other. The mind of communities touches both extremes before it settles down at the intermediate point of truth. There is no great truth which, being pressed far enough in one direction, will not meet another bearing up against it from the opposite. There is, for instance, the truth of man's liberty; press it far enough, and it will be met and restrained by the equal truth of man's dependence. The truth of man's individuality; press it to a certain distance, and it will meet another truth, equally certain—man's associated life. There is the truth of the necessity of helping men, and the other truth, just as important, that if you help them you will destroy them; for there is nothing worse than help which impairs the disposition of men to help themselves, and nothing so bad as not to help them when they need help. There is also the doctrine of free agency, and the counter-doctrine of dependence upon God. There is no one great line of thought which, being pursued at length, does not meet another coming from the opposite; and a man's mind should stand at the centre of the wheel, and all truths should come to it from every side as the spokes of one great wheel.

It is on this account that men vibrate between two extremes; and only after wide investigation that they take in all truth.

Before men had learned much of the globe, and of physical laws, they were guided, in assigning causes for the effects which they witnessed, by their veneration and imagination. When the imagination, instead of reason, guides ignorant men, they are almost always wont to ascribe effects, whose causes are not visible, to spiritual influence, infernal or supernal. The progress of observation and investigation drives men from these superstitious notions, and one effect after another is wrested from the supposed agency of spirits, and becomes affixed to its natural cause. This was the case with celestial appearances—the comets, the aurora borealis. This was the case also, in a great measure, with

* From "Summer in the Soul." See Review on p. 628.

diseases. It is not long since pestilences, plagues, and many special forms of disease, such as leprosy, and many varieties of convulsive disease which affected the nervous system, were regarded by the medical faculty, and by the church itself, as the results of spiritual or supernatural causes. It is only since the art of printing that these notions have been in a measure done away. I remember, in my own day, very long sermons to prove that the cholera did not depend on natural agencies, but that God held it in his hand, and dropped it down upon the world.

There is no doubt that there are moral results to be wrought out by all these natural phenomena, but it was held that they were produced by preternatural means. It is not many ages since a man would have been expelled from any sound church, if he did not believe that diseases resulted from the direct exercise of Divine power, instead of intermediate causation; and that healing was to be effected only through some form of spiritual incantation.

The same was true of the common events of familiar life. Men saw evidence of the agency of good and of bad spirits around them, at all times, and in every minute event. Since the world began this has been common; and it is no commoner now than ever before. Men have always been watching with superstitious fear, lest, some charm being forgotten, lurking mischief should gain advantage of them.

The growth of natural science has tended very much to sweep away such views; first, from philosophical minds; gradually, as general information increased, from the minds of all well-informed common men: and now, in the immense progress of science and the diffusion of a knowledge of it among the common people, there is a very marked tendency to go to the opposite extreme, and not only to refer each special effect to a corresponding natural cause, but to deny that there are any effects which are the results of Divine volition. Some men are ready to say that all things are effects of physical causes, and that there is no immediate Divine volition exerted upon natural laws. This is as monstrous in science as it is absurd in religion. If men take the premise that all effects to be expected in this world are provided for in organised natural laws, and that there are none which result from Divine efficiency, they must go through with all the conclusions. They must hold that human intelligence is our only guide in this world, or, in other words, is the only God of natural powers; they must argue that no man will be helped in this world except so far as he helps himself, by finding out the paths of nature and walking in them—a falsehood which is all the worse because it is half true. For in making an axe, the head is of iron and the edge of steel; but the head is the larger and heavier part, while the edge is but a narrow strip. So with such a falsehood; the greater part of it is true, but this is made only to add weight and power to the cutting edge, which is false. They must declare that the belief in a special and particular providence is a superstition; that God works by laws, and that he never interferes with or uses them. They must believe that, consequently, prayer is a mere poetic exercise; good to those that like it, only because it reacts upon their feelings, and soothes and calms them. They must suppose that prayers which the heathen write, and which the wind offers up for them by turning a wheel, like a mill, are as effectual on the laws of nature as an humble Christian's prayer. They must hold that the doctrine of miracles is to be given up, as nothing but a superlative superstition. And for this matter, such men usually do teach that miracles always happened in dark ages, among ignorant men; that many of the

same results can now be produced by scientific causes; and that a belief in them, as effects divinely produced, is unworthy of an enlightened philosopher.

I need not say how far men have drifted away from the New Testament who have reached this ground. Such a man is not only not a Christian, but, whatever natural religion he may have, if he be consistent, he must reject the New Testament altogether, as an authoritative guide, and give himself up to nature and reason. For if there be one truth more especially taught in the Bible than another, it is the fact of God's activity and influence in human life. If there ever comes a day in which it can be shown by science that there is no active interference of the Divine creative will in the special affairs of men, science in that day will demolish the New Testament. When it can be scientifically demonstrated that no more effects are wrought in this world by the intentional interposition of Divine volition than those which fall out in the way of ordinary and unhelped natural causation, in that day, I am free to say, the New Testament will be overthrown. It will be regarded as an amiable book, but one whose doctrines have been refuted, and are passed away.

This doctrine of the presence and actual interference of God in the world, producing effects which would not have fallen out otherwise, is taught in the Bible as against idolatry, as against naturalism (in the early chapters of John), as the argument and foundation of prayer, of courage, of patience, and of hope, and as a special development, among others, of the incarnation of Christ to bring to light the reality of God, who wrought invisibly in life and nature, both before and since.

It is to be admitted that this globe and its inhabitants are included in a system of physical laws; that these are, in their nature, unchanged and unchangeable; that they are incapable of increase or decrease; that they are sufficient for all ordinary purposes of human life; that the welfare and happiness of men depend largely upon a wise employment of them; and that the progress of the race is largely to be effected by their wise application of them. Not only would I cast no obstacle in the way of scientific research, but I hail it as the great almoner of God's bounty. Men should be instructed to become better acquainted with the laws and influences which operate upon both the body and the mind, and upon the natural world. Men will never be as good Christians as they ought until they know more perfectly how their bodies are put together, and what is in their own minds, and the natural laws of the one and of the other. Science is yet to interpret Scripture, in many respects; and I am persuaded that all the most characteristic elements of revealed or inspired truth will in the end be corroborated, and not harmed, by the progress of natural science. I believe in everything that is true. I am not necessarily to believe in everything that pretends to be true; but when anything is proved, whatever it overturns, I am bound to it by the allegiance with which I am bound to God! He that denies the truth in or out of the Bible, denies God!

The progress of science lays a surer foundation for a belief in God's active interference in human affairs than has existed without it. When maturer fruits of investigation shall be had, there can be no doubt that science itself will establish our faith in prayer, in miracles, and in special providence.

There are respects in which natural laws are beyond the reach of all human interference and control. There are spheres in which light and

heat cannot be touched and controlled. There are various attractions which perform in their own way their own work, beyond man's guidance or reach—such are the great laws which bind together the stellar universe. Great currents and passages of natural powers are put entirely beyond man's hand. But it is just as certain that there are, also, in God's system of nature, another class of laws which come close to us, and whose office is, or seems to be, to minister to human life. They are either modifications of great laws, or they are separate laws. And in respect to these I affirm that they are not fructified, and do not perform their function, till they are controlled by human volition. God has made the agencies which concern human life to be of such a nature that the *human mind is necessary to the full development and greatest fruitfulness of natural laws.* It is supposed by many that a natural law is perfect in itself; whereas it is perfected, in many instances, only when it is permeated by human volition.

Electricity, for instance, plays a round of its own. It has its own pastures, and its own great running-grounds. It performs a large function, unknown, beyond our reach, and without our knowledge. But, so far as ordinary purposes of civilised life are concerned, electricity does nothing till we have taught it how to serve us; then it runs swifter races for human convenience than ever were run before. When the mind takes hold of it, electricity becomes a patient drudge; so that we now work by lightning, which would never have done a single thing for us if it had not been harnessed by the human mind. But now, above the sea, and under the sea ere long, it shall carry the messages of nations, flashing from the east to the west, proclaiming war or heralding peace, and performing the great offices of civilisation. When man takes it by the head and says, "Receive my bridle," and throws over it the saddle, and says, "Take me for your rider," it becomes patient and submissive, and acknowledges man as its master.

Light performs a great amount of work—whether we are waking or sleeping, in its vast journeys through the universe—in its sun-flashes and moon-reflections; but man's mind seizes this law, and does what Phæton could not, *drives* it. We have it in our dwelling. We make it work along our coasts. We divide it, and set it at work in the garden and on the farm. We give it the power of a living pencil, and make it draw artists' pictures. And yet we are in the midst of a carping set of philosophers who say that we can obey natural laws, but cannot control them. We do control them.

Water has a certain round of grand effects, and these are performed whether a creature looks on or not. The ocean never asks man what it may do with its own waves and upon its own domain! The old Polar Sea—the only mystery now left among the oceans of the globe—has rolled for ages, by day and night, by summer and winter, with no eye to watch it—except from above! That mighty unexplored wilderness of mysterious water!—it does what it will, and is not dependent upon man. But water *is* dependent upon him for doing many things which it never could do otherwise. While it works in nature and on the globe, it is not subject to his will; but when it works for human life, it immediately becomes his disciple. Man seizes the law, and canals shoot forth, mills live, irrigation turns barren heaths to gardens, tides dig out channels, and the patient hydrostatic pump drives down to her element the vast *Leviathan*. Water could do none of these things without man's help. The things which natural laws can do, without human volition, are not so

many, nor are they more wonderful than the things which they do only by the life-giving touch of man's mind.

Heat, in the sun, produces the seasons. How vast is the great fire-place of the universe! Yet compare it with the sphere in which fire works under the dominion of man—in the forge, in the furnace, over the blowpipe, serving the domestic range, warming the house, and pouring summer throughout the year within the dwelling!

Look at nature's fruits. There is but a *beginning* in natural fruits, and they never, when left to nature alone, reach beyond that point. When a man finds a crab-apple in the woods, he would not willingly find it more than once; yet, brought to his own orchard, it becomes a fine fruit. But did nature make the pippin? Nature had been trying her hand for years and years, and had never been able to get beyond the crab-apple. Man says to her, "You are a bungling apprentice; *I* will make you a journeyman." Nature can make iron, but she never made a sword. She never made a jack-knife, a steam-engine, a knife and fork—nothing but bare, cold, dead iron.

Now, is this a course of specious metaphysical reasoning? Is not this truth reasonable? Are not these facts alleged conclusive? And if they be true, what is the result? Nature has a certain crude, general function which natural laws perform of themselves, without any regard to men. But these laws are made to be vitalised and directed to a higher development by the control of the human mind and will. The laws of the globe are to be taken hold of by man's will, as really as the laws of the body are. The secondary effects of natural laws are just as much a part of their nature as the primary, and are of equal importance. In fact, it is these that constitute the elements of civilisation. While natural laws, in a certain way, influence and control men, yet they are, in the effects which they produce, just as much controlled by man, and just as dependent on him. If nature should abandon men, *they* would die, and *it* would become poverty-stricken. Let nature forget us, and the heart would cease to beat. The pulsations of endless electrical currents would cease. On the other hand, let man forget nature, and the city would crumble, and go back to a wilderness; the garden, which had grown up from a thistle-ground, would return to its native condition; cultivated seeds would shrink back to their original poverty; and all domestic animals would rebound to their wild state. Nature needs man to keep her at work.

It is this view that settles all questions about man's necessity to obey. God has not put us before nature to make us only its pupil, but also its master. We are not alone to look up and take, but to look down and control. We are not only to obey, but also to rule. We are to obey for the sake of ruling. The whole talk about the absolute and inflexible government of natural law has no foundation except in fools' brains. It is a divided empire, and man's part is more than nature's. When God made man, he made more of nature in him than he did in all the rest of the world besides!

The question now arises, Is there a moral or scientific probability that God ever produces results by natural laws in this world which otherwise would not have been produced? If we drive natural laws, cannot God do it? I hold, because the Bible teaches it, and now I hold it still more because nature and science also teach it, that there are millions of results that never would have fallen out in the course of nature that are now continually happening on account of God's special mercy. The doctrine

of a special providence is this: God administers natural laws—of the mind, the body, and the outward world—so as to produce effects which they never would have done of themselves. Man can do this, and why not God? By a wise use of natural laws, man can make the difference between comfort and discomfort. He can till the farm, and make the seasons serve him. He can take natural laws, and gird himself about with them, so that they shall make him rich, and wise, and strong. Men can do it for themselves—why cannot God do it for them? Men can do it for their children, for their neighbour's children, for scores and hundreds of persons. A farmer that administers his estate wisely, will have enough, not only for himself, but for others. His children will be fed, the neighbourhood supplied, and the veins of commerce swollen by the overplus of his sagacity. A man can say to the light, to the water, to the seasons, "I will, by you, make a special providence for this whole town," and he can do it; for if he falls back, there will not be abundance, but if he goes forward there will be. That is not all. A man may be put at a point where—as Napoleon was, or Wellington in Spain, or Sir John Moore in the north of Portugal, or Clive in India—he can make a special providence for a nation, for a race, for an age, for one land, or for the globe! Now, God can do a great deal more than man, and a great deal better. Is there any objection to such a doctrine?

In regard to the doctrine of prayer, many men say, "Do you suppose that God will make any difference whether you pray or not?" The reply is, that God can if he chooses. But whether he will or not, depends very much on how I pray, and what I pray for. I can give my boy a book or a bow every day in the year, but whether I will or not is another thing. God will not do for men what men can do for themselves. Nor will he do for them at present what they, after a proper course of development, will by-and-by be able to do for themselves. But a man has a right to go up along the path of his weakness, and say, "I have done what I could; now hear my prayer, and do for me what I cannot do for myself." And if it is a thing that is needed, God will answer the prayer. For he loves to give needed things better than earthly parents love to give good gifts to their children. Suppose you have been travelling in the cars with your child, and it becomes restless with fatigue. Its rest has been broken by night-travelling, and it is hungry and asks for food. But a bank of snow lies across the track, and the train cannot go on. It waits. Anybody would feel pity for such a child—even if it were a Negro's! But how much more if it were his own? And if it be my child, and says, "Pa, water, water," it cuts me to the heart to hear it! But by and by, with double and treble elements of iron, the track is opened, the way is cleared, and we are hurried on to the next station. The first bolt I make is into the hotel; for I am hungry, not for myself, but for the child; and I break through the crowd back again into the car with bread in my hands for the child. Ah, do you suppose the bread is half so sweet to his mouth as to my eyes that watch his eager eating? But this is God's figure, and not mine. He declares that he is more willing to give good gifts to them that ask him, than parents are to give to their children.

Have you ever prayed on this principle and found your prayer unanswered? Not prayer for amusement; for some men pray, who begin with Adam, and come leisurely down all the way through to "Thy kingdom come," and then wind up with the "power and glory, for ever and ever. Amen." That is not prayer; or at least it is not such praying

as will be answered. But did you ever, under the pressure of a real want, go to God and say, "Thou, Father, canst help me; give me thine aid," and not have your prayer answered? Glorious old Martin Luther knew how to pray. He used to take one of God's promises, and laying it down, would say, "Now, Lord, here is thy word! If thou dost not keep it, I will never believe thee again." This may be called audacious, but it was not audacity in such a Christian as Luther.

What is needed is, that we should take a larger and broader faith, and we shall then have no difficulty with special providences, or miracles, or prayer; but all their problems will be solved, and their mysteries cleared away.

STRAY LEAVES FROM A TOURIST'S JOURNAL.

COURMAYEUR, *August* 14.

YESTERDAY we made the difficult and fatiguing passage of the Col de Serena, leaving the Great St. Bernard at about seven in the morning, and arriving here between eight and nine at night. Our object in making this "short cut" over the mountains was to save the additional day needful for the usual detour by Aosta, so as to arrive in time for the Vaudois service, and worship for a Sabbath with this interesting congregation. Long as our day's march was, we were scarcely conscious of fatigue whilst in the mountains. The grandeur and sublimity of the scenery, together with the stimulating, exhilarating atmosphere breathed at those altitudes, inspired us with unwonted vigour. We had left the ordinary beaten track of tourists. Instead of finding an auberge, or hotel, every few miles, there was no accommodation of any kind from St. Remy to Morgex, a distance of seven or eight leagues, and for a good portion of this distance we should not pass even mountain châlets; we were therefore obliged to carry provisions with us. The last hour's climb was exceedingly severe, up a very steep ascent, with no better footing than loose stones and crumbling shale. On reaching the summit we were glad enough, therefore, to rest awhile, and unpack our provision basket. It was a broiling afternoon. The very butterflies seemed to be languid with the scorching heat. There was no water for some miles on either side of the pass; we therefore dug great lumps of snow from the half-frozen mass at our feet, and found it to answer admirably both for cooling and diluting our bottle of tepid wine. It seemed strange to be sucking pieces of snow in a temperature which made even the salamander-like lizards seek the shade.

We reached the high road from Aosta to Courmayeur about sunset, and wearily tramped its dull and dusty length till we approached this place. Just before we reached it, however, the full moon rose over the shoulder of a mountain behind us, pouring a flood of light along the valley up which we were passing, and lighting up the vast masses of snow and rock before us in unimaginable splendour. It was a sight never to be forgotten, and which, for the time, made us unmindful of fatigue.

One result of our long march yesterday was that we somewhat overslept ourselves this morning; but between seven and eight o'clock I awoke with a strange sense of fairy music floating round me. As I lay in the border-land between sleeping and waking, dreaming fancies strangely blending with waking realities, and unable to distinguish with certainty between the one and the other, the music

seemed to be raining down upon me out of heaven. At length, when fully awake, I found it to be a most extraordinary performance on the bells of a neighbouring church on the mountain-side. A series of really intricate melodies were being produced with wonderful accuracy and precision on these intractable instruments. I awoke R——, who listened with even greater wonder than myself. Though his quick musical ear had enabled him to catch and retain some of the quaintest *chansons* of the Norman peasants, and the most peculiar choruses of the American negroes, he confessed himself fairly baffled by the *bizarre*, yet pleasing, melodies of the bells, and he is unable to reproduce more than one or two of them. We have since found that the chimes are rung by a single performer, who is quite an enthusiast in his art, and who produces these extraordinary results by an ingenious arrangement of stirrups for his feet, and pullies for his hands, connected with the clappers of the bells.

Immediately after breakfast, we inquired for the place of worship occupied by the Vaudois, and at once proceeded thither. The history of the congregation here is very remarkable. Three years ago Protestantism was unknown in Courmayeur. The population of the whole district were exclusively Catholic. The curé of the parish, however, had made himself exceedingly unpopular, and by his gross misconduct had entirely alienated the people from himself. They resolved, therefore, to secede from a Church which could maintain as its priest a man of such notoriously bad character. The Rev. Mr. B——, of the Free Church of Scotland, happened to be staying at Courmayeur at the time. The leaders of the movement waited upon him, and requested him to become their minister. This, of course, was quite impossible; but he was so touched by their evident earnestness, and their strong desire to escape from the corruption and superstition of Popery, that he made arrangements to remain among them for some weeks longer, speaking to them, as he found opportunity, of Christ and his salvation. But the time drew near when he must return to England. It seemed hard to leave these few poor sheep in the wilderness; yet what could he do? Just at this critical juncture a pastor of the Vaudois Church, M. C——, whose health had broken down, was ordered by Dr. Lombardi, his medical adviser, to visit Courmayeur with a view to its restoration. He arrived there in ignorance of the religious movement which was going on; but, learning the circumstances on his arrival, he could not resist the conviction that Providence had called him to labour there. He was soon after stationed at Courmayeur by the Vaudois Table, and has continued here ever since. Though the Papal Church has made desperate efforts to recover the ground lost by the misconduct of the former curé, the Protestant congregation still numbers about sixty persons, many of whom are believed to be savingly converted.

We gained access to the place of meeting by a rough ladder-like staircase, and found ourselves in a room tolerably large, but very meanly fitted up; a table covered with green baize, with a chair for the officiating minister, and some rudely-made, unpainted wooden benches, were all the furniture it contained. Presently a few peasants began to drop in; I observed them with much interest. I am sure that the women and children were very much more clean and tidy in their persons and dress than the Catholic peasantry of the district. The fact that the pastor's wife is an Englishwoman may, perhaps, help in part to account for this; but I am persuaded that Protestantism has likewise much to do with it. Many of the men were fine, vigorous, intelligent-looking fellows, with a manly independent bearing which greatly pleased me.

At the time for commencing service the room was tolerably filled, and several Catholics stood round the door to listen, without venturing, however, to enter. I spoke with one of these next day, and asked him what he thought of it. He replied that he had been greatly pleased, and meant to go again as often as he could. The pastor, M. C——, is a tall handsome man, with a thoroughly Italian face. He wore the Geneva gown during the service. Immediately on entering the room, he played a short voluntary on an accordion which was lying on the table; after this, which struck us as very odd, he read slowly and solemnly some verses of Scripture, very appropriately chosen for the commencement of service, and then a general confession of sin, during which the congregation stood, following his words in a low reverential tone. To this succeeded a most earnest prayer for pardon, the whole congregation kneeling the while. During the service, one or two hymns were sung from Monod's Hymn-book, the words of which were very touching and spiritual, and the tunes, played, like the voluntary, by M. C—— on the accordion, were very beautiful. The congregation seemed to join in the singing with much fervour, and some musical taste. The sermon was short, not occupying more than twenty minutes, but was thoroughly practical, earnest, and evangelical. It was from Acts xxvi. 28, "*Et Agrippa répondit à Paul: Il s'en faut peu que tu ne me persuades d'être Chrétien.*" The service concluded with a series of general supplications, in which, after a prayer for Italy, we were gratified and surprised to hear our Queen and nation specially remembered, and the blessing of God implored upon us. On inquiry, we found that this is done in all the Vaudois congregations—a prayer for England forming part of their regular service.

When the congregation had dispersed, I introduced myself to M. C——, and entered into conversation with him on the condition and prospects of evangelical truth in Italy. He spoke most hopefully of its progress, and communicated many facts in confirmation of his view, that noiselessly, yet surely and rapidly, "the truth as it is in Jesus" is diffusing itself throughout the peninsula. After an hour of most delightful and edifying Christian intercourse, we united in prayer to God for His blessing upon the little flock there gathered into the fold of Christ, and parted. In the course of the day we met a gentleman well known by his zeal in the cause of continental evangelisation, who had just returned from a rather lengthened tour among the valleys, during which he had visited all the Waldensian pastors and congregations. He spoke in the highest terms of the spiritual condition of the churches, the character of the pastors, the progress of education, and the general revival of religion. Comparing his present visit with one he had paid some years ago, he said that the improvement evident among the Vaudois in all respects, both social and religious, was most striking and delightful. This testimony was confirmed to us by all we heard. I cannot, however, repress the conviction that the evangelisation of Italy is *not* to be the work of the Vaudois Church. I believe that this opinion is shared by many of the most intelligent and devout of the Vaudois pastors themselves. It is gratifying to find that the feelings of alienation and mutual jealousy which had sprung up between them and the new Italian organisation for the spread of the gospel have subsided, and though from difference of views they cannot work together, they yet regard one another with esteem and affection. This is honourable to both parties.

When we left our friend's house, it was about one o'clock. Courmayeur, like all Italian towns I have ever seen, was hot, dirty, and reeking with evil odours. The streets were filled with peasants in their holiday costume. The

bells of the churches were clanging. The hotel was full of guests. Everywhere we found a most unsabbatic confusion, which jarred painfully upon our feelings. We resolved, therefore, to follow our Lord's example, when he "went into a mountain apart to pray." Just over the town, the Montagne de la Saxe rises to a considerable height, the time needful to reach the summit being about three or four hours. Preferring this mountain solitude to the noisy, crowded *table d'hôte*, we again procured some provisions, stowed them away in our pockets, and set out to spend the remainder of the day in this "temple not made with hands." We slowly climbed the mountain-side, resting at short intervals, to take out our Bibles and hymn-books and commune with God in the presence of some of his grandest works. As we reached the summit, a scene of extraordinary grandeur and beauty burst upon us. The valleys, which form so striking and characteristic a feature of the Italian side of Mont Blanc, lay at our feet. We could trace their windings far beneath us among the mountains for many a league. Far away to the eastward stood the huge masses of Monts Velan and Vertosan. To the south, across the Val d'Aosta, rose the chain of the Petit St. Bernard, with its bold yet graceful outlines and its stirring historical associations. And the whole western and north-western horizon was bounded by the peaks and aiguilles of the Mont Blanc range, the monarch himself towering in stupendous grandeur above them all. We were only separated from them by the Val Ferrex, and were thus face to face with some of the grandest mountain scenery in the world. In the clear, bright mountain air it seemed as though those peaks were so close at hand that we could almost touch them, yet they were really many miles away. The silence of the mountain solitude was only broken by the distant thunder of the avalanches. The vast plains of snow and ice, which stretched away as far as the eye could reach, were flashing and glittering in the sun like the crystal floor of heaven. But, however the eye might wander from peak to peak in search of beauty, it ever returned with new and unsated admiration to Mont Blanc itself, "that kingly spirit throned among the hills."

> "O dread and silent mount! I gazed upon thee
> Till thou, still present to my bodily sense,
> Didst vanish from my thought: entranced in prayer,
> I worshipp'd the Invisible alone."

The hours flew past unheeded, and we could scarcely believe that the deepening shades in the valleys beneath us showed that the sun had set to them. But slowly the shadows crept up the sides of the mountains, till at length only the highest peaks retained the sun, and all else was wrapped in gloom. Then came that wondrous change which he who has once seen can never forget,—when, just as the sun goes down, the cold, white, spectral snow begins to glow and blush in the fading light. Often as I had seen this before, I had never seen it so finely as now. Some of the peaks became a deep rose colour, whilst others only changed into a faint and most delicate pink. At length the light receded from all save the summit of Mont Blanc, which retained it for some minutes after the others were in shadow. It looked like an altar aglow for the evening sacrifice. With difficulty we tore ourselves away from a scene so inspiring, and slowly and reluctantly turned our steps homeward. Long before we reached Courmayeur the moon rose, and again we were enchanted by the wondrous spectacle of that long range of snow-crowned Alps glittering in the cold, clear, silvery radiance of the queen of night.

It has been "a day much to be remembered"—an earnest and foretaste of the Sabbath of the skies.

CHAMOUNI, *August* 19.

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We descended from the summit of the Brevent by the Flegere without any further adventure, and reached the valley at about five o'clock in the evening. We had already done a very hard day's work, and it formed part of our plan to return to the hotel in time for the eight o'clock *table d'hôte*, where we should have met Albert Smith and his young wife; but R—— took a fancy to cross the Mer de Glace by night; and, tired as we were, we decided, after some hesitation, to bear him company. Our guide, when the project had been named earlier in the day, had thrown great obstacles in the way, and declared it to be impossible, but now made no further objection. I suppose that the prospect of an additional fee removed his scruples. We pushed rapidly up the steep rugged path to the châlet on the Chapeau, which we reached just at nightfall. Here we stayed awhile for refreshment and rest. As we were preparing to start, our guide came up and said that he dared not proceed across the glacier, or higher up the moraine, without the help of another guide, and that even then the enterprise was not free from danger. As we were too far committed to recede, we engaged a man at the châlet, and started. It was now pitch dark, save as the faint light of the stars was reflected from the masses of ice and snow around us. We traversed without accident the *mauvais pas*, as the next portion of the route is called, from its difficulty and danger. Sometimes one or other of us stumbled and fell, but, holding on by the ropes, we received no injury, and were soon on our feet again. About an hour was spent in scrambling up the moraine, sometimes crossing a glacier torrent on the trunk of the pine tree which served as a bridge, then struggling up some deep ravine formed by huge masses of rock which long ages ago had fallen from the mountain summits around us, and then balancing ourselves on the top of some sharp ridge, or skirting some precipice where the declivity, appalling at any time, appeared yet more steep and profound in the gloom. At length we reached the point at which the glacier was to be crossed. Our guides called a halt, that we might rest for a few minutes whilst they consulted as to the route. Having completed their arrangements, we again started, and after a short but very stiff climb, stepped on to the Mer de Glace. By this time we had got so accustomed to the darkness that we could see very tolerably, and though the moon had not risen, yet the stars shone so brightly that we found no difficulty in distinguishing the objects around us. In every direction, as far as the eye could reach, that great frozen sea stretched its enormous mass. Its surface was even more rugged and broken than the moraine we had just left. Sometimes it was upheaved into huge shapeless blocks and masses; then tall, slender, fantastic pinnacles, of the clearest crystal, would shoot up all around us; then we found ourselves enclosed in a vast amphitheatre, whose massive walls of ice we had to scale; and then our guides would point out a crevasse of unknown depth, on the brink of which we were marching, or which we had to cross by one of the perilous-looking ice-bridges with which travellers in the high Alps are so familiar. It made one shudder to look down into these abysses, with their cold bright walls of blue or green ice, and to remember that whoso slipped into them would never be heard of again till the day of judgment. Every few minutes the awful, death-like silence was broken by a dull rumbling roar like distant thunder. On inquiry from our guides, we found that it was caused by avalanches of stones falling from the sides or summits of the mountains upon the glacier. Now and then, too, muffled ominous sounds were heard from below, as some movement took place in the mass of ice hundreds of feet beneath

us. The whole scene was so wild and weird-like that I had constantly to impress upon myself that it was real, and not a dream. The ice looked so ghostly and spectral, so unlike the gross material world; the stars shone out from the dark blue sky with so strange a radiance, and were reflected so brightly from the crystalline masses around us, or were mirrored so perfectly in the little pools of icy water at our feet; everything was so new, and strange, and unearthly, that we could scarcely bring ourselves to believe that it was not some fantastic vision. For nearly three parts of the way across the glacier the ice was sufficiently rough to give us a secure footing, and we could thus enjoy the sublimity of the scene; but as we approached Montanvert it became very slippery, and we had to walk with extreme caution, to avoid accident. At length we reached *terra firma* once more, climbed the insignificant lateral moraine above Montanvert, and soon found ourselves at the Pavillion. As it was very late, we were tempted to stop there for the night, but decided to push on; and on our arrival at Chamouni, found ourselves locked out, as we expected. The town lay wrapped in sleep; not a sound in the streets; not a light in the windows; the whole population might have been smitten with death! At length we knocked up the people at our hotel, and, exhausted with hunger and fatigue, demanded food. A cold fowl, a piece of ham, bread and butter, with a bottle of wine, were demolished in almost as little time as it takes to write the words; and at about one o'clock this morning we tumbled into bed, and were asleep almost before our heads had touched the pillow.

It has been some satisfaction this morning to find that our adventure has excited a little sensation. Numbers of people have come to ask us about it, and young Taippaz assures us that, "after the achievements of yesterday, we may go up Mont Blanc when we please."

THE GREAT COMMISSION.

A DISCOURSE BY THE REV J. P. CHOWN.

(*Concluded from p.* 538.)

AND this brings us to the third consideration, in the light of which we would look upon this command; and that is, that IT IS ONLY AS WE DO THIS THAT WE DO ALL WE CAN AND OUGHT TO MEET THE NECESSITIES OF THE WORLD AROUND US. And there can be no doubt this is one reason why Christians are spared in this world, and furnished with all the means of usefulness they are, that they may be made blessings to the world. The Saviour says, "Father, I will that they whom thou hast given me be with me where I am;" but he also says, "I pray not that thou shouldest take them out of the world;" and here is the explanation of that, because it is his wish that they should go forth and "preach the gospel to every creature." And this is all the more pressing upon us, because the gospel is the *only* remedy for the world's woes; life and immortality are brought to light in the gospel, and in the gospel alone, and brought to those who never could have received it in any other way, and brought by the only Being by whom it could have been brought; for "there is no other name given under heaven whereby we can be saved," and "other foundation can no man lay than that is laid, that is, Christ Jesus;" and hence the Apostle would brand the brow of an angel from heaven with a curse, if he dared to preach any other gospel than that which has its centre in the Cross, and draws its everlasting life from Calvary.

Let the world put forth all her powers, and they are nothing, and less than nothing, in this work. There lies man in his dark grave, dead in trespasses and sins; and Human Love may pour out her tears and all the treasures of her love to ransom him, but it is in vain; and Philosophy may go and stand at the mouth of the sepulchre, and discourse on her noblest themes, but in vain; and Genius may go and call up some of her noblest, grandest creations,—those that hold the world spell-bound in wonder and admiration, but in vain,—and Science may go and chain the lightnings to her bidding, and call out the subtlest and noblest powers of nature at a word, but in vain; and Poetry may go and scatter her richest and sweetest flowers over the corpse, but it is a corpse—the man is dead still: but let the Saviour go and call him, and he comes forth and enters upon life everlasting. It is thus that thousands have been called from their spiritual death in heathen lands, and it is thus alone they can be; for it is true all the world over, as it is with us here at home, "None but Jesus can do helpless sinners good." Surely we need not mention the claim the world has upon us to send the gospel, even if the command had never been given. We have had it brought *to us*, and can rejoice in what it has done for us; and surely then we ought to send it *to others*, that they may rejoice in it, too. And then we are all members of the same family, children of the same Father, made of the same blood. Whenever we see a poor, wretched, down-stricken fellow-man, we ought to recognise a neighbour and a brother, whatever the colour of his skin or the language of his lips,—one, therefore, who has claims upon our Christian kindness and help; and the world is full of such as these: "Go ye, therefore, into all the world, and preach the gospel to every creature." Especially shall we feel this, too, if we think of the condition in which millions of these are; the cry of their distress coming wafted to us on every breeze; perishing by thousands, without any knowledge of the Saviour, or any beam of hope to shine upon their souls; buried in the dark places of the earth, and suffering the cruelties that abound there; and a great proportion of them stretching out their hands and crying for help, which the Saviour, as well as our common humanity, commands us to give, but for which, alas! in too many instances, they cry in vain. And shall we, can we, dare we deny it? God forbid. Nay, rather, God grant that we may rise up from our unconcern, and show that we are worthy to be the almoners of God's best and richest gift to man, by making it known to all men, and pouring it out before all the world. And, especially, as whatever they have, they have nothing that can stand in the stead of this; whatever they do, it will all be nothing without this; whatever we send them will be nothing compared to this. Preach the gospel, then, says the Saviour; and so we should: it is this that will find its way to the human heart. It was this that was the power of God unto salvation with the rude Greenlanders, when the good men had been preaching civilization and morality in vain for years. They told the story of the Cross, and the hardest hearts were broken, and tears streamed from eyes that ever before had gleamed with rage or scorn, and the cry was, "Tell us it again, tell us it again;" and the arm of the Lord was made bare, and the work of the Lord was begun. Just as we are told one of the heathens said, when telling of his conversion, "Brethren," he said, "I have been a heathen, and have grown old among them; and I know very well how it is with them, and how they think. A preacher once came to us, and desired to instruct us, and began by proving that there was a God. And we said, 'Well, and dost thou think we are ignorant of that?

Go back again to the place whence thou camest.' Then another came and began to instruct us, and he said, 'You must not steal, nor drink too much, nor lie, nor lead wicked lives.' We answered him, 'Fool that thou art; go and learn it first thyself, and then teach thine own people not to do these things; for who are worse than they?' And so we sent him away also. Soon after this, one came to me in my hut, and he sat down by me, and he told me how Christ became a man, and gave his life a ransom, and shed his blood for the heathen; and he said, 'Though thou art the chief of sinners, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and the blood of Christ cleanseth from all sin;' and then he lay down upon a board in my hut, for he was weary, and he fell asleep. And I said, What manner of man is this? There he lies and sleeps so sweetly, I might kill him and throw him out into the forest, and none would regard it; but he is unconcerned. He cannot be a bad man; he fears no evil; he places his life in our hands. And whilst I felt this," he said, "I could not forget his words; even though I went to sleep, I dreamed of Him who died upon the cross. I thought, This is very strange and different to all I have ever heard. So I went and told my neighbours: and the missionary preached to us again; thus through the grace of God an awakening took place. O brethren," said the old man, "preach Christ to the heathen—his sufferings, his blood, and death—if you would have your words gain an entrance amongst them, and do them good." And so say we:—

"Go, heralds of the gospel, go,
To every land the tidings bear;
Let all the tribes of Adam know
The gracious Saviour you declare.
Proclaim the cross, oh, lift it high,
And bid the world find refuge there;
While shouts of myriads rend the sky,
And heaven and earth the blessings share."

So says the Saviour, and that should be more than all, as he exclaims, "Go ye into all the world, and preach the gospel to every creature!"

Then fourthly, IT IS ONLY AS WE DO THIS, THAT WE DO ALL WE CAN AND ALL WE OUGHT FOR THE GLORY OF GOD, THE GREAT END FOR WHICH AS CHRISTIANS WE SHOULD LIVE. It is for this we are called out of darkness into light, that we should show forth his praises; whether we eat or drink, or whatever we do, we should do all to the glory of God. "Let your light shine before men," says the Saviour, "so that they, seeing your good works, may glorify your Father in heaven." It was pre-eminently so with the Saviour, whose Spirit ought to be in us, as he could say at the close of his life, "Father, I have glorified thee upon the earth;" just as the angels sang at his birth, "Glory to God in the highest, on earth peace, and good will to men." And it is true that the glory of God is seen wherever we turn: it is so in creation; for "the heavens declare the glory of God, and the firmament showeth his handiwork:" and the earth does it as well as the heavens; for we may read it engraven on the everlasting hills, inscribed on every blade of grass, and stamped on every fluttering leaf, while in this sense the whole world is a temple filled with his glory, and resounding with his praise. It is so with Providence: unfurl that wondrous scroll, and every column and every word written there tells out the same truth. It is so with the successive dispensations the world has known. That was a time that showed the Divine glory when Noah was sent to the old world to preach, though, so far as we

know, not one of all the world profited by it, but all were swept to destruction; and so when God gave his law to the world by the hands of his servant Moses, while the earth quivered, and the mountain shook, and the sons of the Israelites trembled before the Lord. And that, when he sent out his prophets, as the songs of Moses and Miriam died away, and Isaiah and Ezekiel went forth and caught up the strain, and bore it onward in its swelling and still nobler utterance. But when Christ came, with glory upon his brow, and his ministering spirits around him, with the angels singing over his birth-place, and the Divine glory resting over his baptism, and the world filled with his miracles, and Death giving up his prey at his command, and the very devils, as they fled from before him, acknowledging his discipleship,—then was the crowning dispensation of God's love and mercy. Up to that time he had sent his patriarchs, his priests, his prophets, his servants of various grades; then he sent his Son. It had been four thousand years of twilight and dawn; then the sun of righteousness rose above the horizon, and then was the glory of God revealed as it never had been before, in the glorious gospel of the blessed God; and so the Saviour glorified God by making it known; and then he gave it into the hands of his disciples, and said, "Go ye into all the world, and preach the gospel to every creature."

Then, again, it is not merely that that glory is to be seen *in* the gospel, but it is *by* the gospel it is to be advanced through all the world. Look at its results wherever it has gone; it enters into the human heart, that is full of pollution, like a nest of unclean birds, and it casts out all that is evil, and makes it a temple for the Holy Ghost to dwell in, and in which God shall be glorified for evermore. Look at any district into which it has entered, and the varied forms of vice and degradation vanish from before it like shadows from the morning light, like the evil spirits from the presence of our Lord. His name was blasphemed, now it is honoured; his word was despised, now it is revered; his Sabbaths were desecrated, now they are counted holy to the Lord; and so in every way God is honoured, where before he was despised, and the whole scene becomes vocal with his praise, and bright as heaven itself with his glory. Then look on to the time when the work of the gospel shall be completed in this world of ours, and the glorious scenes of prophecy shall be fulfilled; and then shall we see the glory of God. And it *shall* be so, however much may seem to militate against it now; for he *shall* reign, and the whole earth *shall* be filled with his *glory;* and to him *shall* be given of the gold of Sheba; prayer also *shall* be made unto him continually, and daily shall he be praised." Look on to it then, dear friends, "*o'er* the gloomy hills of darkness," not *at* them, as we are too prone to look, but

> "O'er the gloomy hills of darkness,
> Look, my soul! be still and gaze;
> All the promises do travail
> With a glorious day of grace.
> Blessed jubilee!
> Let thy glorious morning dawn."

Then shall we see the glory of God in Christ; and if the morning stars sang together, and the sons of God shouted for joy over its creation-morn, what songs of wonder and gratitude and joy shall hail the brightness of that morn, and shall celebrate God's glory then; then, when Christ shall see of the travail of his soul and be satisfied; then, when the millions of heathendom shall have cast away their idols to the moles and the bats, and shall worship the only true God;

then, when the types of the Mosaic dispensation, and the predictions of the prophetic, and the sufferings of the Saviour, and the prayers of the church, and the power of the Holy Spirit, shall all have received their glorious consummation: and, as it is for the advancement of this glory we ought to live, and as the gospel is the only power by which it can be accomplished, therefore, "Go ye into all the world, and preach the gospel."

Thus, then, it is felt that it ought to be done; let us ask, for a moment, how. First, then, it must be done earnestly; not waiting, talking, and wasting the precious time, but it must be done at once; and then not half-heartedly and coldly, but with all our energies thrown into it; and not by a few only, but our hearts must be all united, as we sometimes pray, as the heart of one man. There are many reasons why it should be thus. Think of the everlasting debt of love you owe to the Saviour who has given the command, and what love and heart-service it is that he asks for. Think of the relation these perishing millions sustain to yourselves, —not only your fellow-men, but your brothers. Think of their awful condition, groaning under their heavy burdens, prostrate before their idol-gods, and passing into eternity by thousands every day. Think of the short time in which you have to do it; they are passing away, and you are passing away, too. "The fathers, where are they? and the prophets, do they live for ever?" Soon the place that knows us now, shall know us no more, and much sooner than we think of. Unless we are more faithful than we have been, we may be called to give an account of our stewardship as no longer worthy. Think of the unceasing vigilance, craft, and power of the great enemy of souls, and all subordinate to him. Think of all these things, Christian brethren, disciples of the Saviour, descendants of the reformers, martyrs, and Puritans, of whom the world was never worthy; sons and younger brothers of Carey, Marshman, and Ward; then rise in all the sanctified consecration of your souls, and in all the earnestness the crisis demands, and then, "Go ye forth into all the world, and preach the gospel to every creature."

Then, secondly, it must be done in implicit reliance upon the Spirit of God. I yield to none in grateful appreciation of the instrumentality God gives us; we may well be thankful for all the wealth, and talent, and power we can subordinate to this glorious work; but just as we suffer ourselves to look at these alone, forgetting the power and work of the Spirit, they will be a curse to us, rather than a blessing, and a snare rather tha an means of good. Do we not all need to look more than we do to the Spirit of God, and less to man? more to the great Reaper, and less to the sickle he holds in his hand? We must look, first of all, for men to go forth who shall be full of the Holy Ghost and of power; then we must seek the Holy Ghost to rest upon the brethren who preside at home, and to go with those who shall go abroad, to sanctify every visit that shall be paid, every word that shall be spoken, every copy of God's truth that shall be put into circulation, and that He may be with all the converts gathered together. It is thus that the work is to be done; "for it is not by might, nor by power, but by my Spirit, saith the Lord." "The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strongholds." We may stand and prophesy to the dry bones in the valley, and not altogether in vain; there may be a shaking among them, and they may come together, and the skin may cover them; but it is just as the Spirit of God descends and breathes upon them, that they live, and shall rise up an army exceeding strong for the Lord. It always has been so: it was when the Spirit was poured out

upon the day of Pentecost that the three thousand were converted to God, and it shall be so in the future; when the Spirit of God is poured out from on high, then "the wilderness shall be for a fruitful field, and the fruitful field for a forest." I sometimes fear whether we may not let the eminence and devotedness of our men, and the honour and glory that rests around the fathers of our mission, and the prestige of our mission itself, and the triumphs God has graciously granted us, take away our thoughts from this; but, oh God grant that it never may be. It is just as we are right here, that we shall be right throughout; and just as we can rejoice in the presence and power of the Spirit, we shall rejoice in the encouragement and success ever afforded, and God, even our own God, shall bless us. Thus we may be cheered by his presence whose work it is, and who shall crown it with the promised triumph; for, "lo, I am with you alway, even to the end of the world." Gather up fresh motives for the work then, dear brethren; let us seek afresh the outpouring of the Holy Spirit, that we may go forth in glad obedience to the Divine command, "Go ye into all the world, and preach the gospel to every creature."

THE CHERUBIM.

No. III.

THE cherubim, as described in figurative language, and as seen in visions of a symbolic character, are somewhat difficult to explain. Although absolute certainty cannot be arrived at in respect to this part of our subject, we believe that sufficient evidence can be produced to give confirmation to the views already expressed respecting the nature and import of cherubim in general.

Cherubim are alluded to by the Psalmist as the bearers of Jehovah (Ps. xviii. 10), and Jehovah is represented as having for his chariots "twenty thousand, *even* thousands (or many thousands) of angels," and as being "among them *as in* Sinai, in the holy *place*" (Ps. lxviii. 17). With these portions of Scripture before their minds, many persons have concluded that the idea of a chariot *must always* be associated with the cherubim. This, however, is by no means necessary.

Before we proceed any further, it may be well to say that there is not anything, even in the psalms quoted, at variance with what has previously been advanced. We have till now been looking at the cherubim as stationed at the east of Eden, or in the tabernacle and temple, as occupying a place of nearness to the manifested presence of Jehovah. This view derives further support from the words of the sweet singer in Israel. Their being spoken of as the bearers or chariots of Jehovah, may allude to the fact, that cherubim are often the instruments or agencies by which He accomplishes his purposes in providence.

Ezekiel, in the opening of his book, minutely describes the vision he had by the river of Chebar, of the fire, the throne, the living creatures, &c. That the living creatures of chap. i. were cherubim, is proved by the prophet himself, in chap. x. 20, where he says, "This *is* the living creature that I saw under the God of Israel, by the river of Chebar; and I knew that they *were* the cherubim." In the first chapter the prophet speaks of a mighty rushing wind carrying a fiery glittering chariot; then we have brought to view four living creatures of a composite nature,—they are upright, and have each the face of a man, a lion, an ox, and an eagle.

In connection with these remarkable creatures, there are wheels within wheels, full of eyes; these move parallel with Jehovah's providence in judgments. When He bids, they go forward as His executioners; and when He commands, they stand still. Dr. Fairbairn admits this in one place, but denies it in another. In reference to Ezekiel x. 7, he expresses an opinion, that we have here symbolically exhibited the approaching judgment upon Jerusalem, by the scattering of coals of fire over the city, which fire was first taken from between the cherubim by the hands of one of them, then given to the ministering angel to be cast forth upon the city.

"It was thus indicated, so far as we can easily understand the vision, that the coming execution of judgment was not only to be of God, but of him in connection with the full consent and obedient service of the holy powers and agencies around him. And the still more specific indication might be intended to be given, that as the best interests of humanity required the work of judgment to be executed, so a fitting human instrument should be found for the purpose" (vol. i., p. 238).

Believing that one of the leading characteristics of the cherubim is that they are guardians or protectors of the righteousness of God, we willingly assent to this,—more particularly to the first part of the quotation. That the coincidences existing between that portion of Ezekiel's vision which relates to the cherubim and the corresponding portion of the Book of Revelations may be more clearly seen, we place them in parallel columns:—

EZEKIEL.	REVELATION.
i. 25—28. "And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings. "And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. "As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about."	iv. 1—3. "After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. "And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. "And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald."
i. 4, 5. "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding"—or catching—"itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. "Also out of the midst thereof *came* the likeness of four living creatures."	iv. 5, 6. "And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. "And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts"—or living creatures.
i. 10. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."	iv. 7. "The first beast"—or living creature—"*was* like a lion, and the second living creature like a calf"—or young ox—"and the third living creature had a face as a man, and the fourth living creature was like a flying eagle."

x. 12. "And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about."

x. 2. "And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter *them* over the city."

iv. 6. "Round about the throne, *were* four living creatures, full of eyes before and behind."

xv. 7. "And one of the four living creatures gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever."

By comparing the two visions thus, we find striking coincidences and slight differences. In Ezekiel, chap. i., the cherubim are the regal chariot of Jehovah. In Revelation iv., they stand around the throne; thus proving that they go forward, or rest, just as Jehovah wills. Whether they are actively engaged in executing the judgments of God or standing still, He is honoured and receives praise through them. In the opening of Ezekiel's vision, we have brought before us the glory in which God dwells; and we learn that He is surrounded by those who are characterised by intelligence, boldness, strength, and fleetness, who at the same time are ready at his bidding to go forth for the purpose of dealing out punishment to a rebellious people. The prophet beheld in vision the shekinah, or symbol of the Divine presence, go from its proper place between the cherubim, and *stand over* "the threshold of the house" (x. 4), from which place it moved to a spot "over the cherubim" (x. 18); and afterwards, "The glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city."—xi. 23.

We think it highly probable that the number four (Ezek. i. 5; Rev. iv. 6) is indicative of so many separate *orders*, rather than so many different *individuals;* each order being distinguished by some characteristic mental excellence. Living ones (Ezek. i. 5; Rev. iv. 6), because immortal. Unlike man in this respect, they live for ever. Face of a man (Ezek. i. 10; Rev. iv. 7), denoting intelligence. Face of a lion (Ezek. i. 10; Rev. iv. 7), denoting boldness and courage. Ox (Ezek. i. 10; Rev. iv. 7), denoting strength and firmness. Eagle (Ezek. i. 10; Rev. iv. 7), denoting activity. Each had four wings (Ezek. i. 6): the seraphim in Isaiah vi. had six, and the cherubim in Rev. iv. 8 had six. The difference in the number does not interfere with the lesson which they teach us, namely, that the living ones are ever ready to perform the will of God, and that with swiftness. Feet straight (Ezek. i. 7), denoting rectitude. Probably the reason why feet are not seen in the Apocalyptic vision (chap. iv. and v.) is, that the living ones there are resting. The soles of the feet being like the foot of a calf, which was a clean animal, may be regarded as denoting purity and innocence. Hands under wings denote usefulness combined with activity. Full of eyes (Ezek. i. 18, x. 12; Rev. iv. 6—8), denoting quickness of perception, intuitive knowledge, and comprehensive views. Their colour "the colour of burnished brass" (Ezek. i. 7), "like unto crystal" (Rev. iv. 6)—they being represented as in the midst of the throne, which was like a sea of crystal—denotes their glory and majesty. They were connected with the wheels (Ezek. i. 15—19) and lightnings and thunderings, to denote their agency in the events of Providence. They acted in concert with God's Spirit (Ezek. i. 20). May not this also be said of Rev. iv. 5? This may be regarded as denoting the rectitude of their will, their spotless holiness, and entire conformity to God. They turned not (Ezek. i. 17), denoting that their actions were direct, and

when once performed were effectual; they being neither crooked in policy, negligent in obedience, nor inefficient in their operations; there was no necessity for them to do a thing the second time, because it was imperfectly or improperly performed.

We trust that sufficient has been advanced to illustrate the facts of a twofold sphere in the Divine actions, and a gradual revelation of God's will to man. It is in seeing these we have a key to the whole of our subject. He spoke by promise, then by promise and covenant; then by promise and covenant, ratified and sealed by circumcision; then he spoke in types, symbols, and shadows, so clearly and distinctly, that many individuals looked beyond the things seen into the glorious future; then he spoke by his Son. Throughout we find the flame referred to as the symbol of Jehovah's presence. Since, however, the appearing of Jesus, no symbol is needed; for HE is the brightness of the Father's glory, and the express image of his person: but to argue that the cherubim are mere temporary forms of being, appears to us contrary to Scripture, as well as opposed to what might be expected. Many probabilities are in favour of the supposition, that inasmuch as the cherubim have been associated with Jehovah in all his works, they will in ages to come occupy an exalted position, and be engaged in carrying out his purposes, or rendering praises which are his just due.

It will be seen from the above, that our findings in Ezekiel and the Apocalypse are quite in harmony with those in the two previous articles. As we have never met with views exactly like our own upon this subject, we shall be happy to see or hear anything which may be advanced in their support. Or if our views are at variance with the word of truth, we shall esteem it a favour to be corrected.

Birmingham. H. H. B.

INDICATIONS OF THE GREAT CREATOR'S UNITY.

THE most ancient philosophers studied only morally. Subsequently they entered upon physical speculations. Only recently has philosophy turned its attention to the study of plants, of animals, and of the crust of the earth. These studies lead us irresistibly to the conclusion that Nature can only be the work of a single intellectual Being—of one mind—of an individual God.

Everywhere there is a diversity among organised beings; yet everywhere we find types among them that are identical. The facts, taken together, show that all organised beings have been ordered according to a plan. Thought is visible everywhere—in geological distributions, in organic structure and gradation. Everywhere there is an intellectual connection running through the whole.

Were we not intellectual beings, allied by the nature of our intellect to the Maker of these, we could not read them. That we can trace the plan, is proof of our mental affinity to the Being that planned it.

For an illustration of this universally appearing plan, take the human arm. It has an upper socket, next a large single bone, next two smaller bones, next the smaller bones of the wrist, next the diverging bones and joints of the hands and fingers. Now, take any animal that walks, or creeps, or runs, that has limbs, and you will find the *same* bones in the *same* consecutive arrangement. Even the fish, unlike as it appears to a human being, has in its fins

what might be taken as a copy of the bones of the human arm. This chain of resemblances shows that one intellect controlled the whole, and ordered them alike. Why should they all be constructed, how could they be constructed, on the same plan, unless they were constructed by the same Hand?

The same resembling adaptation of means to ends we find throughout all created animals and plants. Their diversity is in special expressions; their unity in general design.

A fish and a bird, unlike as they look, have the same general anatomical structure. There is the vertebral column, there are the bones diverging from it, there are the cavities above and below, in each. Nay, more: thousands of fishes and birds, thousands of snakes, turtles, and quadrupeds, and so on up to man himself, all are alike in these particulars.

Look at the lizards. There are a vast number of lizards distributed over the globe, differing from each other mainly in the number of their legs. One kind has none; another has hind legs only; another, both. One has a single toe; another has two, another three, another four, another five. When brought together in a museum, it is evident that they are merely variations of the same great family. But, to find them, you must go all over the world. For one kind you must go to Bengal, for another to Australia, for a third to the Philippine Islands, for the fourth to South Africa, for a fifth to the Cape of Good Hope, for a sixth to South America, for a seventh to Europe, for an eighth to the United States. They are scattered about the earth, wide as the poles apart; and yet they form, when brought together, a complete system that can be read at a glance! How else could they have been formed, unless by an omniscient, omnipotent, provident Creator?

The development of animal life, from infancy to maturity, shows the same working of a single Intellect. This development, during the lifetime of an individual, corresponds closely to the gradations, from lowest to highest, of the whole series to which the individual belongs. Just so the animals of former ages were different from those of the present one; and yet the whole series has been gradually developed on similar principles.

In the vegetable kingdom the same principle holds. Leaves form regular series. They are arranged according to a regular succession of numbers or fractions. Consider a blade of grass. Its leaves spring alternately on either side of the stalk. Commencing at the bottom of the stalk, and going up spirally, you find the second leaf on the opposite side from the first, and exactly over it, the fourth over the second, and so on. You go spirally, half-way round from one to the other.

Now, take marsh-grass. Its blades are arranged round the stalk in the same way, but the distances are different. The second blade is one-third of the way round the stalk from the first; the next is two-thirds of the way round; and so on.

Take now a rose-bush stem. The second leaf is distant from the first two-fifths of the way around the stalk. The others follow, each two-fifths farther round, until the sixth is just over the first.

Other plants have their leaves arranged each distant from the other five-thirteenths of the way around the stalk.

So that we have a series of fractional distances thus:—

$\frac{1}{2}$ $\frac{1}{3}$ $\frac{2}{5}$ $\frac{3}{8}$ $\frac{5}{13}$

These fractions, it will be seen, do not differ much from each other. There are none of them less than one-third, and none of them more than one-half.

They form a regularly ascending series, in which any two added together will make the third. Such is now the uniform and careful arrangement of the countless leaves of the elms above our heads, and of the pine-forest of yonder plains!

Turn now from plants to planets. Measure the time in which each of them circles the sun. It is here:—

Neptune	62,000 days.
Uranus	31,000 „
Saturn	10,000 „
Jupiter	4,330 „
Asteroids	1,600 „
Mars	680 „
Earth	365 „

Now, examine these sums. The second is half the first; the third is one-third of the second; the fourth is two-fifths of the third; the fifth is three-eighths of the fourth; the sixth is five-thirteenths of the fifth. So that we have again precisely *the same* fractions in *the same* order:—

$\frac{1}{2}$ $\frac{1}{3}$ $\frac{2}{5}$ $\frac{3}{8}$ $\frac{5}{13}$

Whence this strange simplicity? How can it be accounted for, except by the fact that the same Hand adjusted the blades of grass which set in motion the orbs of the universe?—AGASSIZ.

THE TRUE MISSIONARY SPIRIT.

*(An Address by the Hon. and Rev. B. W. Noel, M.A., on the occasion of Messrs. Williamson, Craig, and Hobbs' departure for India.)**

I HAVE been requested to say a few words of encouragement to our young brothers who are going away from us, and a few words of sympathy to our esteemed brother who is about to return to the scene of his labours.

I do it to my young friends, who are going forth, with the hope that I may say something that will be profitable to them in the time to come. My desire before God is to say those things, through his help, that you may remember to your advantage.

You are not going to a country in which it is an easy thing to preach the gospel in any sense. Our brother, Mr. Williamson, has told us there is now an opportunity to preach everywhere, and that the Government sanctions the missionary; but, I would remind you, there is no romance about it now. I do not speak to you as to persons going to any great heroic efforts or exploits,—you have not to cross unknown rivers, or make your way through unknown swamps, and climb lofty mountains, in order to make such a book as Dr. Livingstone has made, or Mr. C—— may make; but I would remind you, it is a hard thing to preach Christ to the heathen: they are exceedingly depraved and besotted by their superstitions; caste has thrown around their minds strong chains, as it were. The labouring classes are exceedingly depraved by years of oppression, and there is so much duplicity and depravity produced by their religion and their habits generally, as to make them one of the most difficult

* From the notes of a short-hand writer.

people on earth to impress. At the same time you have the encouragement of knowing you go to proclaim *truth*, in opposition to the most gross *error;* that you go to make known to them a Saviour who can save, who is ready to save, in whose service you go, by whose command you go, and who can make his own way by his own Spirit to the most sealed and abandoned hearts. You go with a consciousness that your mission is most benevolent: if they to whom you speak are indifferent, or even opposed, you will still know your intention is to make them happy, wise, and good, and to bring them from the very gates of hell at last into the happiness of heaven. You have the consciousness of knowing you go under your Master's express order, "Go and preach the good news to every nation." You go with the approbation and prayers of your brethren. All these are encouragements; but again let me warn you both, the missionary's life is not a very easy thing in another sense. You, my friend, who have been labouring at Margate, in connexion with Christian brethren who have helped to further your exertions, whose Christian example and friendship you have had before your eyes; and you, my brother, from Glasgow, have had many friends there who love the same Saviour, and maintain the same truth; you are going to a country where it is just as difficult to live a holy life, as it was for Enoch, when the world was approaching its dissolution, or as it was for Noah, when he stood, too, almost alone before a generation whom God was going to overwhelm. You will live amongst millions of godless, depraved beings; take care, my young friends, your hearts do not grow cold; take care the prevailing infidelity around, with the deprivation of such supports as Christian association and friendship, does not make you grow cold, and make you discharge your duties imperfectly and unfaithfully. Do not rely on your own strength, your own abilities, your own good principle and benevolent intentions, or your own faith and charity which has urged you to go forth. Like our dear brother who has come back to us, you feel every day you can depend on nothing but the Spirit of God; and so you can preach by faith, and live by faith, and study to approve yourselves to your Master every day; then, like Enoch, in the midst of an ungodly world, and like Noah, you may spend your life, and spend every day, in doing your Master's will without halting and without weariness. Let me beg you, when you go to that field of work so exceedingly trying to Christian character, to take care to be much with your Master in secret, and remember those words of his, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Watch, my young friends, over your own spiritual life; and take care, like the Apostle Paul (whose good example I trust you will always set before you), whatever may be your success or your labours, to do this, "Forgetting the things that are behind, and reaching forth to those which are before, to press to the mark." Count all that is passed but little —as our brother, Mr. Williamson, has done—and then give yourselves, year after year, to the good work before you, with confidence towards God, as well as distrust in yourselves. There are no preparations you have made can fit you to cope with all those gigantic evils which abound in India; but God's grace can. If the Holy Spirit is pleased to accompany your work, we shall see one trophy of redeeming love after another. You have the comfort, at least, of knowing that you go to rescue from depravity a people whom superstition has debased as much as any on the

earth; that you are beginning a work destined by the providence and grace of God to extend its healing effects ultimately to millions; that the ultimate success and blessing to mankind will be in proportion to the difficulties of the earlier labourers. You go with the feeling that many holy brethren have gone before, and set you the highest example; and you will remember that you occupy the field of labour, they have cultivated the same ground, and manifested the same faith and trust. Those good men have founded the mission; you are prosecuting it: other men laboured; you are entering into their labours.

May you, my young friends, go in the spirit which animated Carey, and others like him; some of whom have been eminent for the qualifications given to them. Many of you here will remember long the manly form and the honest countenance of our brother, Mr. Smith, now labouring in Delhi. He has secured the affections of those who, at first, suspected, despised, and disliked him; his labours may be an encouragement to those who are following his course. I do hope, some years hence, we, perceiving your lowly confidence in God, and growing holiness of character, walking with God and sustained by grace, may hear you tell us of what the Lord has done by your instrumentality. I hope you will meet, on returning to your native land on such an occasion, just that hearty welcome, that brotherly affection, that well-won esteem, which our brother has secured. Work for God; pray much; and then, my young friends, I do not doubt you will have to tell us of the same good results.

You do not go to a sphere of labour that is attractive to a romantic mind; you do not go to visit glorious mountains, or to preach the gospel by the side of beautiful streams and cataracts; you do not go to a very desirable climate or people: it is all dull and low; the people are like the swamps they inhabit, and you are going to cultivate that moral, as well as material, swamp: but if there is little to delight the imagination in the work you are going to, there is so much the more necessity to feel the presence of your God. And you, my young friend, who are going to India, to labour with an experienced follower of Christ, you will find no field of action more important: try and cultivate the same familiarity with the language, to speak as a brother to lost brothers; and so you may bring many, by your instrumentality, to cheer the heart of that honoured servant of Christ with whom you are going.

And to you, my young friend, I would say, if you go to Barisaul, if it is one of the most unattractive fields of missions that could be named with respect to the externals, there is not one I could name where a man thoroughly devoted to his Master, and earnestly wishing to win souls to Christ, would have a better opportunity than in Barisaul to manifest a hearty faith in Jesus Christ. And there is not only enough there to fill your hands, but five or ten more. You will have plenty to do for your Master, if you live in those half-reclaimed swamps, where there is nothing in the scenery to refresh the mind, and where every tree may well remind you of Robert Hall's description of a similar place,—"the willows seem as nature's signal of distress hung out to claim sympathy." If you see the heathen one after another become hearty and humble followers of the Lord Jesus, as there is reason to hope, you may see brethren of Christ spring up in that heathen waste, and begin to preach to the millions of their fellow-countrymen, it will well repay you for this needful exertion.

I may be permitted to express my hope that the brethren who go out (whose course we shall watch with interest) may be enabled to trust in

God, to lead lives so holy, to preach so earnestly, with a spirit undiminished by all the temptations of heathen society, as to lead our young men at home to long to share in the work which God so blesses. I hope, my young friends, you will live to raise up a regiment of evangelists for Christ among the natives; that you may be surrounded, after some years, with faithful labourers, upon whose labours you may look with delight. I hope you will make many families of that land happy who are now degraded and benighted. I hope, moreover, your example may induce some young men at home, of good ability and good principle, moved by zeal for Christ and pity for the heathen, to follow in your steps. I hope your zeal, my young friends, and what you shall tell us of what the Lord has done and is doing by you, may stir up our zeal, and make us wish by our contributions and prayers to aid that work, which to our minds is the most important this country can engage in, as it lays most directly on our conscience; for India is part of our empire, as much as Yorkshire is.

I may now say a few words of sympathy to you, my brother, engaged so long in this work. It is no usual thing to see a man who has been thirty-five years in India, under the blaze of a tropical sun; you will find the average far under this, and few individuals reach it. My brother has been doing battle with a murderous climate and a burning sun, which our poor soldiers, stricken down by hundreds, called "the great enemy." When a brother has been thirty-five years toiling under that, and returns unwearied with the toil, and ready to return to the work, and ready to die in his Master's work, it is a good example to young men, and a good example to *you*, my young friends, which I hope you will rejoice to follow. After having devoted half the age of man to this work, he comes back to tell us his work is scarcely worth our appreciation. We praise men sometimes when we hear of the great and glorious work going on—as if it was the work of the man doing it—to reclaim the heathen; but when a man has given his best years to his Master's cause, and when he comes back, he only wishes to lie low at his Master's feet, and not to utter a word that would call for our admiration, we may give him that respect he does not ask. I hope, my young friends, after years of patient labour, you will return from that field; you will come back in after years not to glory in your achievements, but to say, "God forbid that I should glory, save in the cross of Christ my Lord."

We may be permitted to glory in our brethren, whom no labours can tire or climate enervate, and who feel they have done nothing when they have done well. It becomes them, and it may well animate us. May God give us all the grace to follow him whom we all call our Lord; and may God give you strength and grace, my friends, so to live that when you come to your last hour you may say, with the apostle Paul, "I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me on that day."

SELF-ESTEEM.

He that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to abject and defile, with such a debasement and pollution as sin is, himself so highly ransomed and ennobled, to a new friendship and filial relation with God.—Milton.

A CHAPTER ON HYMNOLOGY.

To the Editor of the Baptist Magazine.

DEAR SIR,—I send you some interesting notices of the life of a member of our body, whose hymns are prized by all Christians, but of whose history little is known. Often as her spiritual songs are perused in the closet or sung in the sanctuary, there are but few who are aware that Miss Steele was the member of a Baptist church, and the daughter of a Baptist minister. More than sixty of the most poetical and spiritual of the hymns in our selection are from her pen. How many a troubled heart have they comforted! How often have devout aspirations found expression in her words! Every line she penned was designed to honour the Saviour. The alabaster box of ointment poured on his head was not more precious. Her piety and earnest, though unobtrusive, zeal deserve commemoration "for a memorial of her;" nor is she altogether unworthy of a monument by the side of Dr. Watts. The following is from an American magazine, *The Presbyterian*:—

"There are not a few who suppose that the name of Steele, connected with many of our favourite hymns, is either that of Sir Richard Steele or that of his wife. The former hypothesis seemed to be favoured by the fact that the essayist wrote a treatise, entitled, 'The Christian Hero,' and that his friend and fellow-labourer, Addison, composed several devotional lyrics.

"The author of our hymns was, however, neither the knight nor his 'darling Prue,' but the daughter of an English Dissenting minister, and a native and resident of the retired village of Broughton, in Hampshire. It is surprising how few biographical details exist respecting one whose compositions are so familiar to English and American Christians, and whose skill as a writer of sacred lyrics associated her with Watts and Newton, Cowper and Doddridge. No biographical dictionary, perhaps, ever since, devotes a line to the record of her uneventful life. The extensive English biographical works do not deign to name her among English authors. Her unpretending volumes, filled with only the devout breathings and heavenly aspirations of a contemplative mind, and expressing, in their confessions, their praises, and their prayers, only the experience of a suffering but patient and truthful Christian, could not attract their notice. The 'Monthly Review,' of 1760 and 1780, speaks indeed very cordially of the merits of her works. Dr. Bethune prefixes to three of her poems, which he includes in his collection of English female poets, a brief biographical sketch, and the first lines of such of her hymns as are found in our hymn-books.

"The only other account of her life and labours we have ever seen, is to be found in the preface of the Boston reprint of her works, published in 1808. This edition is in 2 vols. 12mo. We learn from it that two volumes of her poems, on subjects chiefly devotional, appeared in 1760; and that in 1780, after her death, they were republished, together with a third volume of miscellaneous pieces in prose and verse, under the editorial supervision of the Rev. Caleb Evans, of Bristol. The preface above mentioned was written for this posthumous volume. Being in independent circumstances, Mrs. Steele during her lifetime devoted the proceeds of the sale of her works to benevolent objects. By the direction of her surviving relation, the profits arising from this posthumous edition were enjoyed by the Bristol Education Society. As this institution was under the control of the Baptists, we infer that she belonged to that denomination. Nothing in her writings either favours or forbids this inference. Her poems contain few allusions to her domestic and social relations; she occasionally addresses verses to a friend just married, or recovering from sickness, or visited with affliction; but no husband or child of her own ever inspires her muse. We cannot learn that she was ever married, and in

the absence of her father's family name we suppose that the prefix to her name is that usually given in England to elderly maiden ladies (*i.e.* Mrs.).

"While her father lived she devoted herself assiduously to the solace of his declining age. After his death she spent years in the severest bodily sufferings, confined to her room, and enduring excruciating pain. Both her own writings and those of her friends testify to her agonies: these she bore with Christian fortitude; by them was her character developed and her piety perfected; to them no doubt we owe much of the peculiar tenderness, affectionate trust, and ardent aspirations which mark her compositions.

"To show how largely books of hymns are indebted to the pious pen of Mrs. Steele, we need only refer to the following first lines of a few:—'Alas, what hourly dangers rise.' 'And is the gospel peace and love?' 'Dear refuge of my weary soul.' 'Deep are the wounds which sin has made.' 'Father of mercies, in thy word.' 'Father, whate'er of earthly bliss.' 'How helpless guilty nature lies.' 'How oft, alas! this wretched heart.' 'Ye wretched, hungry, starving souls.'* Some of these are but portions of much longer compositions. The hymn beginning 'The Saviour, O what endless charms,' belongs to a poem of thirty-nine stanzas; and that beginning 'Father, whate'er of earthly bliss,' is part of one of ten stanzas.

"It is interesting to observe the proportion which the name of this humble Christian bears to her usefulness. Her life was spent in unnoticed and unrecorded deeds of benevolence, in pious filial ministration to an aged father, and in the daily deaths of a protracted illness; unlike some other sacred lyrists, she has found no biographers. Perhaps the current of her life flowed too smoothly, and through streams too tame and uninteresting, to invite any one to follow it. She founded no church, built no chapel, went on no foreign mission. She only wrote a few of the sweetest hymns; but in thus using the poetical talent, which she recognised as divine, she did that which exceeds in importance and value the works of many who have filled more conspicuous places in the history of the church and the world. Her usefulness has far distanced her fame: she exerts an influence where her history is unknown; she ministers by many a sick bed; she furnishes the song in many a night of affliction. Every Sabbath hears her hymns in a hundred (doubtless now thousands) sanctuaries. The words which she wrote in those tedious years of pain are sung or read in a thousand closets. Men use her hymns who never heard her name, and many a one has uttered his penitence and desires in language whose author he never knew until he joined with her in higher and holier songs before the throne of God."

The following is from the account of her by Dr. Evans, referred to above:—

"Miss Anne Steele's father was a Dissenting minister, a man of primitive piety, the strictest integrity and benevolence, and the most amiable simplicity of manners. He was for many years the pastor of a church in Broughton, Hampshire, where he lived all his days greatly beloved. She was his eldest daughter, and discovered her love for poetry very early; but only by extreme persuasion she was induced to submit any to the public inspection.

"She prepared her works for the press herself, some months before her decease. Her health was never good; her father's death gave her a great shock, from which she never recovered, although she survived him some years. Her heart was apt to feel too often to a degree too painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet with this she possessed a native cheerfulness of disposition which not even the uncommon and agonising pains she endured in the latter part of her life could deprive her of.

"She died tranquilly, took an affectionate leave of those around her, and

* The hymn in our selection, beginning, "O for one celestial ray," &c., and ascribed there to Toplady, is taken from Miss Steele's piece on "Captivity," and altered, but hardly improved.

fell asleep in Jesus, murmuring, 'I know that my Redeemer liveth.' The following verses are inscribed on her tomb:—

'Silent the lyre, and dumb the tuneful tongue
That sung on earth her great Redeemer's praise;
But now in heaven she joins the angelic song,
In more harmonious, more exalted lays.'"

Thinking that these notices of a little-known member of our body will not be uninteresting to the readers of the Magazine, I remain, very truly yours,

Arnsby. SHEM EVANS.

THE BURIAL OF MOSES.

"And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave;
And no man dug the sepulchre,
And no man saw it e'er;
For the angels of God upturn'd the sod,
And laid the dead man there.

That was the grandest funeral
That ever pass'd on earth;
But no man heard the tramping,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves:
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On grey Beth-peor's height,
Out of his rocky eyrie
Look'd on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallow'd spot;
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral-car.
They show the banners taken,
They tell his battles won;
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honour'd place,
With costly marble dress'd,
In the great minster-transept,
Where lights like glories fall;
And the choir sings and the organ rings
Along the emblazon'd wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breath'd a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truth half so sage
As he wrote down for men.

And had he not high honour?
The hill-side for his pall,
To lie in state while angels wait
With stars for tapers tall;
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffin'd clay
Shall break again—most wondrous thought!
Before the judgment-day;
And stand, with glory wrapp'd around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep like the secret sleep
Of him He loved so well.

D. M. MOIR.

MEMOIR OF THE REV. W. H. MURCH, D.D.

BY THE REV. SPENCER MURCH.

William Harris Murch was born at Honiton, in Devonshire, on May 17th, 1784. He spent his school-days at Colyton, in the same county, and must have given early proof of powers of no common order, and of a matured character imbued with truth; for he preached his first sermon when he was fourteen years of age, and entered the academy at Wymondley, Herts, as a student for the ministry about the same time.

Dr. Doddridge's reputation had thrown a lustre over Wymondley, which rendered it peculiarly attractive to him, although, at the time he entered, the Rev. William Parry was the theological tutor, and the amiable and excellent Mr. Ward, afterwards pastor of the Independent church at Stowmarket, was the able classical tutor. Here it appears that that most charming and admirable book, Fuller's "Life of Samuel Pearce," came into his hands, and under the blessing of God contributed, with the careful study of the Scriptures, to guide him from an Arian belief to embrace the atonement of the Son of God as the sole ground of the sinner's hope, and as supplying the chief motive to a holy life. Dr. Murch's name may, therefore, be added to the many already known who have derived interesting and abiding impressions from the character and views of the "seraphic Pearce." His manuscripts indicate the assiduity he displayed at Wymondley, and after-years manifested that he regarded this preparatory course as only laying the foundation of those studies upon which years and indefatigable industry raised the superstructure of more complete erudition, which by the accession of the Divine Spirit was consecrated a temple for God.

In May, 1802, he was baptized by Dr. Rippon, at Carter Lane, London, being then just seventeen years of age. He returned to Wymondley till 1804, during which year he visited several churches, not, however, with a view of settling over any of them, for which he deemed himself too young, but to become better acquainted with the denomination. He was tutor, in 1805, in the family of Mr. Swete, of Colyton. During this period, and subsequently, he preached constantly in various places with great acceptance, and was very popular from his weighty instructiveness and manly address. He received and declined several invitations to settle; but in 1806, while supplying at Plymouth, and having under consideration an invitation to settle at that place, he received a request to visit Sheppards Barton Church, Frome, in Somersetshire, of which Mr. Foster had been pastor. For six months they were co-residents, and the friendship then formed was interrupted only by death. Letters, full of family and other references, indicate their close attachment. Mr. Foster, who had suffered much from a peculiar affection of the throat, relinquishing the pastorate, Mr. Murch was invited to succeed him, and accepted the invitation. During the first two years of his ministry there, Mr. Foster was a constant hearer; and often did the author of "Decision of Character" and other essays—then in course of communication to the lady who afterwards became Mrs. Foster—bear frank and unsought testimony to the "diligent correctness" of Mr. Murch's pulpit discourses, and to the "unostentatious and consistent piety" of the youthful pastor. Mr. Murch had just attained his twenty-second year. In this sphere he became acquainted with Ryland, Hall, Hughes, Roberts, Thorpe, Jay, Crisp, and others, the stars of the western counties, with whom he was associated in all their fraternal gatherings, and their public advocacy and efforts in connection with the cause of missions and the circulation of the Bible. He was the first secretary, if not originator, of the Frome Auxiliary Bible Society in 1812, and continued his services till his removal from the town. It would be impossible, in the limited space to which this memoir must be confined, to enter into details respecting his pastorate. It must suffice to say that the church under his care steadily increased, and was distinguished for its zeal in every good work; and although not the largest in the West of England, it was second to none in its respectability of character and intelli-

gence. Of this church he remained the happy, the useful, and the honoured pastor for twenty-one years; removing thence in 1827, to sustain the more important position of President and Theological Tutor of Stepney College, London. This separation, although exceedingly painful to himself and friends, was approved by the most active and judicious members of the denomination, and became the source of prosperity to the Institution and great good to the churches at large. Dr. Winslow has well and truly said, in a characteristic obituary notice of Dr. Murch—"To no mean attainments in scholarship, Dr. Murch blended a wide range of theological research, which, united with a sober, discriminating, well-balanced judgment, and rare powers of analysis, rendered him one of the most profound divines and successful theological instructors of his day. If we impute not to him the genius and originality of some, and the brilliant rhetoric of others, we yet claim for him a depth of wisdom, and an extent of knowledge, which, enthroned on his manly brow, commanded the profoundest veneration and esteem in the councils of the elders."

"During seventeen years he devoted his talents, learning, and piety to the training of a large body of theological students, some of whom, as preachers, missionaries, and authors, and yet others as professors in literary and theological institutions, have reached commanding positions in the Christian and literary world, evidencing the thorough classical and theological discipline with which they were favoured under his presidency. As a mark of their high appreciation of his personal worth and official labours, the Faculty of Brown University, in America—an institution not lavish of its honours, and only conferring them in rare instances of ripe scholarship and eminent attainments in science and theology—granted him the diploma of Doctor of Divinity, a distinction he wore deservedly and meekly. But Dr. Murch, in the wide circle in which he moved, was held in yet higher repute for his sincere, humble, and practical Christianity. This was his chief excellence." In 1844, Dr. Murch, after advancing the college to the front rank of theological institutions, relinquished his post of labour from failure of health, and retired into comparatively private life amidst the united regrets of the Committee and students, who sought the first opportunity of testifying their love and esteem in an address, accompanied with a valuable emblematic time-piece. On that occasion the tutors and students of the three colleges, Bristol, Bradford, and Stepney, combined to do honour to a tutor and friend who, with unsullied and growing reputation, had presided over Stepney for seventeen years.

After a twelvemonth's rest, he was sufficiently recruited to take the oversight of the church at Rickmansworth, Herts, till 1851, after which period he rendered occasional services to various churches in and around London. He was one of the secretaries of the Baptist Union from 1834 till 1846; secretary of the Baptist Board from 1837 till 1843; treasurer and secretary of the New Selection Hymn Book from 1846 till 1855; and was identified more or less with all the literary and religious institutions of the denomination, as well as other societies connected with various sections of the church of Christ. In 1856 he removed to Bath, and aided in the establishment of a new church at Kensington, which he was able to meet, with but few interruptions, till the last Lord's-day in June 1859. He had suffered from bronchitis, more or less, for a year past; but on Monday, June 27th, he was perceived to experience increased difficulty in speaking and breathing. He continued, however, his usual engagements, and conducted family worship, till July 4th. On the next morning he was unable to come downstairs, from increased weakness, and gradually became weaker till his decease. He had familiarised his thoughts to the last conflict for several months past, and made daily allusion to it in his prayers. During the last week of his illness he expressed himself, in brief remarks to several friends, as ready and waiting to depart. His mind was unclouded and serene, kept in perfect peace, being stayed on God. On Lord's day, July 10th, he took an affecting leave of Mrs. Murch and his sons, and requested one of them to repeat the hymn, "There is a land of pure delight," &c. At the close he said, "I have no fear: it is all right. I am waiting." He, however, lingered till Tuesday, July 12th, when about an hour before his

departure he exclaimed, "Precious Saviour! all is right; precious Saviour!" Then, as in a sweet sleep, at 5 P.M. he crossed the river, and entered the celestial city.

On July the 18th his remains were removed to Frome, and conveyed first to Sheppards Barton chapel. The Rev. A. M. Stalker read appropriate portions of Scripture and offered prayer, and the Rev. Dr. Winslow pronounced an oration, as descriptive and appropriate, as it was chaste and eloquent, and concluded the solemn service with prayer; thence they were taken to the cemetery, where, in a spot selected by himself, and amidst the scenes of his earliest ministry, and the tears of a few surviving members of his first charge —white-haired men and women clustering around his grave—they were laid to rest until the resurrection of the just. The Rev. Samuel Manning, his successor as minister of the congregation at Frome, gave an address at the grave, as just in its delineation of character, as it was eloquent in diction and touching in pathos; and the Rev. David Wassell concluded the affecting services with prayer.

Funeral discourses were delivered, the following Lord's-day, at Sheppards Barton, by Mr. John Sheppard, from Zech. i. 5; and at Kensington, Bath, by the Rev. Dr. Winslow, from Phil. i. 21.

Dr. Winslow has well said of Dr. Murch, that his whole Christian course, illustrious for its uniform consistency, presented a beautiful illustration of the moral influence of the doctrine of the cross received by faith; it led him, through a long life, to deny all ungodliness and worldly lusts, and to live godly, righteously, and soberly in this present evil world. His was truly the path of the just, which is as the shining light, which shineth more and more unto the perfect day. A not less distinctive and prominent feature of Dr. Murch's character was his Christian catholicity of spirit. No man held his principles more conscientiously or prominently, none more meekly or lovingly. The communion of saints was not less a living embodiment of his practice, than an acknowledged article of his belief. Sectarianism imparted no taint, and bigotry no deformity, to his pure and beautiful Christianity. He bound God's truth closely and firmly around him, but clasped and adorned the robe with the divine girdle of sweet charity—its crowning completeness and dignity. With an independent mind he united a loving heart, and felt that he could honestly and manfully maintain his distinctive sentiments as a sincere and humble follower of Christ, with profound respect for the conscience and feelings of those from whom he differed. Difference of judgment produced in his friendship no dissonance of affection. He thought and acted for himself, but never sought to wrench this birthright of liberty from the grasp of others.

In concluding this imperfect sketch of a beautiful character and a long life, one word describes the whole tenor of his prolonged and useful course; that word is UPRIGHTNESS. His death became a creed so scriptural, and a life so godly. Reposing in childlike faith upon the finished redemption of the Son of God, he met the "king of terrors" without a fear; and when his happy spirit flitted from the body, it was as melody breathing from the string.

"Yes, he is gone from pains and woes,
From all that did his joys oppose.

"Yes, he is gone to endless rest,
Not sighs nor sorrows heave his breast;
He is with Christ completely blest.

"Yes, he is gone; his work is done,
His conflict 's o'er, his victory 's won;
And now he bows before the throne.

"Yes, he is gone from means of grace,
To gaze upon the Saviour's face,
And sing his everlasting praise."

Waltham Abbey.

Reviews.

THE WORKS OF HENRY WARD BEECHER.

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Summer in the Soul. In cloth antique. 2s. 6d. Strahan and Co.; Sampson Low and Co.

A SMART American editor has divided the human family into Saints, Sinners, and Beechers; protesting that he never yet saw a definition of either saint or sinner under which it would be possible to class the Beecher family. We can quite understand the perplexity of our brother reviewer. If for saintship it is necessary that there be an adherence to prescribed formularies, a conformity to a definite creed, or an adoption of the customary usages of a regularly organised church,—if it be necessary when "smitten on the one cheek," meekly to turn the other, or "when a man would take away thy cloak, to give him thy coat also"—then Henry Ward Beecher is clearly no saint. He not merely thinks for himself, but says just what he thinks, no matter who opposes, or how obnoxious his doctrines may be. And so far from sitting down quietly to be kicked, or whimpering about it as though he had been ill-used, he kicks back again. After some eccentric escapade of his, the public had been called upon in various periodicals to hoot him down. Instead of letting himself be hooted at as proposed, he, in the next number of his paper, sets himself to consider how his chief opponents would look whilst they were hooting, and gives a most graphic description of their personal oddities whilst thus occupied. One member after another of the posse of editors is represented as joining in the chorus, till "Down across the lake the hooting (not *hunting*) chorus goes (what will the sailors think is to pay?) to Elliot of the yard-long-named magazine, who, hoarse with lake fogs and winds, shall put in so bass a hoot, that Wight and Wright of the *Prairie Farmer* will howl of mere fright, if for nothing else. Audacious men! we utterly defy you! * * Our serious opinion is that in grave solemnity of looks, and in professional hooting, a half-dozen well-trained owls will beat the whole of you. However, we are open to conviction." Not very long ago, when Kansas was in the agony of its anti-slavery struggle, a series of prayer-meetings on behalf of the free-soilers had been held in his chapel. He terminated them, after a while, saying that they had prayed enough on the matter, and that their next duty, as a congregation, was to despatch to their friends in Kansas as many rifles as they could raise money to buy. The American editor "guesses" that such a man could hardly come under any of the current definitions of a saint.

But as little can he be classed with sinners—his life is so devoted, his words so radiant with love to God and man, his deeds so brave and honest, his heart so pure and true! Hear his confession of faith when reproached with having allied himself on one occasion with the followers of Theodore Parker, and having used language which clashed, or seemed to clash, with the doctrines of orthodoxy. "Christ stands my manifest God. All that I know is of Him and in Him. I put my soul into His arms, as, when I was born, my father put me into my mother's arms. I draw all my life from Him. I bear Him in my thoughts hourly, as I humbly believe that He also bears me. For I do

truly believe that we love each other! I, a speck, a particle, a nothing, only a mere beginning of something that is gloriously yet to be when the warmth of God's bosom shall have been a summer for my growth; and He, the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace!" No; a man who in all sincerity can speak thus, and whose life is the expression of these the deepest feelings of his heart—such a man is not to be classed with sinners. If consulted in the matter, we could only advise that the definition of a saint should be so enlarged and widened as to include within it even such abnormal irregularities as the Beecher family.

The volumes before us are very various, and display amazing versatility and power. They treat of almost every conceivable topic, from butter-making or cooking eggs, up to the knottiest problems of theology. And into all those things he throws so much earnestness, such religious fervour, such genial humanity, that we really forget the topic under discussion, in hearty love for the man. This strikes us as being his peculiar charm. He is always simple, earnest, and humane. He is perfectly free from affectation of every kind, and never strains after greater originality, profundity, or cleverness, than belongs to him. Content to keep within the compass of his natural voice, he never sinks into a growl, or breaks into a falsetto.

His LIFE THOUGHTS, having been published in England for some months, are by this time widely known and deservedly popular. Sharp pointed epigrams, flashes of humour, bursts of tenderness and pathos, succeed one another in almost infinite variety. We open the book at random upon such passages as the following:—

"It is not well for a man to pray cream; and to live skim milk."

"The stream of life forks; and religion is apt to run in one channel, business in another."

"God asks no man whether he will accept life. That is not the choice. You *must* take it. The only choice is *how*."

"There is dew in one flower, and not in another, because one opens its cup and takes it in, while the other closes itself and the drops run off. God rains his goodness and mercy as wide-spread as the dew, and if we lack to receive them, it is because we will not open our hearts to receive them."

"The great ocean is in a constant state of evaporation. It gives back what it receives, and sends up its waters in mists to gather into clouds; and so there is rain on the fields, and storms on the mountains, and greenness and beauty everywhere. But there are men who do not believe in evaporation. They get all they can and keep all they get, and so are not fertilisers, but only stagnant miasmatic pools."

"Some men are like pyramids, which are very broad where they touch the ground, but grow narrower as they reach the sky."

"In this world it is not what we *take* up, but what we *give* up, that makes us rich."

It is long since we read a book whose epigrammatic, proverbial wisdom has so charmed and instructed us.

King Solomon not only "spake three thousand proverbs," but also "spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." Mr. Beecher seems emulous of the wise king's fame; for we have here a book by him on "fruits, flowers, and farming." From it we gather that he has been not only a preacher and a teacher, but the editor of an agricultural newspaper and a practical farmer. Indeed, it seems that he has never lost his interest in rural pursuits, and still keeps up his farming. According to our English modes of thought it would be deemed eccentric and almost inconsistent for one of our leading ministers to discourse learnedly on bullocks, to be looked up to as an authority at meetings of Agricultural

Societies, and to work a farm of his own. Nothing, however, is more common among our transatlantic brethren. And we are disposed to think that they are right. Probably our artificial state of society prevents the adoption of such a custom, and there are many reasons why it can never become usual among us; but if it were practicable, we are sure that dyspepsia, nervousness, relaxed throats, with manifold other evils, would be greatly diminished thereby, and the difficult question of inadequate ministerial stipends would become more easy of solution. Our preaching, it is true, might lose something of polish and of accuracy, but we are far from sure that it would not gain in power and practical adaptation. The mind of the preacher would thereby be brought into contact with nature and with man, as well as with books. Who does not remember Wordsworth's appeal to the recluse student on this point:—

"Up! up! my Friend and quit your books;
Or surely you'll grow double;
Up! up! my Friend, and clear your looks;
Why all this toil and trouble?

"Books! 'tis a dull and endless strife;
Come, hear the woodland linnet,
How sweet his music! on my life,
There's more of wisdom in it.

"And hark! how blithe the throstle sings!
He, too, is no mean preacher;
Come forth into the light of things,
Let nature be your teacher.

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can.

"Enough of science and of art;
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives."

But we are forgetting Mr. Beecher's "Pleasant Talk about Fruits, Flowers, and Farming." It is very pleasant talk indeed. There is a vein of shrewd caustic wit running through it which keeps up a perpetual smile on the face of the reader. The farming information and advice are adapted to America rather than England, and those of our British readers who are "bucolical" will find much said which, consequently, they cannot reduce to practice. And yet it is worth reading. The hearty manliness, the sound sense, the vigorous honesty of the writer, come out on every page. For a specimen of the quaint humour which runs through the book we turn to page 25, where he advises those farmers whose sheep are infested with ticks to apply tobacco to them "all over, except the nose and mouth, those organs being sacred to snuffers, chewers, and smokers." On a preceding page he gives a list of "thriftless tricks." Many of them are *very Yankee* indeed, but in any country in the world "It is an unthrifty trick to bring eggs in from the barn in overcoat pocket, and then sit down on them." The book, as a whole, reminds us of the writings of Benjamin Franklin; it is characterised by the same shrewd common sense, dry wit, and good-humoured satire.

Very different in subject and mode of treatment is the remaining volume—"Summer in the Soul." It consists of articles contributed to the *New York Independent*, which are now brought together, corrected, and revised by Mr. Beecher himself. The merit and value of the different papers are very various. Some few strike us as hardly worth reprinting, but others are among the best things he has ever written. The first article in the present number is from the volume before us. We have marked many other passages for quotation, but want of space precludes the possibility of our further extending this notice of one of the noblest men in America. We hope that many of our readers will possess themselves of these very cheap and beautiful volumes.

Bibeltolkaren [*Bible Expositor*]. A new Swedish Translation of the New Testament, with copious Notes, critical and explanatory, after Matthew Henry, Thomas Scott, Albert Barnes, and other eminent authors. By ANDREAS WIBERG, Pastor of the Baptist Church, Stockholm, Nos. 1 and 2. Stockholm: Elde and Co., 1858. 8vo.

THE review of a Swedish work may, at first, appear out of place in an English periodical; yet it is thought that when the interest evinced in this country by the extensive religious awakenings in Sweden, the remarkable part which has been allotted to the Baptists in those movements, and the important position which Mr. Wiberg holds, are duly considered, but little apology will be required for giving to our readers a brief sketch of the new translation of the New Testament which he is just engaged in publishing.

Mr. Wiberg, as is well known, was for many years a pastor in the Swedish (Lutheran) church; but being led to alter his views with regard to Baptism, he seceded, and is now pastor of the Baptist church at Stockholm, taking also, to a great extent, the conduct of the churches throughout Sweden.

A new translation of the New Testament, with a commentary, coming from one in his peculiar condition, will at once insure attention and provoke criticism; it will, no doubt, be deemed, to a great extent, the exponent of the views of our churches, and as such, will, in all probability, be extensively read both by friends and opponents: it is, therefore, an undertaking of no small moment, and one in which we may well unite in praying that our esteemed Swedish brother may be guided by the Spirit of truth, and have strength and patience granted to carry it successfully through.

"Our old Swedish translation," says Mr. Wiberg, "has, undoubtedly, many merits, especially that of the clear, manly, and flowing language, which so strikingly characterises Luther's German translation. But, nevertheless, it gives, as the true expression of the Spirit, so many perplexing errors, and so many antiquated and, therefore, obscure words and phrases, that a new translation of the Bible is greatly needed." The old translation thus spoken of arose as follows: Laurentius Andreæ, first presbyter at Strongnäs, afterwards Archdeacon of Upsala, finally Chancellor of the University there, translated the New Testament after Luther's German version and the Greek original. This was published in folio in the year 1526. The Old Testament was translated jointly, by Archbishop Laurentius Petri, his brother, Olaus Petri (chief pastor at Stockholm), and the above-named Laurentius Andreæ. This version, and Andreæ's translation of the New Testament, were published together in one folio volume in 1541, and the whole was called "*The Bible of Gustavus the First.*" This remains, with a few slight alterations, the Bible in common use.

The first two numbers of Mr. Wiberg's publication, being all that have yet appeared, contain a large quantity of introductory matter, and the translation and commentary as far as the 16th verse of the 3rd chapter of the Gospel by St. Matthew.

From so small a specimen it is, of course, difficult to form a correct estimate of the work; but enough is given at all events to demonstrate the industry and research of the author, and to entitle him to esteem and gratitude for having given so succinct a digest of commentaries which have obtained a world-wide reputation, as well as for having at once the boldness and the ability to undertake a new translation of the New Testament into his mother tongue.

The principal emendations in the text are the following:—Matt. iii. 1. For *predikade* (preached), Mr. Wiberg has substituted "*ropar sôsom en härold*" (cries like a herald), as giving with greater accuracy the idea which the original κηρύσσω is designed to convey of the *character* of John's unprecedented proclamations, while it points out, as Mr. Wiberg happily observes, "what a Christian sermon should be—not the cold, sleepy recital of a written discourse, but a public audible proclamation of the glad tidings respecting the redemption of sinners by Christ."

Verse 2. The old translation gives "*görer bättring*," literally, "*make an*

amendment," a phrase, however, which bears a close resemblance to the objectionable German translation of Luther, "thut Busse," which latter can scarcely be rendered other than "do penance," although Luther, and many of his successors too, must have attached a more evangelical sense to the words. Mr. Wiberg has removed all ambiguity, and gives the literal meaning of μετανοειτε, "*change* (*your*) *minds.*"

Mr. Wiberg has had no occasion to alter the translation of βαπτιζω and its cognates, the word *döpa*, in the old translation, giving a good and clear sense, although the Swedish church has for centuries *sprinkled*, thus placing its pastors in the same position as the ministers of Denmark and Norway, Germany and Holland, who all say "*I dip thee,*" while they do no such thing.

The notes, critical and expository, are very numerous; many of them are extracted, not only from the authors named on the title-page, but also from Luther, J. P. Langé, Olshausen, the Berlenberg Bible, Gill, Leighton, Hawker, Adam Clarke, Christopher Wordsworth, Ryle, Alford, and many other eminent writers of various countries.

The preliminary matter consists of, 1st, a general introduction to the books of the New Testament, giving the principal proofs of their authenticity and divine authority; 2nd, a special introduction to the four gospels; 3rd, a chronological epitome of the four gospels, dividing the narrative into 157 paragraphs, arranged under seven principal divisions, and showing at a glance the passages in any of the gospels where the subject of each paragraph is narrated. The numbers of these paragraphs are introduced also into the commentary, so that reference is easily made, by means of the table, to the parallel passages under the four gospels.

Each book is also to be provided with a separate introduction, of which, of course, that to the Gospel of Matthew has alone appeared; it gives a concise view of the evidences for the authenticity of that book, a brief sketch of Matthew's life and character, and a critical inquiry into the time and circumstances in which it was written.

Copious references are provided throughout, interspersed with various readings, while each chapter is preceded by a summary of its contents. The work is to be embellished with maps and woodcuts; but from two of the latter already given, it is to be presumed that, in the art of woodcutting, Sweden is at present far behind ourselves. Finally, it is the author's intention to append a concordance, various tables, &c.

Brief Notices.

SERMONS.

1. *On Preaching.* A Sermon preached on behalf of the Baptist Missionary Society. By J. H. Hinton, M.A. 6*d.* Houlston & Wright.—2. *The Christian Ministry a Stewardship.* A Sermon to the Students of the Baptist College, Haverfordwest. By W. S. M. Aitchison. Published by request. Heatons.—3. *Elijah, the Prophet.* A Course of Lectures. By the Rev. Thomas Aveling. John Snow.—4. *Sermons.* By the Rev. H. J. Gamble. John Snow.—5. *The Parables of Jesus.* No. I. *The Prodigal Son.* II. *The Ten Virgins.* By W. Chappell. Book Society.

On the appearance of Mr. Hinton's missionary sermon in print, we called the attention of our readers to it, and gave it a hearty welcome. But we are reminded that it has not been noticed in our Review department. We hasten to repair the omission. It is marked by all his characteristic excellences, both of style and thought. Clear, vigorous, and natural, each word seems to be exactly the right word in its right place, and yet to be there without effort or premeditation. There are few, even of our standard writers, who use the English language with greater purity, precision, and power than Mr. Hinton. This, of course, implies the existence of corresponding qualities of intellect. Such a style can only result from the clearest and strongest convictions. Any mental ambiguity, or doubt,

or haze, would be utterly incompatible with such a style as his. Whether his conclusions are always correct is another matter. But it is a treat to read the writings of a man who knows exactly what he means, who is quite sure that he is right, and who knows how to convey his meaning to others. The discourse before us is awakening and suggestive. The limits of a sermon compel such great brevity, that it was impossible for him to develop his theory of the non-appointment of any ministerial order in the church. The note appended removes some of the objections felt to this part of the sermon. But we cannot say that we are prepared to accept his conclusion as true. We do not believe that "had there never been a professional ministry there had never been an idle church."—Mr. Aitchison, in his sermon preached at Haverfordwest (2), strenuously maintains the divine appointment and authority of the ministerial office, and urges upon his brethren the solemn responsibilities of their position as stewards in God's household. The sermon, as we understand, and can well believe, was listened to with deep interest, and may now be read with profit. The cogent appeals, the earnest exhortations, and sound advice which it contains, make it worth printing, and we do not wonder that its publication was requested.—Mr. Aveling's visit to the Holy Land, a year or two ago, has done him good service in this volume of sermons (3). His familiarity with the natural scenery of Palestine, and with the manners and customs of the Orientals, enables him to describe the events of the prophet's history with a vivid truthfulness that could not have been attained in any other way. The familiar narrative is re-told with much spirit, and the lessons it has to teach are aptly deduced and vigorously enforced.—Mr. Gamble's volume of sermons (4) deserves more space than we have at our disposal this month. It consists of fifteen discourses of a thoroughly evangelical character. If not strikingly original, they are yet never trite or commonplace; and if deficient in such felicities of style as have characterised such discourses as those of Robertson and Archer Butler, the composition is always pure and good. The sermons are just such as an ordinary congregation would choose to hear—orthodox, scriptural, and earnest; by no means wanting in thought, whilst they are full of devotional feeling.—Mr. Chappell, the notice of whose bereavement appears in another page, is engaged in publishing a series of sermons, especially designed for the working classes, on the Parables of our Lord (5). They appear in the form of tracts, and are plain, earnest, affectionate expositions of our Lord's words. Sound in doctrine, homely in style, and forcible in appeal, we are persuaded that they will prove acceptable to a large class of readers.

MISCELLANEOUS.

1. *The Handbook of the British Association for the Advancement of Science.* Inscribed by permission to Sir Roderick Murchison. 2s. 6d. Longmans.—2. *Our World, its Rocks and Fossils; a simple introduction to Geology.* 2s. Jarrold & Sons.— 3. *The Children of Summerbrook.* By Mrs. Sewell, Author of "Homely Ballads." 1s. Jarrold & Sons.—4. *Sketches and Stories of Scotland, and of the Scotch.* By Catherine Sinclair. 2s. Simkin, Marshall, & Co.—5. *Light in Life's Shadows, or Hymns for the Sorrowing.* Haddon.—6. *Smooth Stones taken from Ancient Brooks.* By C. H. Spurgeon. Collingridge.—7. *Communion with God.* By John Owen, D.D. Collingridge.

The Handbook of the British Association (1) is an admirable little volume, very opportunely published. It gives a preliminary view of the importance of science to national progress, and adds some striking instances of the loss incurred, and injury done, by the neglect of scientific knowledge in our mines, manufactories, and agriculture. Then follows a very lucid and interesting history of the rise and progress of the British Association, a narrative of its last meeting at Leeds, with an able *resumé* of the principal transactions; and concludes with some remarks upon the present educational institutions of the United Kingdom, with suggestions for their improvement. This volume not only gives a concise and interesting narrative of the British Association, but it conveys a large amount of valuable information respecting the present position of British science.—Messrs Jarrold & Sons have been publishing a series of elementary volumes devoted to the various natural sciences; plants, birds, and the lower forms of animal life, have been treated of, and each volume has had great merit. The one before us on geology (2) is equal to any which have appeared. The arrangement is remarkably clear and good, the style simple, the illustrations numerous and excellent. Though designed especially for the young, it would form an admirable introduction to the study of geology "for children of a larger growth." To any person wishing to acquire the rudiments of this science, we unhesitatingly say, procure this "simple introduction to geology."—Since Anne and Jane Taylor laid down the pen, there have been few better

ballads written for children than those before us (3). They have a vigour, a homeliness, and a minuteness of description which often reminds one of Crabbe. This gives them a great charm for the young. The religious and moral lessons they convey are not of the transcendental sort, fit enough for experienced Christians, but most unfit for children. All is plain and practical. We have clean children, and dirty children, children good, middling, and bad, children of all sorts and sizes—a perfect photograph of child-life in a village.—Miss Sinclair's last volume in the Run and Read Library (4) is a very pleasant book. Full of amusing anecdote and gossip, myths and legends, scraps of queer, quaint local history, intermixed with a good deal of information, it forms one of the best books of the series. It is made up of letters written during a tour in the Highlands and Shetland; and any of our readers who have made a similar tour would find it recall the scenes and incidents of their trip very pleasantly. It contains a fund of odd tales, numerous enough to supply a professional diner-out for a whole season.—Light in Life's Shadows (5) is the title of an admirable selection of hymns for the afflicted. Who the compiler may be we do not know, but he has evidently had much experience of suffering, either in his own person, or in administering consolation to others. He knows what is needed to comfort the afflicted, and "give the oil of joy for mourning, the garment of praise for the spirit of heaviness." To eyes dimmed by weakness or by tears, in the darkened chambers of the "house of mourning," or as sight fails with advancing age, the large bold print and clear page will form no slight recommendation.—The quaint, pungent sayings of the renowned old Puritan Brooks have long been matter of history. The tradition of them remained; they themselves were forgotten. Mr. Spurgeon, under the punning title of Smooth Stones taken from Ancient Brooks (6), has collected some of the most pungent of them. Many, to whom Brooks has hitherto been *vox et præterea nihil*, will make acquaintance with his writings to their own pleasure and profit. Mr. Spurgeon has prefaced the volume with a very characteristic introduction. The portrait, however, is libellous, and were an action entered, we have no doubt heavy damages might be recovered by Mr. Spurgeon for so vilely misrepresenting him.—What was said of Boston's Fourfold State, that "no minister need be in want of a sermon with that upon his shelves," might be said with equal truth of Owen's Communion with God (7). Among the Puritan divines he was *facile princeps*. After making all allowance for his uncouth style, his long-windedness, and his constant digressions, his works contain rich stores of evangelical truth. If the water be somewhat muddy, we are repaid for plunging into it by handfuls of "pearls of great price." His treatise on Communion with God deservedly ranks amongst his best productions, and our thanks are due to Mr. Collingridge for this cheap reprint of it.

BOOKS FOR CHILDREN.

1. *Children's Bible Lessons.* By H. A. Thorne. Wertheim, Macintosh, & Hunt.—2. *Sunday School Addresses.* By T. P. Shipp. Second Series. Wertheim, Macintosh, & Hunt.—3. *Peace Stories.* By Kate Pyer. Thickbroom Brothers.—4. *Shall I follow Christ? A question for the Young.* By the Rev. J. Kennedy. The Book Society.

CHILDREN'S Bible Lessons (1) are a series of conversations between a mother and her children on the tabernacle and temple, with their furniture. These are accurately enough described, and a good deal of information is given respecting the ritual observances of the Jews, but the catechetical form is not very well preserved, and we doubt whether children could be made to understand or feel interest in the typical meanings of these things. It would probably be found useful as a Sunday Lesson Book in families, and in the hands of an efficient teacher would throw much light on a somewhat difficult and obscure portion of the Bible.—The second series of Sunday School Addresses, by Mr. Shipp (2), want vivacity and spirit. From the preface, we learn that they were found interesting as delivered. To us they seem sadly lacking in telling incidents or vivid pictures. The matter is very good, and, with a little more life thrown in, they contain the elements of useful addresses. But, for ourselves, we should shrink of delivering them to children just as they stand here.—Whatever our views may be as to the abstract doctrines of the Peace Society, no one can question the great desirableness of imbuing the minds of children with the principles of mutual forbearance and love. "A kiss for a blow" is a lesson they cannot learn too soon. We, therefore, welcome this very admirable series of tales for children by Miss Pyer (3). Many of them are true, all are well told, and all convey a good lesson.—"I will follow Thee; *but*—" is the striking text from which Mr. Kennedy preached a very effective sermon to the young in the spring of the present year. The objections which so many feel to a total and immediate surrender of themselves to Christ are ably dealt with, and cogent reasons are adduced why all should follow Christ *wholly*.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

TRINITY ROAD CHAPEL, HALIFAX.—The friends connected with the above chapel have just held a series of services in celebration of its fifth anniversary. On Thursday, Aug. 18th, sermons were preached by the Rev. W. Landels, and on the 21st by the Rev. J. D. Smith and the Rev. T. D. Matthias. On Monday, 22nd, a tea-meeting took place; after tea, the Rev. J. D. Smith delivered an address on the revival in Ireland. John Crossley, Esq., presided. The Rev. W. Walters presented a financial statement, showing that, during the past year, about 400*l.* had been raised towards the liquidation of their debt. At the time of opening they owed 3,500*l.*, which had been now reduced to 1,200*l.* In two or three years they hoped to wipe it all away.

DISS, NORFOLK.—On Tuesday, August 30th, the memorial stone of a new Baptist chapel was laid in this place. The Rev. J. P. Lewis read an introductory historical statement. The ministers of the district were present, and added to the interest of the day by their addresses. The friends have already raised 1,300*l.* towards the 2,000*l.* needed to complete the work.

OLDHAM.—On Wednesday, August 31st, a meeting was held here to promote the erection of a new chapel. H. Kelsall, Esq., presided. It is proposed to build a place which will accommodate 1,000 persons, at a cost of about 2,500*l.* Mr. Kelsall offered 50*l.* towards the object.

HATCH BEAUCHAMP.—On Thursday, September 8th, a meeting was held in order to pay off the debt remaining on the minister's house, recently erected at a cost of 500*l.* A series of deeply interesting services was held, concluding with a tea-meeting. The effort was entirely successful, and the commodious building is now free from debt.

THAXTED, ESSEX.—On Sunday, September 4th, anniversary sermons were preached by the Rev. J. Mostyn. On Monday, 250 sat down to tea, after which a meeting was held, at which the Rev. C. F. Vernon presided. Addresses were delivered by the Revs. C. W. Gammidge, J. Mark, J. C. Rook, J. Mostyn, W. C. Ellis, and J. Watts.

CAMDEN ROAD CHAPEL, LONDON.—The fifth anniversary of the opening of this chapel was held on the 13th inst., when sermons were preached by the Rev. John Aldis and the Rev. Alexander Raleigh. In the afternoon, a public meeting was held in the school-room. The Rev. F. Tucker presided, and gave the following items of information:—Since the last anniversary, seventy-nine members had been added to the church, which now numbers above 200; the lecture and school-rooms had been finished, and paid for at a cost of 1,000*l.*; galleries had been erected in the chapel, providing 520 additional sittings. The meeting was then addressed by Dr. Cooke, Rev. Mr. Aldis, Rev. Mr. Fishbourne, Rev. Dr. Hewlett, and Rev. Mr. White. The following Sunday, the Rev. F. Tucker preached in the morning, and the Rev. John Howard Hinton in the evening.

COATE, OXON.—The ancient Baptist chapel in this place, being in a dilapidated state, and too small for the usual congregation, has been enlarged and put in thorough repair. By the erection of a new vestry and two additional galleries, with new pewing in the body of the chapel, a much larger number of persons can be accommodated than formerly. The chapel was re-opened for divine worship on Tuesday, September 13, when sermons were preached by the Rev. T. F. Newman. Between the services, nearly 400 persons partook of tea. The cost of the alterations amount to upwards of 300*l.*; but the friends hope, by combined effort, to liquidate it within twelve months.

RECOGNITION AND ORDINATION SERVICES.

WESTMANCOTE.—On Tuesday, the 6th of September, the Rev. A. Powell was recognised as pastor of this place. The Revs. J. Green, H. Welsford, J. Lord, H. E. Sturmer, F. Overbury, and other brethren, took part in the interesting services. After a long period of depression, it is hoped that brighter days are dawning on the church here.

CREWKERNE.—At the ordination of the Rev. H. Owen as pastor of this church, the Revs. J. Price, of Montacute; R. James, of Yeovil; S. Hebditch, of Bristol; and S. G. Green, B.A., of Horton College, took part, with other ministers of the town and neighbourhood. The services were of a very solemn and affecting character.

CRAYFORD.—Services in connection with the settlement of the Rev. E. T. Gibson as pastor were held on Wednesday, the 14th instant. The Rev. J. H. Hinton, M.A., preached in the afternoon. At five o'clock friends took tea in the school-room. At

six a public meeting was held in the chapel. Thomas Harris, Esq., occupied the chair. Mr. Smith gave a short account of the proceedings in connection with Mr. Gibson's settlement. Mr. Clifton, one of the deacons at Guilsborough (Mr. Gibson's last charge), spoke of the reluctance with which that church had consented to their pastor's removal. Addresses were delivered by the Revs. W. Bottomley, R. Shindler, E. Davis, and Messrs. Hewitt and Baker.

HADDENHAM, CAMBS.—On Wednesday, the 14th of September, services were held here, the occasion being the recognition of the Rev. T. A. Williams. Mr. J. B. Ulph, of St. Ives, presided. The services were commenced by the Rev. R. R. Blinkhorn, after which Mr. Biddall stated the circumstances relating to the call of Mr. Williams. The Rev. J. Hart asked the usual questions. The designation prayer was offered by the Rev. J. E. Simmons, M.A. The charge was delivered by the Rev. W. H. Cornish, of Greenwich. In the evening the chapel was crowded, and addresses were delivered by the Revs. James Harcourt, J. Hart, P. A. Atkinson, W. Harley, and J. W. Goucher.

MINISTERIAL CHANGES.

The Reverend H. Thomas, late of Rhymney, Monmouthshire, has accepted the invitation of the church at Briton Ferry, Glamorganshire.—The Rev. J. B. Brasted having accepted the invitation of the church at Ebenezer Chapel, Southsea, commenced his ministry on Lord's-day, the 4th of September.—The Rev. J. E. Jones, M.A., Ebbw Vale, has been invited to take the oversight of the English Baptist Church, Newtown, Montgomery.—The Rev. Hugh Jones, of Llandudno, has accepted an invitation from the church at Llangollen, as co-pastor with the Rev. John Prichard, and intends commencing his ministry the second Sunday in October.—The Rev. E. Parker, of Milnes Bridge, has accepted the call of the Baptist Church, Farsley, Yorkshire, and commenced his labours on the second Sunday in September.—The Rev. J. Cox, after holding the pastoral office of the Baptist Church, Walgrave, Northamptonshire, for fourteen years, has resigned his charge, and accepted an invitation to Woodford, near Thrapstone.—The Rev. David Evans having resigned his charge at Leighton Buzzard, is at liberty to supply a church with a view to the pastorate. Address—Linslade, near Leighton Buzzard, Beds.

RECENT DEATHS.

MRS. CHAPPELL.

Died suddenly, at Winchester, August 30th, during the absence of her husband, who was engaged preaching at an anniversary some distance from home, Mary, the beloved and affectionate wife of the Rev. W. Chappell, Baptist minister, of the above place, aged fifty-nine. She had been ailing for a long time; but not so as to prevent her attending the means of grace, having been at the house of prayer three times the previous Lord's-day. She was attending to her domestic duties on the day of her departure. Two Christian friends, calling to see her, observed a change in her appearance, and procured medical attendance at seven in the evening, but of no avail; at twenty minutes before ten she breathed her last. She suffered much; but at intervals was favoured to speak of the happiness of the soul in Jesus, and died exclaiming, "Happy! happy! happy!" Her beloved husband was telegraphed for, but having to cross an arm of the sea, the message did not reach him till nine o'clock next morning, then only saying she was dangerously ill. His grief on his arrival was inconsolable. She had been a member of the Christian church for the long period of thirty-nine years, was well known and respected by many ministers of the Baptist denomination. She has left a deeply affected and sorrowing husband and nine children to lament her loss. Her remains were deposited in the cemetery the following Thursday. Mr. Joseph Puntis, of Southampton, delivered an affecting address at the grave, and improved her death on the following Lord's-day to a crowded audience, from Philippians i. 23.

MR. JAS. EDWARDS.

Died, September 12th, aged twenty years, James Edwards, son of the Rev. James Edwards, the Park, Nottingham. Shortly before his decease he composed the following touching lines:—

THE HEBREW PROPHET IN EXILE FROM THE HOUSE OF GOD.

When low in broken ruins lay
The gorgeous Temple, once so fair,
And heathen footsteps, day by day,
Profaned the house of prayer,

The Hebrew prophet, far away
From Judah's land and Zion's hill,
Turn'd, when he went alone to pray,
His face toward Zion still.

And while affliction lays me low,
Though numerous mercies crown my head,
I cannot to thy Temple go,
Nor leave my lonely bed.

Yet, though I may not mix with those
Who to thine house with joy repair,
My longing spirit with them goes,
And joins in praise and prayer.

MRS. HARRIET GREEN.

The subject of this brief memoir (wife of Rev. Wm. Green, Chipping Norton, Oxon) was born at Nottingham, Nov. 10, 1812. She was led to the knowledge of herself as a sinner, and her deep need of a Saviour, under the ministry of the late Rev. A. Booker, formerly of Nottingham, recently of Canada West. The transition from death unto life was in her case connected with a joy that was unspeakable and full of glory. Her love for the pleasures of earth now gave place to the thirst for pleasures more substantial and refined. She left the world for ever, and gave herself to the service of Christ. Her surviving husband well remembers her public profession of Christ in the ordinance of believers' baptism, and the fervour of zeal that characterised the days of her "first love." Referring to her enjoyments about this period, on one occasion she remarked to the dear friend in whose arms she breathed her last, "I well remember being so filled with happiness that I exclaimed, in the words of the Song of Solomon, 'Stay me with flagons, comfort me with apples, for I am sick of love.'" Her views of Divine truth in general were rapidly matured under the Scriptural and affectionate ministrations of her pastor, for whom she entertained an ardent regard through life. Upon Christ she built her hopes of immortality. To him she looked for salvation and eternal life. Conversing with her bereaved husband a few months prior to her removal from earth relative to the state of her mind, she said, "I frequently repeat to myself at night, as I lay my head upon my pillow—

> "'Jesus, lover of my soul,
> Let me to thy bosom fly,
> While the nearer waters roll,
> While the tempest still is high.'"

From the commencement of her Christian course to its close she knew—she desired to know—no other foundation of hope than the "chief corner-stone elect and precious;" and her confidence was, that building upon that she should not be confounded. Her life, from the date of her marriage, was passed as the life of the Christian wife and mother must necessarily be, in the quiet discharge of her family duties. To her children she was an ever-devoted loving mother; for their happiness and welfare she daily toiled, and to the last hours of her existence on earth they filled a large place in the sympathies and anxious thoughts of her affectionate heart. To her widowed husband she was most truly a "helper of his joy." Many, many times, when ready to faint in his work, has she gently, yet courageously, held up his hands, and by some kind word cheered him on in the Saviour's service. And it is but an act of simple justice to her memory and character to say, that whatever measure of success may have followed upon his past ministerial course, that this has been due, in no small degree, to the influence which her cheerful, buoyant spirit diffused around her; to her discriminating appreciation of ministerial fidelity and duty; and to her fully matured views upon most subjects of Divine truth. No one felt more deeply the imperfections that cleave to the Christian in the present state than the subject of this brief notice. She looked for all completeness in Christ. And her surviving family possess the pleasing hope—the only one that sustains them in their deep sorrow—that she is now clothed with the white robe; has exchanged mortality for life; and is hymning with the ten thousands of the redeemed the song of Moses and the Lamb.

She died March 14, 1859, aged forty-six years; and on Sunday evening, March 27, her death was improved by the Rev. John Parsons, of Bromsgrove, to a large and sympathising congregation, from Philip i. 21, "For me to live is Christ, and to die is gain."

"Looking unto Jesus."

Chipping Norton, Oxon,
July, 1859.

MRS. S. CARHILL.

Mrs. Sarah Carhill was born in the month of November, 1765. Her father, Mr. Wm. Greenwood, was descended from a family long previously settled at Bridge House, in the parish of Haworth. He resided at Oxenhope, in the same parish; and here it was that Mrs. Carhill, in the midst of a large and happy family, spent the first portion of her long and honourable life. She was accustomed, in her youthful days, to meet for worship with those who assembled in the old Baptist chapel in West Lane, when she would have the opportunity of listening to the words of life from the lips of that faithful servant of the Lord, Mr. Hartley, the first pastor of the church, a disciple and intimate friend of the sainted Grimshaw. She was personally acquainted with Mr. Hartley and every subsequent pastor of the church down to the present time; a statement that cannot be made, perhaps, respecting any other person. Little is known about the early religious experience of Mrs. Carhill. Towards the end of the last century she removed from Haworth to Hull, where, shortly after, she was married to Mr. Carhill, a merchant of that town. Here she was baptized and first admitted to the communion and fel-

lowship of the church, and most worthily has she sustained her Christian profession ever since.

She returned to Haworth with her husband some five-and-thirty years ago, and a few years after was left a widow. She resided at Oxenhope ever since, devoting herself, like "a widow indeed," to acts of benevolence and mercy, and to the service and glory of God. In her charities she did not always stop to sum up very nicely the calculations of prudence, and was ever ready to impoverish herself for the comfort of others. As long as her strength continued she employed the principal portion of her time, like Dorcas in olden time, in making coats and garments for the poor, and never seemed more happy than when thus engaged. Her love to the house and ordinances of the Lord continued unabated to the last, and as long as she was able she attended them. At home her walk was close with God. Much of her time was spent in reading the Scriptures, and in prayer. The sacred volume was her inseparable companion, and as long as she could read it she never suffered a day to pass without an earnest effort to become better acquainted with the will of God. She had but humble views of her religious attainments, and would often complain of her unworthiness and of what seemed to her an unprofitable and useless life. When free from pain she was generally cheerful, and always full of gratitude for the mercies she enjoyed. For several months previous to her decease she was confined to her chamber, and for the most part to bed,—lying at anchor, as it seemed, off the fair haven, or, to change the metaphor, lingering near the borders of the promised land. Like ancient Israel, she would seem at times to approach its very confines, as though she were about to take immediate possession, and then return again to wander a little longer in the wilderness. It was by such discipline as this that she was made willing and ready to depart. Before her affliction she had a great dread of death; "through fear of death she was all her lifetime subject to bondage;" but some twelve or fourteen months ago, when to all appearance she was on the very threshold of eternity, the last slavish fetter was broken, and the last servile fear chased away. Since that time she has been patiently waiting, and almost anxiously longing, for the summons to depart. "Come, Lord Jesus," she would say, "come quickly;" and then, checking herself as if she had given utterance to a sinful desire, she would exclaim, "Lord, give me patience, that I may wait all the days of my appointed time till my change come." Perfectly in keeping with her meek and gentle life was her peaceful and happy death. To her there was nothing repulsive in "the last enemy," as he approached; he bore no poisoned dart; no terrors clothed his brow; quietly and softly he closed her eyes and arrested her breathing, and stopped her pulse without disturbing a single limb, or agitating a single muscle, and sweetly as an infant slumbers she fell asleep in Jesus. She came to her grave in a full age as a shock of corn cometh in his season." She had entered her ninety-fourth year, retaining to the last the dew of her spiritual youth, and bringing forth fruit in old age. She died January 12th, 1859, and, on the Monday following, her mortal remains were interred in her husband's grave in the Hull Green burial-ground.

Haworth. J. H. W.

REV. JOHN PEARSON, M.A.,

Died at Tweedmouth, on 25th May last. He was pastor of the Baptist church in Leith, N. B. The pastoral life of this young minister, brief as it has been, would furnish a model for many who profess to serve God in the gospel of his Son. Attaining honours in the University of St. Andrews, thereafter a student in the Baptist Theological Academy under the tutorship of the Rev. F. Johnstone, Edinburgh, he was ultimately led to accept the charge of a small Baptist community in Leith. For several years he laboured with comparatively little appearance of success, receiving meantime a very limited salary, which he supplemented by acting as private tutor and master, and latterly by taking the place of Mr. Johnstone, who had been invited to a charge in England. Eminently disinterested, unassuming, meek though firm, highly liberal in his sentiments towards all who loved the Lord Jesus, while stedfastly adhering to his principles as a Baptist, he acquired the esteem and affection of all who truly knew him. He sought not his own honour, but the honour of his Master; and that Master gave him favour in the sight of men. In April, 1858, disease of the heart made its appearance. Its development was rapid. Returning to his father's residence in Tweedmouth, the conflict of hope and fear among those who loved him was terminated by unmistakable indications that the last enemy was approaching. He gradually sank. The end was "perfect peace." Among his last expressions were these, addressed to his aged father,—"O my father, God is good, God is good, God is good." It was evening. Next morning he was sleeping in Jesus.

A Baptist church existed in Leith in the days of Cromwell. Its history is unknown. About ten years ago seven individuals, attached to Baptist views, formed themselves, in connection with Mr. Pearson, into a church. When he died, the number had increased to forty. To the honour of the little church, its members rejected the offer of resignation which he tendered when it became probable that his services could never, even under partial recovery, be fully renewed, and agreed to continue his salary (adding thereto when first laid aside), while two of the deacons undertook gratuitously to supply his place. The blessing of the Head of the Church has accompanied their labours. The number of members has still further increased, and the spirit of Christian love, and gentleness, and peace, which was exemplified in their late pastor, rests upon *all*.

Correspondence.

ANTIQUITY OF THE HUMAN RACE.

To the Editor of the Baptist Magazine.

Dear Sir,—Letters to *The Times*, papers read before learned societies, addresses to the British Association, have excited some alarm lest recent geological discoveries should invalidate the received chronology of Holy Scripture, in reference to its great starting-point, the creation of man. We may rest in peace; our previous conclusions may remain undisturbed. It is the geologist who has to rearrange his dates, and not the theologian. Hitherto it has been held that man has not been technically found *fossil*. That all his remains and evidences belong to the actual existing surface and the actual existing platform of animal life. This opinion cannot any longer be maintained. The contrary is shown by, 1st, flint implements of human art discovered in great numbers in gravel beds, containing also bones of extinct mammalian animals, such beds having been demonstrably accumulated before the historic era; 2nd, human remains in caves associated with the bones of *extinct* animals, not by sepulture, but by the accident of both being washed in together from a land-surface inhabited by the animals and men together; 3rd, human skeletons imbedded in the volcanic mud of Le Puy, in which also are imbedded remains of mastodon, elephant, rhinoceros, bear, horse, stag, and other creatures, mostly, but not all, of extinct species, with abundant remains of trees of present species. I have examined this evidence in Auvergne, and am satisfied that it proves the contemporaneous imbedding, before the Roman occupation of Vellavia, of man and mammals now extinct, and the overwhelming of both by a flood of volcanic matter; but the limits of a communication like the present do not permit me to enlarge; 4th, the occurrence of scattered instances in our own country and elsewhere, hitherto disregarded, of the traces of man *below* the present alluvial soil. We are, therefore, compelled to the conclusion that man has been contemporaneous with the huge mammals entombed in the uppermost gravels. We find that these gravels formed land-surfaces, conforming generally to the present contour of hills and valleys; but that some changes have taken place both by causes now in operation and by others of more violent action at an earlier date. I have seen the flows of lava and falls of scoria interlaying the recent gravels in the Auvergne — older than Cæsar, younger than Adam. It is sufficient for us to know that *the interval is long enough for the occurrence of all the observed phenomena*. I know not what branch of the primeval stock, before the flood, migrated into these western parts, losing voluntarily all knowledge of God, and becoming barbarous in consequence, leaving as its sole monuments some instruments fashioned for purposes of war as well as peace. But this I know, that these primeval works are not the works of "man primeval" but of man fallen, condemned by a sentence merciful as well as just, to "labour" for the bread that perisheth, and of man who had cast off his allegiance to God, and the thought of whose heart was evil. They all intone the strain of the great epic:—

> "Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden, till one greater Man
> Restore us, and regain the blissful seat."

As I would vindicate theology from all doubtfulness with reference to these discoveries, so would I also geology. They were unexpected as the apparition of Friday's footsteps to Crusoe; but they merely add to our knowledge of the relations of the very last grand period, and bring it within the threshold of humanity. They leave absolutely untouched all the grand and wise order of previous formations, allowing us to be thankful for one further proof of the goodness of God, namely, the law whereby creatures, whose continued existence is incompatible with that of man, should become extinct before his advancing presence and power.

I am, yours truly,

S. R. PATTISON.

Editorial Postscript.

RELIGIOUS liberty has made great strides on the Continent of Europe within the last few weeks. In Austria, that stronghold of bigotry and ultramontanism, the Protestants of Hungary, Bohemia, and other provinces of the empire, have for the first time attained a legal status. After centuries of grinding oppression and relentless persecution, they are about to enjoy a measure of liberty beyond their highest hopes. Again and again, in their hour of difficulty and danger, have the Hapsburgs promised a measure of toleration, and as often have they *lied*. At length Solferino and Magenta have wrung from the treacherous and truce-breaking Government an edict which, if it fall far short of what would content us, is yet far more than our co-religionists could have expected. The famous Concordat is already a dead letter; and, as far as we can at present judge, every important practical question is decided as the Protestant population would wish, except that of mixed marriages, and this is passed over *sub silentio*.

Though the project of law for religious liberty in Sweden comes very far short of what was expected and hoped, yet we cannot but regard it as a step—we had almost said a stride—in advance. Let it be borne in mind that it is a transition from absolute prohibition to a measure of liberty; that, under certain restrictions, and after complying with certain forms, Dissenting communities will gain legal recognition and toleration; and that, within prescribed limits, their worship will be secure from interruption, and their members from molestation. The first step in gaining toleration is the great difficulty. That taken firmly and successfully, all else follows in time. The clerical highwaymen, who distrain for church-rates, imprison for annuity tax, or demand burial fees for Dissenting funerals, may read with advantage Section 12, which enacts that—

"The prescribed fees for special church services, payable to the Church, her clergy, or other officials, cannot be claimed from the adherents of other privileged religious communities, unless the service rendered has been requested by them."

That our Swedish brethren will be contented with the measure of liberty thus granted them, we do not expect. That it is the commencement of their full emancipation we, at the same time, firmly believe. Probably the Government have produced as large a measure of reform as they could hope to carry. The Dissenting communities will, we think, receive it in this spirit, and endeavour to make the best of it.

We are glad to find that the Young Men's Missionary Association do not propose to relax their efforts on behalf of China in consequence of the recent disaster there. Calamitous as are the events which have occurred, we can hardly believe that intercourse will be suspended for a long period. The people at large, as we are assured, feel no sympathy with the exclusive policy of their Tartar rulers; and we may hope that one result of the fatal conflict at the mouth of the Peiho will be the enjoyment of even greater freedom of intercourse than was granted under the recent treaty. One thing, at any rate, is clear, that if it was our duty to undertake a mission to China a month ago, it is not less our duty to do so now.

THE MISSIONARY HERALD.

THE GOSPEL IN AGRA.

BY THE REV. J. GREGSON.

Our Mission prospects in Agra were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district, since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may—in the city or in villages—crowds gather round us, and will listen as long as we have strength to address them. We do not, indeed, yet see all the fruit for which we so ardently long, though we are by no means left without much to encourage us. Last Sunday we had the pleasure of baptizing eleven native converts; the majority of them, however, had long been connected with the native Christian community here. One is a Mussulman, in whom some friends of the English congregation had taken much interest; one is the wife of a native Christian, who, until very recently, continued a Hindu, her husband having joined the church several years ago; a third was likewise a Hindu; and a fourth, an old woman, who was once a Roman Catholic. The remaining seven, four men and three women, were orphans, or the offspring of native Christians. The baptism took place in the Cantonment chapel, before a large English and native audience. I conducted a short service in English, Mr. Broadway a short service in Urdu; and afterwards Bernard, as pastor of the native church, which all have joined, immersed them.

In addition to our bazaar and village preaching, which we carry on in two parties—Mr. Broadway and Bernard going together, and I and Mr. Harris—Bernard has two services a week with a number of Christian soldiers belonging to the Agra local levy. A number of Baptists, also, belonging to the artillery, which is composed wholly of native Christians, are wishful for some one to go and conduct a prayer-meeting among them in the fort, which will be done. The native chapel is now crowded; many have to sit on the floor, and we are meditating a removal to the "Benevolent," which is larger and more airy. Certainly the native congregation is very much larger than I have ever before known it, sometimes reaching nearly a hundred.

We also have a considerable number of inquirers, some of whom appear very promising. One market we go to, is held twice a week in the neighbourhood of the dwellings of the native troops, by whom it is largely attended. Here we get large congregations, and amongst the Sikhs a considerable spirit of inquiry exists. Several of them are inquirers. Last Sunday three men came in from Gwalior, wishing to be instructed in the Christian religion, and numbers of others seem more or less interested in listening to our message. One in particular I may mention. There is a very respectable native here, a sub-assistant surgeon, who expresses his firm determination to profess Christianity. He is a well-educated man, in receipt of a large income, and speaks English very fairly for a native. By birth and education he was a

Hindu ; but, like all his educated countrymen, he once felt very unsettled in his views, and had strong leanings towards Christianity. Not, however, falling in with any Christian instructor to guide and encourage him, he sought refuge in Mohammedanism. Only a few months ago he was called upon in his professional capacity to attend the dying bed of a most promising young man, a Mr. De Revara, a member of the Baptist church in Agra. This was a young man of very superior piety and abilities. He filled a subordinate Government appointment, and at the same time occasionally preached in our native chapel here. His sermons, which he appears to have written out at length, and to have prepared with great care, are spoken of in the highest terms; and since his death they have been collected and arranged, and will probably be printed. On attending the death-bed of this young man, he was much and deeply affected by the calm and hopeful spirit which he manifested. He thought there must be something in Christianity to inspire such joy and resignation in the prospect of death; and his old convictions were again revived. The mother of the young man tried to deepen them, and she took Mr. Broadway to see him. Mr. B. has visited him frequently at his own house, has often encountered there Hindus and Mohammedans, the latter of whom seem particularly annoyed at the prospect of losing their prey. I saw him myself a few days ago, and he stated to me his firm determination to profess Christianity. Hitherto, however, he has abstained from committing himself. Several times he has promised to come to the English chapel, but has failed, nor have I yet succeeded in getting him to come and see me at my own house. Still I believe he is sincere ; his absence from chapel may have been occasioned by his professional engagements, and I sincerely hope and pray that he may have grace to make a full surrender of himself to Christ.

Another illustration of the power of Christian example I may give. A native, an elderly man of very superior education, and holding a highly respectable situation under Government, appears also to be under some convictions of the truth of Christianity. The head of the department in which he is employed has just retired from the service, and gone to England. He is a gentleman of very decided piety, and before his departure he took a very kindly leave of all his subordinates. Among the rest the Baboo abovementioned was called in to say good-bye. He spoke to him in the most solemn and affectionate strain about his spiritual interests; he also gave him a Bible, told him to read it carefully, solemnly warning him that both of them would meet again at the bar of God, and entreating him to prepare for a better world. The Baboo was deeply affected, and tears came into his eyes as he repeated this narrative to the friend who gave it me; and he said that nothing had done so much to convince him of the truth of Christianity as the solemn and affectionate strain in which he had been addressed. He felt sure there must be a power in Christianity which Hinduism does not possess. Only a short time after this, Mrs. Crawford, a member of the Civil Lines church, was taken seriously ill. A few hours before she died the Baboo called to see Mr. Crawford, who is his superior in the office to which both belong. Mr. C., wishing that he might see how a Christian could die, asked him if he would like to see Mrs. Crawford. He replied, Yes. Mr. C. accordingly took him into Mrs. C.'s room, who was sitting up, and just at the point of death. She spoke to him likewise in the most solemn and touching manner, until he was quite overcome, and fairly wept. Mr. C. has frequently seen him since, and he appears to be under deep conviction. I am hoping soon to have an interview with him; and sincerely do I hope that he, too, may be brought to decision. Several other respectable natives

ure, I know, investigating the truth of Christianity, and altogether, I suppose, such a spirit of inquiry has never before been known to exist in Agra.

I cannot here refrain from giving the copy of a note I received a few days ago from our esteemed brother, Baboo Dwarkanath, who, in a quiet and unostentatious way, is, I believe, doing much good. It is a note asking me to supply him with tracts and scriptures, which I was happily enabled to do. He says,—

"I shall feel obliged by your sending me, per bearer, some Hindu and Urdu Testaments, and Bibles, and tracts.

"I shall be very thankful also for a copy or two of the Hindu Hymn-book. A Punjabee woman entreated me, through her father, to procure her a copy. She was, under some circumstances, educated by Mrs. or Miss Thompson, of Delhi, and is a Christian at heart, if I have rightly understood the old man's story; but being the wife of a Hindu Sikh, she reads her Bible without his knowledge, and wants a hymn-book to comfort her. The old man, her father, is a Nanukpunthi yet, but is a great admirer of Christianity, and speaks of the Bible with the reverence of a Christian. He says he himself, as well as his daughter, hates idolatry. The old man, I am sorry to say, will leave the station in a day or two, and I shall be very happy to supply his daughter, through him, with a copy of the hymn-book, and some good Hindu tracts, if procurable."

The Baboo very justly adds, "This case should encourage Mrs. Gregson to be more zealous in teaching little native girls that may come to her, and in sowing the seeds of the truth in their tender hearts." And he adds, "It is a matter of thankfulness and joy that there are a few, even among the heathen, who do not bow down to Baal."

Now I think cases like these are very instructive and hopeful, and should be widely known. We cannot limit the operations of Divine grace, and whilst we have, comparatively, so few converts to whom we can actually point, it is cheering to know that the seeds of Divine truth are so widely scattered, and may, by the Divine blessing, be germinating in obscurity and silence. And let it be observed that these are only a few cases that have come under my own observation, and occurred in Agra within the space of the last month or two. Can we doubt that they are mere specimens of a large class of cases that are occurring, not only in Agra, but in every part of India; and may we not hope that the influence of the Christian religion in this country is much more deep and extensive than man can calculate? To me these cases do present a powerful stimulus to increased effort in the Saviour's service.

Nor are these favourable indications confined to Agra. The whole country is open to us. At Chitoura, where I and Mr. Broadway went a month ago, whole villages flocked out to hear; and a suitable man there might reasonably hope to be blessed with much success. Let me earnestly urge the Committee to send out men immediately in this direction. At present, we have the field almost to ourselves. Take Agra as the centre of a district 200 miles in diameter, or as the centre of a district containing 40,000 square miles, having a population of 16,000,000, and your missionaries are about the only missionaries preaching to the heathen. Indeed, amid this vast population, there are only three Baptist and four Church European missionaries. Of the latter, three are only just out, and have not learned the language; and out of them, two are not likely soon to learn the language, as schools and English preaching occupy almost all their time. The fourth, who knows the language, is, I believe, much occupied with the affairs of the native church, and has not much time or strength to devote to native preaching.

Mr. Evans is alone at Muttra. Mr. Smith, almost worked to death, is alone at Delhi. No one is at Chitoura, and the whole country is white to harvest. We ought to have immediately three or four more, at least, sent to these parts. No part of India, I believe, is more full of promise than is this; and when you remember the long time it takes to acquire the language, you cannot send them out too soon.

In reference to English preaching, we continue to have services on the Sabbath—one at the Civil lines, one at the Cantonment. The latter is very well attended; the former about stationary. We have also two on Wednesday evening; one conducted by Mr. Broadway at Cantonment, and one at the Civil lines, conducted by myself. A short time ago I had the pleasure of baptizing a young officer of the artillery. He is of a very respectable family, and decided piety. I hope he may prove a blessing to the Church.

BIBLE EDUCATION FOR INDIA.

DEPUTATION TO LORD PALMERSTON AND SIR CHARLES WOOD.

It may interest our readers to know what the friends of missions in India have recently done, in order to secure the unrestricted use of the Bible in the public schools there when desired. We subjoin, therefore, some details respecting this movement, in which all parties are united.

The Bible Education Committee for India was formed on the 19th of May, 1859, for taking measures to obtain "the removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India, so that none, who may be so disposed, be interdicted from the hearing or reading of the Bible."

In consequence of the circulars issued by this Committee, a large number of petitions were sent up to Parliament, from all parts of the country, praying for the removal of the interdict. Upon the change of the Ministry, which ensued shortly afterwards, it was thought right to ascertain the views of her Majesty's Government upon the question, and on the 20th of July a numerous and influential Deputation of parties interested in this question, met Lord Palmerston and Sir Charles Wood, to urge the importance of removing the interdict.

The Deputation was introduced by the Archbishop of Canterbury and the Earl of Shaftesbury.

A memorandum was read, embodying the views of the Deputation, whose single object may be defined in the following words:—

"To request a removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India; so that none who may be so disposed, be interdicted from the hearing or the reading of the Bible in school hours, provided always that such safeguards be adopted against undue interference with the religions of the natives as may appear just and proper to the chief local authorities in the several Governments of India."

This object was selected because it involves a great national principle, and because the Imperial Government had taken the matter out of the hands of the local Governments by laying an interdict upon the Bible in Government Schools in school hours.

Lord Tweeddale and the Council of Education in Madras, in 1847, comprising nine high officers of Government and two natives of highest position—one a Mohammedan and one a Hindu—all concurred in proposing the introduction of a voluntary Bible-class in a Government School about to be established at Madras. The reasonableness and importance of such a measure were stated in an elaborate Despatch of Lord Tweeddale.

The institution of such a voluntary Bible-class was forbidden by the Court of Directors at home.

In the year 1858, the chief authorities in the Punjaub, Sir John Lawrence,

Mr. M'Leod, Sir Robert Montgomery, Colonel Edwardes, and others, stated officially their conviction that a voluntary Bible-class was proper and expedient, and might be safely introduced in that Government; and they stated their reasons with great power and perspicuity.

Again the Home Government, in a late despatch of the Secretary for India (April 7th), interdicted such voluntary Bible-classes. While properly allowing a great latitude of discretion to local Governments on many other points, and on some points calling for further information, in respect of a voluntary Bible-class the prohibition is peremptory.

Lord Palmerston having asked for a copy of the memorandum, said that he thought it would be best for Sir Charles Wood to explain what was the system in operation at present. In the course of his explanation, Sir Charles Wood observed:—"No person can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the Empire." In respect of the alleged interdict upon the Bible, Sir Charles observed:—"I do not understand that at this moment, supposing there are Christian schoolmasters willing to do it, there is any objection to their assembling pupils—pupils meeting voluntarily—half-an-hour before, or half-an-hour after school hours, and teaching them the Christian religion to any extent that they may wish to receive instruction." He also stated, "Long ago there was no impediment to the reading of the Bible in school hours, as an historical book, provided the doctrines were not taught."

Lord Palmerston remarked:—"We seem to be all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India." "The only question is, whether a particular arrangement is calculated to promote the spread of Christianity, or whether it would, in spite of the intention of those who propose it, have a contrary effect." "The principle appears to be agreed upon, and the only difference is as to the hours of the day on which that principle ought to be carried out. If it is assumed that the Christian schoolmaster, who is capable of teaching Christianity, is to be allowed to assemble, for half-an-hour before the Government School opens, that portion of his pupils who are willing to receive Christian instruction, why, that is authoritative instruction in Christianity."

The Duke of Manchester, the Earl of Shaftesbury, the Hon. A. Kinnaird, Mr. Strachan, the Rev. H. Venn, and other gentlemen, offered various remarks on the question, for which we have not space, to which Lord Palmerston and Sir Charles Wood paid marked attention. After an interview which lasted over an hour, the Deputation expressed their grateful acknowledgments for the very courteous and candid spirit in which they had been received.

FOREIGN INTELLIGENCE.

WEST INDIES.

TRINIDAD.—We received a short note from Mr. Underhill, on his arrival at St. Thomas's, dated the 18th August, just sixteen days after his departure; and up to that time the voyage had been pleasant and propitious. We have now received another by the subsequent mail, under date of Trinidad, August 25th, from which it will be seen that the ship has been ashore on a reef, and for some hours was in danger. Happily, through the gracious protection of Divine Providence, the danger was averted, and our friends are thus far safe. We subjoin a few extracts from Mr. Underhill's letter.

"Through Divine mercy we arrived here safe and well on the morning of the 23rd. Our steamer anchored off Port-of-Spain about 1 A.M., and by 4 A.M., we were happily lodged with our estimable missionary Mr. Law. Having arrived somewhat

earlier than was expected, we had to knock him up to gain admittance to the Mission House. Our voyage from St. Thomas's was a very pleasant one. Some of the islands we passed at night; but others, as Martinique, St. Lucia, Barbadoes, St. Vincent, gave us unequalled pleasure. The bold volcanic rocks, the lofty hills and mountains, the wild woods, the slopes covered with tropical cultivation, gave us pictures of beauty; while flitting clouds, the rising and setting sun, and moonlight, varied the colours and brilliancy of the different scenes. I was glad too to learn, from various gentlemen, that the social, religious, and economical condition of the islands, with one or two exceptions, was progressing most favourably, and that they spoke very cheeringly of the prospects before them. At Grenada we got on a coral reef, and for four hours were fast. Through God's kind providence no evil result followed this mishap, which might have been of serious consequence. In all my voyages this is the first real danger that we have experienced. Thanks to God for our escape from wreck.

"As we have been here but two days, it is too soon to say anything about the island, or the mission, except that so far as we have seen it, it is a beautiful place, and our brother Law's labours appear to have God's blessing on them. The first day was chiefly spent in receiving visits at home from various friends. The Presbyterian and Wesleyan missionaries were among the first to call, followed by several members of the church. Mr. Gamble was an early visitor, having come down from Savanna Grande that morning, with the expectation of meeting us as soon as we should land. In the evening, I shook hands with several of the Portuguese congregation after their weekly prayer-meeting. Yesterday we started to call on the governor, but did not find him. Then we went to several friends' houses in the town, which is really a fine, handsome place. In the evening I went to the barracks with Mr. Law and Mr. Gamble, where was a meeting of the men of one of the West India regiments—fine tall Africans, dressed in Zouave fashion. We all took part in the service, the soldiers listening most attentively to the address."

INDIA.

We would call especial attention, partly for the sake of what follows, to the article which we have named *The Gospel in Agra*, by the Rev. J. Gregson, a communication of unusual interest and encouragement. And shortly after these tidings came to hand, we received a letter from the Rev. J. Smith, who has taken up the station at Delhi, which will be read by all our friends, and particularly by those who knew him and heard him during his protracted stay in this country, with feelings of most thorough satisfaction and gratitude.

Delhi, as well as the district round about it, was for many years an almost fruitless field. Thompson lived, and laboured, and died there, esteemed and honoured for his fidelity and zeal, but with little *apparent* result of his arduous toil to encourage him. Walayat Ali, his companion in labour, and his successor in it after his death, was joined by Mackay; and scarcely had they begun to work together, when the mutiny broke out, and he, and Walayat Ali, and Mrs. Thompson and her daughters, were among the first victims of lawless violence. Sad scenes were these, over which we then mourned.

The storm has passed away, and the messenger of mercy is again there. Listen to what our honoured brother, Mr. Smith, tells us, and then say whether past labour and toil have been fruitless; nay, has not good already sprung up from the martyr's grave? Few will read this communication without being strongly reminded of Dr. Watts's well-known lines:—

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

We are glad to be able to state that as soon as these communications reached the Committee, they at once sent out to Mr. Broadway, requesting him to go to Mr. Smith's aid, Mr. Gregson having kindly stated that he was quite prepared to take the extra work upon himself which Mr. B.'s departure from Agra would throw upon him. We trust this much-needed assistance has reached Delhi ere this, and that Mr. Smith is refreshed and cheered in his work thereby.

"On my arrival in Delhi, I commenced labours that have since been continually expanding. There is a large space between the fort and Chandnee Chouk Bazaar, where

an opening in the canal, surrounded by a wall, forms a convenient pulpit, leaving room all round for thousands to congregate without interfering with the thoroughfare, which is the busiest in Delhi. Here I commenced an evening preaching, and have been able to keep it up almost without a single exception. The crowds have increased, and the attention is such as I never realised; sometimes we have 500 hearers, but the average will be about 250. This service is known all over the city and in the villages, and consequently its attendants are no longer passers-by, but people who come on purpose to hear. Night after night the same attentive, intelligent faces are seen turned up towards the preacher, to hear the gospel, drinking in every word with avidity. I always at the close, invite inquirers to wait upon me at my house, and hundreds visit me. I have had fifty in one day. There is a spirit of inquiry awakened all through the town and neighbourhood among all classes, but more especially among the Chumars, a very numerous class all over, but especially in Delhi. I visit these people in their various localities every morning, and am endeavouring to establish four schools for vernacular education for the use of parents and children who are anxious to become Christians. We shall teach nothing but reading, writing, and a little arithmetic; my object being to enable them to read the Bible. Thompson laboured a good deal among them, and I hope the fruiting time is at hand; hundreds profess themselves desirous of becoming Christians, and many have broken caste. Every week some new locality comes to light where the people are anxious for instruction; I do feel so much the necessity for help. Think, dear brother, what can be done for me, and act at once promptly. Last month I preached nine times in English, and held sixty-two out-door services in Hindustani, amid great crowds, at the hottest season of the year. Seventy-two people visited me at my house for conversation, and I held four disputations with some *nasticks* (infidels). Bhagwan is a great help, but the calls are so numerous that we cannot keep up with them. The population in the city daily increases; I should think it amounts to 60,000 at least; and the neighbourhood is all round full of people, many of them Mohammedans, who are not permitted to reside in Delhi. The Sudder Bazaar is fast becoming another Delhi. The field is great and promising, the opportunity a precious one; I am sure the Committee will be disposed to stretch a point, where God so plainly has opened the way. We have laboured for more than forty years in Delhi; shall we reap now that the harvest is at hand, or shall we permit the Propagation Society to reap?

"I have repaired the chapel and opened it for both English and Hindustani services. There are more than 2,000 Europeans in Delhi, many of them in a far worse state than the heathen; and although I have neither time nor strength to spare, yet I feel I must do something for them. At the beginning of the month I had the privilege of immersing two believers, a soldier of the 88th, who was brought to a knowledge of the truth at Colchester through the instrumentality of the Rev. R. Langford, and a native who is a sort of connecting link with the past, he having been instructed by both the late Mr. Thompson and Mackay. We are now in number nine—five Europeans and four natives,—and it is our intention at once to form ourselves into a church. May the little one become a thousand. I have been casting a look around to see whether there is any missionary brother who might be moved to Delhi, and I know none but Brother Broadway, and I have reason to think he would not object to come, nor do I think Mr. Gregson would throw any obstacle in the way. I, however, shall take no step at all in the matter, but leave the Committee to act as they think best."

CALCUTTA.

INTALLY.—Our readers are probably aware that Mr. Sale was stationed for many years at Jessore, and was removed to Calcutta, on the decease of Mr. Thomas, to take charge of the church in Lal Bazar, of which he was pastor, as well as to carry into effect, as far as practicable, a plan which the Committee had long entertained, of bestowing greater attention on the *native* population of the city. Mr. Sale's familiarity with a people wholly native, and his mastery of Bengali, pointed him out as the one most suitable for this work; while Mrs. Sale's presence and co-operation with the mission band in Calcutta would be most valuable. They left Jessore with great regret; but cheerfully obeyed the call of duty. We have much pleasure, therefore, in inserting the following extract from a letter under date of May 17th:—

"Your view of what the church in my own; and I trust, by the blessing of Lal Bazar *should be* is very much like God, we may be able to do something

towards the realisation of a missionary church.

"There are *some* who do work for Christ to the best of their ability. The members are almost all of them *poor*—many so poor as not to be able to afford a conveyance of any kind. You will see, therefore, that consideration must accompany zeal in urging them to personal effort; for in this climate (excepting the cold weather) a man who has to work all day has not much energy left for bodily or mental exercise. The Sunday-school is improving. Several of the members teach in it regularly, *and gratuitously, of course;* and notwithstanding some opposition from the Roman Catholic priests, the attendance has gradually increased. Some of our members preach on Sundays, and occasionally in the week, in the native languages; and others are earnest in their endeavours to induce the wanderers in the neighbourhood of the chapel to come to the services. The attendance on the Sabbath and week-day services has considerably improved; and we occasionally have a good number of sailors and soldiers.

"Whilst, therefore, I feel painfully that I am not so strong as I was when, *ten years ago to-morrow*, I landed in Calcutta, yet I do hope that, in doing what I can, the Master I serve will not leave me without a blessing. You are quite right in supposing that my dear wife will find plenty of work here. The Benevolent Institution and the Sunday-school already occupy a good deal of her time and thought, whilst those who are sick or in sorrow need and receive her sympathy and aid.

"The school at Intally naturally falls to my lot to superintend. There is no European teacher, which I am sorry for. I hear sixty rupees a month is the sum allowed; but, with provisions at the present prices, there is little chance of getting a man at all fit for the place for that sum. I wish a little more—say eighty rupees, at least—could be offered."

BARISAUL.—The following description of some celebrated festivals which are observed in Barisaul, where Mr. Martin labours, in conjunction with Mr. Page, presents a very striking picture of the vanity and folly of heathen worship. We often wonder that men's minds and hearts should be so degraded as to permit them to indulge in these things, call them religion, and think them efficacious to procure pardon for sin, and future happiness. Yet similar scenes are enacted nearer home. We happened to light on Miss Crawford's "*Life in Tuscany*" the other day, and if one reads "bouquets and flowers," for "red powder and mud," Mr. Martin's account of the *Dole Jattra* would read very much like her description of the *Carnival at Pisa!* But without the Word of God man is the same in every age and every clime. "*He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*"

"On one or two occasions I have given you an account of some of the principal Hindu and Mussulman melas that are held annually in the district of Backergunge. A few days ago four native preachers and myself attended two other Hindu melas, the name and existence of which were before unknown to me. I now purpose giving you a short account of these, in the hope that it may not be uninteresting to you.

"The first of these melas commenced on the 25th of March last, and was held on the bank of a little river at a village called Badal, which is about two days' journey by boat south-west from Barisaul. The name of the mela is *Dole Jattra*, or swinging festival—literally, swinging journey. It is held in honour of Krishna and his mistress Radha, who was his maternal uncle's wife, and with whom he lived on terms of intimacy when he tended his flocks, and carried on his youthful tricks and lascivious practices with the milkmaids in Brindabon. When you enter the mela, almost the first thing that meets the eye is what is called the temple of Krishna. This is suspended over a square mound of earth, raised generally to the height of five or six feet. At two sides of this mound, opposite each other, two bamboo poles are set up perpendicularly, and on the top of these another pole is tied horizontally, from which is suspended the temple of Krishna, just high enough above the mound to allow it to swing. Hence the name of the mela, Dole Jattra, or swinging festival. On the mound of earth beside the temple of Krishna were placed a few flowers, and a small vessel of water, into which was inserted a twig of a mango tree. These, according to the injunctions of the Shastras, were presented with the usual mantras (charms), as offerings to the god. The temple, somewhat resembling a child's cradle in form, is constructed with split bamboos tied together with cane, and covered on the top with red cloth. Inside are two small, dirty-looking images of Krishna and Radha. Sixpence would buy all the materials required for its construction. While a man, standing behind the

temple, is swinging it to and fro, the people round about the mound throw at each other a kind of red powder, which they manufacture from a wild root somewhat like arrowroot. This powder is thrown about very profusely and unceremoniously. Sometimes, mixing it and other ingredients with water, they squirt the mixture thus made at each other with syringes, so that very frequently the clothes of half of the people you meet are stained with it. And now and then they do not scruple to use mud instead of powder. But on these occasions great license is allowed. Every one seems to take it as a matter of course. Krishna and Radha used to amuse themselves in this way, and why should not they? And besides, if they give attention to these things now, spiritual blessings will follow! Their condition will be better in another birth! If they please Krishna and Radha in this world, the god and goddess will be propitious to them in the next. He who is poor here will there be rich, and he who belongs to a low caste here will there belong to a high caste, and he who is a subject here will there be a king, and he who is childless here will there be blessed with sons and daughters. At any rate, their condition will be better hereafter. So they say, and so, perhaps, they believe. They can at least appeal to the Shastras for proof of these things, but how the so-called 'acute Hindu' can connect in his mind spiritual blessings with the youthful frolics and essentially vile practices of Krishna is an enigma. But there is nothing, however absurd, that the 'acute Hindu' in his wisdom cannot believe.

"From Badal we proceeded to another village, called Mugo, a short distance off, where another mela was held immediately after this one broke up. This mela is called *Barunee*, and is a bathing festival. Barunee is derived from a Bengali word, which means *twelve*. Hence, according to the Hindu Shastras, all who bathe at this festival will obtain deliverance from all the sins which they have committed, or may commit, during twelve years of their lives. But again, according to the Shastras, sin is not reckoned against any one, male or female, until he or she has arrived at the age of twelve years, and after this salvation is procured by bathing at the festival. But those who bathe yearly are doing works of supererogation, and these works of supererogation will be counted to them for righteousness. Their excessive devotion to the gods will obtain for them higher blessings hereafter. The mela was held in a rice field, near a little river which became almost dry at every ebb of the tide; and, consequently, we were obliged to keep our boats in a large river, half a mile from the place where we erected our tent. In a corner of the field near the site of the mela stand two temples built of brick, in one of which is an image of Kali, and in the other an image of Shiva. Those who have made vows bring their offerings and deposit them before the temple of Kali. Some bring kids, and others sweetmeats and fruit of various kinds, according to the vows which they have made. This mela always commences a few days before the change of the moon, and on the day the moon changes a feast is given to as many Brahmans and others as may be counted worthy to be present. On this day chiefly offerings of fruit, ganja, &c., are presented to the god, and the sacrifices offered to the goddess. A he-goat is brought by the offerer to the priest, who first marks its horns with a streak of vermilion, and then, while repeating a text of the Veda—a mantra—places a flower on its head. Afterwards he touches its neck three times with the sacrificial knife. This ceremony being over, he hands the kid to the sacrificer, who, putting its head on a block, cuts it off at a stroke. The head of the kid and some of the blood, with a few ripe plantains, are put in a vessel, and then deposited at the feet of Kali. These are supposed to appease the wrath of the bloodthirsty goddess. The Brahmans, however, manage to secure for themselves a large portion of the kids and of the fruit.

"I must now say a few words about the preaching. We remained four days at the first mela, but the other mela I was obliged to leave on the second day, and return home in consequence of domestic affliction. The native preachers, however, stayed three days longer, and the account which they have given of the work is very satisfactory. At both melas about six hours were occupied each day in preaching, viz., three hours in the morning, and three in the afternoon; and the number of hearers, though varying very much at different times, was generally large. Twice a day, after preaching, we gave away some scriptures and tracts to those who could read. Our work did not proceed, however, without interruption. We were constantly engaged in discussions with Brahmans and others of lower castes. In this country it is impossible to avoid discussion, even if it were desirable. Every Hindu takes it for granted that he has a perfect right to question what the missionary or the native preacher says. Indeed, he can seldom listen to an address throughout without having something to say. But we can generally manage to turn the arguments of our opponents to good account before they degenerate into 'wordy wars.' They are the means, and afford the opportunity, of introducing a variety of subjects,

all bearing more or less on Christianity and Hinduism. Without a comparison of the two systems, the superiority of the one over the other cannot well be shown; nor can the weakness, folly, and unholy practices of the Hindu gods and goddesses be with effect exposed. A number of relevant subjects, which the people must remember, pass daily under review, and in this way, I believe, much good is done. But the burden of our preaching is Christ crucified. When we see the people 'wholly given to idolatry,' and sacrificing to a bloodthirsty goddess, we must, like Paul, 'dispute' with them, and show them how 'it is not possible that the blood of bulls and of goats should take away sins.' They must be told, also, that sin is too deeply rooted in the heart to be removed by bathing in the Ganges or anywhere else, and that there is no salvation without 'repentance toward God and faith in the Lord Jesus Christ,' who has made an adequate atonement for sin by the sacrifice of himself. But the Hindu is so 'carnally-minded,' and his religion is so much mixed up with what is worldly and selfish, that it is almost impossible for him to comprehend the genius or spirituality of Christianity. And this is one of the most discouraging things in the missionary's work. When we ask the people in the market or bazaar whether they have understood what has been said, the answer we invariably get is, 'How can we who are poor, ignorant people, understand these things?' One who was unacquainted with the religious habits of the people would doubtless take this confession of ignorance, &c., for a piece of modesty. But it is not so. It is part and parcel of a religion which they are taught to believe consists in the ability to read and write, to give alms to the poor, to feed the Brahmans, to offer sacrifices to the gods, &c. These things constitute the only recommendation to the favour of Heaven, and he who cannot accomplish them has neither part nor lot in religion. Hence it is the poor man is so much despised in Bengal, and hence it is that the Hindu can scarcely move hand or foot without performing an act which is in some way connected, however remotely, with his religion.

BENARES.—Mr. Parsons, writing under date of May 26th, adverts to the decease of our venerable brother, Mr. Smith, which event we noticed in a recent *Herald*, and makes it the ground of an appeal for fresh help to be sent to that important station. As Mr. Parsons is chiefly engaged in the work of translation, and removed from Monghyr more than two years ago to the north-west, in order to avail himself of those facilities which a residence there would place within his reach for the more effectual accomplishment of the work committed to his hands, he can only devote his evenings to outdoor missionary work. His appeal, therefore, is not so much for help personally, as for help to Mr. Heinig, who has now to bear the toil almost alone.

"And now the question arises naturally in our minds, 'Will you send another labourer to supply his place?' We are rejoiced at the prospects given in the April *Herald*, of increase to the number of missionaries for India, and we cannot but hope that it may be found practicable to appoint one to this great centre of Hindu superstition. I dare say you will remember what passed at the Monghyr Conference, when Mr. Gregson and myself, and some others, spoke of Benares as a station that it might be as well to relinquish in order to occupy others more efficiently, and yourself and Bro. Heinig united in saying that if three missionaries be sent to Patna, seven should be sent to Benares. Well, now, I must say that since my arrival here, and seeing more of the field of labour, though I should not perhaps express my thoughts in just those terms, yet I do see much more the importance of this sphere. One thing that forcibly strikes me is the large extent of the city. Even such places as Patna and Agra look small to it, such miles and miles of thickly tenanted streets you go through in every direction. If instead of four or five, we could occupy twenty preaching places in judicious localities, we might have so many distinct spheres of the population to draw our congregations from. And then the position that Benares holds as the metropolis of Hinduism enhances its importance. Any impression made here must exert an influence far and wide. And here is an object worthy the ambition of the acutest intellect, to be able to meet effectually the subtle objections of the false philosophy which is here most extensively cultivated, and secure the assent and bow the hearts of the ingenious disputers in this Hindu Athens. A large amount of real intelligence meets you here, devoid both of the indifference of the entirely ignorant, and the acrimony of the partially informed, and the missionary's heart yearns to be able, by Divine grace, to fill such minds with gospel influence.

"And whatever may be said in reference to schools, most certain it is that in the matter of preaching, the field is far from being so occupied as to leave no room for

additional labourers. It is true that all India is before you, and in its unoccupied cities and districts you could easily locate, not twenty only, but two hundred missionaries. But does not all experience teach that it is better to have a less number of stations, and have them so occupied that in the event of a missionary's health failing, or anything of that kind, the work shall not be interrupted? Bro. Gregson tells me that Agra and Delhi are to be reinforced this year. I rejoice in that. And I hope that if, in the good providence of God, the Committee have the means, they will not overlook the claims of Benares.

"We continue our visits to the bazaar in the same manner as hitherto, but we hope now to enlarge our efforts by becoming two bands, and so occupy our chief stations two or three times a week instead of once. It would be more pleasing if we could gather more numerous congregations. But the narrowness of the streets is a great hindrance to this, and the great value of frontage in the city makes it both very difficult and very expensive to procure room for a good number to assemble aside out of the thoroughfare in a room more or less open to the street. There is, however, one advantage in small congregations, viz., that they afford better facilities for dealing with individual minds. A heathen will be more candid when he has not a great crowd around him, whom he fears to displease by admitting the truth of the Christian's argument, and it is often easier to deal with him, and to press home the truth on his conscience. And I remember both yourself and Mr. Russell remarking that the importance of thus dealing closely with individual minds was equal to that, if not greater than that, of proclaiming the gospel to large assemblies casually gathered together. So we must make the best use of our present opportunities, while we shall not cease to strive to add to our present places for preaching one which shall afford prospects and facilities for gathering larger congregations."

It is not often that we can give our readers an actual *specimen* of the interruptions and colloquies which sometimes occur while our missionaries are prosecuting their work. But as Mr. Parsons has been kind enough to send one, we gladly give it a place. One needs not to be transported to India to meet similar forms of objection to the doctrines of Christianity. It is, however, instructive to learn that, if credulity and superstition produce like results all the world over, so do infidelity and scepticism everywhere manifest themselves in similar forms. No thoughtful person can contemplate these facts without feeling that if the Gospel of Christ *be* the remedy provided by Divine wisdom for man's misery, and the instrument of his moral elevation, and the means of his restoration to God, it must, at all times and in all places, be preached faithfully, without modification, and without regard to what we hear so much of, "the characteristics of the age." The symptoms may occasionally vary, but the well-informed physician at once sees that the disease is unchanged.

"I will try, as an illustration of our conversations, to give you just the substance of one that occurred lately, and excited our interest a good deal. An intelligent Brahman, who had been listening for some time, begged to be allowed to propose a question, showing by his manner that he was a thoughtful, well-disposed person. He then said that he was convinced of the falsity of the general objects of Hindu worship, but wished to know by what evidence he might be assured that Christ was God and Saviour, as asserted by us. The missionary replied that there are two kinds of evidence, that of Scripture and that of experience. The evidence of Scripture he might take in this way. There are certain divine attributes which all agree in believing. God is omniscient, omnipotent, just, true, and holy. Now take your Shastras, and seek for these attributes in the devtas. You know their contents, and I will not take up time in repeating them, but you know that holiness, truth, and justice are sought there in vain. And then take the simple, unpretending history of Christ in the four gospels, and see what purity, love, and forgiveness are displayed there.—*Brah.* But there are three ages or conditions in every person's life.—*Miss.* True: but in an incarnation of God you have a right to look for divine attributes in every condition. If a man be learned he will be known as a pundit by his learning, whatever his dress or occupation for the moment may be. But see Kriahna, as child, youth, or man: you know his conduct, &c. &c.—*Brah.* But God is one and cannot change, and you say of Christ that he suffered and died, how can this be said of God? I know what you say, that the divine and human nature were united in Christ, but how can this be?—*Miss.* God is unchangeable: but God may take on him the human nature, and suffer in that nature, if a sufficient reason exist for it. Now we do not acknowledge your incarnations, and one reason is that no sufficient cause appears for them. It could

not be necessary for God to become incarnate in order to kill this tyrant or destroy that demon, when the life of all his creatures is in his power. But here is quite a different cause. God is merciful; that you acknowledge: and not less that God is just. Both these attributes must be manifested, but how? If God punish sinners, his justice is evident, but not his mercy. If he pardon them on their confession, his mercy is displayed, but not his justice. There must be a substitute to bear the punishment of sin on behalf of the world, thus fulfilling the ends of justice, and opening the door of mercy. But who can do this? Man cannot, for one sinner cannot be substitute for another. Angels cannot. Here, then, is a sufficient reason for an incarnation, not for God to contend in person with one of his creatures, but to show forth the glory of his own perfections.—*Brah.* Well, give me a propheey of some future event, and I will believe you.—*Miss.* Prove to me that the power to prophesy is necessary to salvation, and I will acknowledge it essential that I should exercise that power. —*Brah.* No, it has nothing to do with salvation.—*Miss.* Then Christ is a saviour, and has only promised what is essential to salvation. In the beginning of the gospel, he gave the power of working miracles to his people, and he could give it now. But his purpose in giving it was to furnish evidence of the truth of Scripture. Now, that proof has been given, and the seal of heaven attached to this volume, and he gives the power no longer.—*Brah.* But suppose I leave my Brahmanical office, by which I have an ample income, and embrace Christianity, you can give me but a mere pittance?—*Miss.* True, but you have no right to look to us at all. You must trust in God. He has promised in the Psalms—— —*Brah.* Yes, I have read the Psalms.—*Miss.* Well, his promise is given there, 'Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.' (Other promises were quoted likewise.) You must venture on these promises. Now you gain money by teaching what you know to be false. Yet in a sense I may say God gives you this money. And will God, who feeds you now, forsake you when you abandon falsehood and embrace the truth?—*Brah.* But every man's need is not alike. The tiger devours a deer: the ant is satisfied with a grain of rice.—*Miss.* God is a father, and he knows just what you need, and what will be best for you. There are some whom riches would puff up, and the Lord keeps them poor. Some have grace to improve riches, and he entrusts them to their hands. He will do what is best.—*Brah.* But by what means will he support me?—*Miss.* His providence is an unfathomable deep. Among the innumerable means at his disposal, can I tell what means he may see fit to use to supply your need?—*Brah.* Well, I will give up the devtas and all, and trust in God alone, but will he fulfil my desire?—*Miss.* He has promised to hear those that pray; but he is a heart-searching God, and you must consider what you are promising, for insincerity will blast all your hopes.—*Brah.* No; I say before all that I will put away all hypocrisy, and wait on God, and try if he will answer me. (Here a bystander interposed, 'Will you become a Christian?')—*Miss.* You see what you have to expect. You must count the cost. Wait on God, and pray thus to him, 'O God, searcher of hearts and teacher of men, show me the right way, and help me to walk therein, for Christ's sake.'

"I have not said this for mere argumentation's sake. Benares is a seat of learning, but heartily do I wish that its wise men would unite in this earnest prayer. Then they would be happy indeed."

BOMBAY.

POONAH.—It is a long time since we heard from Mr. Cassidy; hence our reminder to him. This has brought a reply, dated July 26th, from which we select what follows. Pursuing still his plan of *self-support*, while working as a missionary, it is pleasant to see he does not relax his efforts, or grow tired of acting on such self-denying principles. Nor are his labours in vain. But for them, perhaps the spirit of inquiry to which he alludes might never have existed. It will give us sincere pleasure if we should have to report, ere long, that the Committee have been able to comply with his request.

"Yours, of the 1st June, reminds me that I have not yet sent in any statistics of Poonah. This must lie over a little longer. Of fruitfulness I have often felt that 'hope deferred maketh the heart sick.' But something encouraging has occurred. Some years ago, a young convert, Suddoba, after reading 'Pengilly on Baptism,' could not refrain from acquainting the American missionaries, under whom he was brought up, of the convictions he entertained. He promised not to discuss the subject with his fellow-converts, but could not see that he should 'christen' any of his own family.

On his application to be admitted into the theological class for training young men for the ministry, he was told that to educate him would be to train a Baptist preacher, and that was not one of the objects aimed at by the American missionaries. His studies were carried forward by my dear and esteemed brother, George Bowen, in Bombay. He has pursued them successfully. About two years ago, I think it was, while preaching at Jejooree, he was invited by some villagers at Tulligaum, a village twenty miles from this, in the direction of Nuggur (not the one on the railway line between this and Kandalla), to come over and help them. Circumstances at that time prevented him from complying with their request, but on its being repeated from time to time, he felt it to be his duty about two months ago to comply, and proceeded to that station, depending, I believe, solely on the provision he may receive in the sphere of his labours. He has taken some steps to secure a piece of ground whereon he may build a house, school-rooms, and a chapel. This seems to me, at present, a very cheerful and promising oasis in this desert.

"Our principles are being inquired into. Several parents decline to 'christen' their children.

"A friend wrote up to Poonah the other day, that the Rev. Mr. White, Free Church of Scotland missionary at Nagpore, has written to his Presbytery, avowing his disbelief in infant sprinkling. This, I believe, is true; but what steps may be taken it is difficult to see. Should he adhere to his letter, the connexion must be dissolved; but whether he will hold to βαπτισμα, or 'wash in any way' he may think proper, or whether he will hold to Scripture Presbytery or man's 'Presbytery,' or whether he will stay in the country or 'go home,' remains to be seen. I never saw him, nor have I written to him a line on the subject.

"Should he and I join, Suddoba might be ordained, as his equals have been. I think we could support ourselves in Poonah, which must become the seat of the Supreme Government, and enlarge our neighbourhoods.

"Pray that I may not be hasty. Oh, 'the eyes of the prudent' are necessary in India more than anywhere else.

"Should you wish a mission-house to be built here, and sanction my appropriating my allowance to it, I shall draw on receiving your reply; I do not think I shall need it for the expenses of the mission this year.

"I think a mission-house necessary because (1st) Poonah is a sanitarium in the rains, and within eighteen miles of two sanitaria, and seventy-two miles from Mahabalishwar—another sanitarium—all three of which are such during the remaining eight months of the year; the climate is less trying than elsewhere in the presidency, except Belgaum. (2ndly.) It will, in five years, be joined by a rail to Allahabad and Bengal, and would prove a good change for some of your missionaries labouring in hot plains.* (3rdly.) It is a central point in the Presidency. (4thly.) It will give a claim to the continuance of the mission when I shall have passed away."

* Hindi and Hindostani are spoken here, as well as Marathi.

NOTES AND INCIDENTS.

SCENES FROM SERAMPORE.

THE FIRST HINDU BAPTISM.—The scene of the baptism was on steps leading down to the river, before the mission premises. The Governor, the Europeans, and a vast crowd of natives assembled. Carey walked forward with two candidates,—his own son and the Hindu, Krishnu, on either hand. The other converts had quailed at the last hour. As he advanced from the mission-house, poor Thomas was raving wild in a room on one side of the path, and his own wife hopelessly wailing on the other; as if the spirit of darkness had permission to rage at the first triumph of Christianity among the natives of Bengal. Down to the water went the Baptist preacher and his two disciples, the one the son of his own heart, the other the first-fruits of a great nation. He solemnly addressed the crowd. Silence and deep feeling prevailed. Brave old Governor Bie shed manly tears. The waters went over the Hindu, and the name of the Father, the Son, and the Holy Ghost, sounded across an arm of the Ganges. That evening the Lord's Supper was first celebrated in the language of

Bengal. The cup of the missionaries was full of joy and hope. Krishnu was but one, but a continent was coming behind him.—*London Review.*

THE FIRST BENGALI TESTAMENT.—About six weeks after the first baptism came another great and holy event. The blessed New Testament was placed complete in the hands of its happy translator. The first copy was solemnly laid on the communion-table; and the whole mission group, with the native converts, gathered around to offer up fervent thanksgiving. Men talk of making history; but of all the history-makers in the annals of a nation, none is equal with him who gives it the word of God in the mother tongue. From that hour the names of Carey and Serampore were touched with that true immortality which lies in the principle, "the word of the Lord endureth for ever." As in many other languages, the New Testament was the first prose work printed in Bengali, except a code of laws.—*Ibid.*

THE FIRST CHRISTIAN HINDU WEDDING.—Three eventful years of progress and toil had passed; and another great occasion came in the mission—the first Christian marriage of Hindu converts; the first solemn inauguration of that happy institution, the Christian family, before which the seraglios of Bengal were eventually all to disappear. The pair to be united were a young Brahman and a girl of the carpenter caste; thus setting aside the prejudice of ages. Under a tree in front of the father-in-law's house, the faithful Krishnu, the first convert, gathered the party. The natives sat on mats, the Europeans on chairs. Mr. Carey performed the service, and the youthful couple signed the agreement—the first time the hand of a Hindu female in North India had performed that act. All the missionaries signed as witnesses; and we feel sure that they were happier men that day than proud fathers attesting a flattering alliance. That night they partook of the wedding supper. The repast began by singing a hymn of Krishnu's own, which still lives; and then the Brahman husband, the European missionaries, the Sudra father-in-law, all feasted together,—nothing wonderful in the eyes of England,—a prodigy and a portent in those of India.—*Ibid.*

THE FIRST CHRISTIAN HINDU FUNERAL.—Another solemnity soon came. The little band of converts was called to see one of their number die—the same whose heart failed him the first day of baptism, but who "afterwards repented and went." The first Christian death was a scene of tranquil hope and joy in prospect of immortality. It strengthened the souls of the converts. How was the Christian to be buried? Usually persons of this creed were borne by drunken Portuguese; and among the Hindus a corpse is touched only by those of the same caste. A crowd gathered round to witness the novel ceremony. To their stupefaction, the missionary Marshman, and young Carey, Byrub (a Brahman), and Perroo (a Mohammedan), placed the coffin of the Sudra on their shoulders. Singing a Bengali hymn, "Salvation through the Death of Christ," they marched the funeral march of caste among the Christians of Serampore. The German missionaries in South India had unhappily permitted caste to enter among the converts; but in the north it was faced at first, and the benefit has been great.—*Ibid.*

THE FIRST NATIVE EVANGELIST.—The first labours of a native evangelist soon followed. The Serampore missionaries early perceived that the most fruitful of all their works would be sending forth native labourers. They kept this cardinal point steadily in view. They daily and carefully trained their converts, and prayed much and earnestly in all their undertakings. The first who had gladdened their hearts as a convert, (Krishnu, the carpenter) was also the first to go forth on Christ's errand among his countrymen. In this journey tracts were freely distributed, thus bringing two powerful agents into play at once. The eagerness of the people to receive the strange thing, a printed book, was very great. Some of the books thus given away brought inquirers from a great distance to Serampore, who, following the light first showed by the book, found the teachers and became true Christians. The first convert from the Kayusts, the caste next to the Brahmans, came in this way from a distance of thirty miles; and

the first from the Brahmans themselves, a fine young man came, by the same means from the neighbourhood where Carey had passed a miserable month in the Sunderbunds. The history of every mission in India shows many cases of this kind. Yet good men, even missionaries, are found zealously opposing a free distribution of books; aye, even the word of God, in regions where, at the present rate of progress, a missionary cannot reach for ages. Crotchets can stop the simplest efforts at usefulness, as well as the most elaborate.—*Ibid.*

THE GOSPEL IN BURMAH.—Dr. Judson, who was, after Felix Carey's departure, the founder of the mission, was threatened in Rangoon, expelled from Ava, imprisoned for months, sentenced to death, led out for execution. Yet he lived to translate the Bible, to frame the Burmese dictionary, and to found the churches from which the hundreds now studding the land are offshoots. Kothahbyu, the "Karen apostle," was a man enslaved by a Burman, because he could not pay a debt. He was redeemed, or, to speak more literally, bought by a catechist, who found him so troublesome and violent that he turned him out of the house. This same man in Tavoy spent night and day reading to and teaching his countrymen, and was, in a higher degree perhaps than any European, the founder of a church which now numbers 14,000 communicants. There is scarcely a missionary in Burmah whose work has not been carried on, like that of St. Paul, amidst stripes and terror; scarcely a native preacher who has not taught and preached, knowing that he carried his life in his hand. And there is not one who has had to quit his work, like so many Indian missionaries, seeing no visible return.—*Friend of India.*

SANDWICH ISLANDS.—We have here an encouraging account of the progress that has taken place in the Sandwich Islands within the past ten years:—"It is now ten years since the present pastor was called to take charge of the first church in Honolulu. Although the progress seems slow from year to year, on looking back for this length of time we can see a marked advance. The church, ten years ago, numbered about 1,400 members. Since that time, 2,016 have been added by profession, making a net increase of about 900, including those added by letter. The pastor then looked to the American Board for support; he now is, and has been for several years, supported by the people of his charge, and they have contributed, in addition, from 100 dollars to 600 dollars annually, for foreign missions. Our large stone church was then without a steeple, or tower clock; it is now furnished with both. It had then but few permanent slips; it is now well-seated. The church grounds were then in a wretched condition; they are now inclosed with a substantial wall of stone and mortar, levelled off, and planted with trees. We had then, at our out-posts, seven in number, only thatched houses of worship, without floors or seats. Now these out-stations are all furnished with good framed or stone houses, with shingle roofs; five of the houses are furnished with floors, seats, and pulpits, and four of them with small church bells. All this the people have done with their own money. When we consider that similar, if not equal progress has been made in other parts of the islands, we have reason to thank God and take courage. This advance in externals indicates that the gospel has taken strong hold of the people; yet we need the baptism of the Holy Spirit to give depth to the piety and spiritual life of the church, as well as to awaken and save those who are growing more bold in sin."—*American Missionary Herald.*

HOME PROCEEDINGS.

WE had just the opportunity of stating in our last number that a valedictory service was appointed to be held at Bristol, on the occasion of the departure of Mr. and Mrs. Morgan for India. It was held on Monday, 29th August, at the Pithay Chapel, Solomon Leonard, Esq., in the chair. After prayer by the Rev. F. Bosworth, the Chairman explained the object of the meeting.

The Secretary, the Rev. F. Trestrail, described the station, and the character of the labour required in it, and expressed, on his own behalf, and that of the Committee, the high respect entertained for Mr. and Mrs. Morgan. The Rev. Thomas Winter followed, in an address full of affectionate and judicial counsel; and the Rev. E. Probert, on behalf of friends in the church and congregation, presented a copy of Conybeare and Howson's "Life and Epistles of Paul," to Mr. Morgan; and a beautiful copy of the Bible to Mrs. Morgan, in token of their regard and good wishes for their future usefulness and happiness. Mr. Morgan replied with great feeling, and in very strong terms expressed his sense of the kindness of the Committee and officers of the society, and the friends among whom he had visited in various districts of the country. The Rev. N. Haycroft followed in a brief but encouraging address; and Mr. Probert closed this very interesting service in prayer. The chapel was very full, and the congregation appeared to take a lively interest in the proceedings.

We went down to Gravesend on the 7th ult., to see our friends embark in the *Alfred*. There were several young people going to their homes in India who were placed under their care; and before saying farewell, we all assembled in their cabin, and Dr. Leechman commended them to the care of Almighty God. We bade them adieu, with much regret at parting, and our friends were greatly moved as they said "Good bye" to one and another. Besides those who were personally interested in the parties about to sail, the Rev. J. P. Haddy, of Ravensthorpe, and Mr. Parker Gray, of Northampton, came on board to bid Mr. and Mrs. M. good bye. We believe that these tokens of sympathy and good will are often remembered by our missionaries when toiling in their appointed spheres of labour, and the remembrance is pleasant and refreshing. We have heard from our friends since their departure, the pilot having brought letters to say, "We are all well, and have begun our voyage prosperously." May its end be equally propitious!

The Secretary, accompanied in one part of the journey by Rev. I. Lord, of Birmingham, and in the other by Rev. W. G. Lewis, of Cheltenham, has visited the churches in the Worcestershire Auxiliary. The Revs. T. C. Page, of Madras, and W. Teall, of Jamaica, have attended meetings in Suffolk. Mr. Teall then passed on to Hull and Beverley, and Mr. Page was to have taken Lincolnshire, but was compelled by indisposition to return home. Mr. Salisbury, just returned from America, at a very short notice, kindly supplied Mr. Page's place.

The Rev. W. G. Lewis, of Bayswater, has been engaged in the West of England, collecting for the China Special Fund, and we hear that he has been kindly received, and his appeals promptly responded to. The Committee have felt it to be their duty to hasten Mr. Klöeker's departure for China, he himself having strongly expressed his wish to go, rather than remain in England another year, to advocate the claims of this new mission. We hope that a suitable ship may be found the latter end of October, or the beginning of November, in which case he will sail at one or other of these times.

NOTICE.

If any of our friends have copies of the present year's Report, which they can spare, we shall be thankful for them. The number printed is nearly exhausted, and we cannot supply the demand. Immediate attention to this notice will be most useful.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

OCTOBER, 1859.

"THE RELIGIOUS REVIVAL IN IRELAND."

Letter addressed to the Editors of the FREEMAN.

DEAR SIRS,—The religious awakening in Ireland having become a topic of general interest, I trust it will not be deemed intrusive for me to offer a few remarks on the subject. Reports from others awaken interest; personal observation gives definiteness to conceptions respecting such a work which no description can effect.

It has been my privilege within the last few days to see a good deal of the work now going on in the North of Ireland. I have seen the remarkable movement "in the great congregation," and have had many opportunities of conversing, in their cottages and cabins, with persons who have been affected by it. The public "manifestations" of the one have been sustained and vindicated by the private converse of the other.

The strongest impression which I received from the opportunities I have lately had of observing this work, is that of its REALITY. Statements received from men competent to observe, and entitled to credit in their testimony, forbade doubt or unbelief as to the fact that a wonderful effect was being produced upon the people; but actual observation gives vividness and force to one's own conviction of the genuineness and reality of the work itself, which testimony alone can never secure. Thus, when I went into a cabin, and witnessed the first instance I saw of "conviction" in the "case" of a "stricken" one, the impression on my mind was, "There is a *reality* in this." A little boy, not more than ten years of age, was giving expression to earnest, agonising desire for Divine mercy, in a manner that forbade all suspicion as to the sincerity of its *subject*, and would defy all philosophy to account, on any other principle than that of Divine agency, for its *cause*. Indeed, separately and apart from the conviction produced upon the mind of an occasional observer by "manifestations" of such a kind, the general impression upon the minds of the people at large precludes any other explanation. The results are generally so clearly moral and religious, that no other solution can avail. *Hysteria* has been alleged by some; but if this were the cause, then our physiology must be enlarged and improved. *Demoniacal* influence has been affirmed by others; but if this be accepted as the cause, then we are shut up to the conclusion, somewhat quaintly expressed by the convert who said, "Well, if this be the devil's work, then there must be a *new* devil; for I'm quite sure the *old* devil never did what *this* devil is doing now." Opponents of religion have given clear expression to their conviction that the work is of God; and ecclesiastics, who are beyond all suspicion of sympathy with such a movement, have not been wanting to vindicate it from aspersions; as in the case of a Roman Catholic priest, who says, "I see it is doing a great deal of good among the people: if it be of God, it will stand; at any rate it *is* doing the people good, and I shall not do anything to oppose it."

THE PHYSICAL MANIFESTATIONS by which this movement is characterised have naturally excited much attention. The sensible is likely to attract notice, while the spiritual is overlooked. It forms no part of my purpose either to explain or to vindicate these. There they are; and, whatever the real nature of the phenomena may be, they have unquestionably compelled the attention of the people to religious matters in a manner and to an extent that would warrant the belief that they have been made to constitute an important agency in the Divine operation among men. Still it is to be remembered that such physical manifestations are not an essential part of this revival, nor even an invariable attendant upon it. On the contrary, the revival itself had been for some time in action before anything at all was heard of these "manifestations;" many undoubted instances of conversion have taken place without any such physical effects: the number of conversions without them is far greater than that of cases attended by them. Instances are not wanting in which persons who have been "stricken" have resisted the sense of sin, as in the ordinary history of men, and have given clearest proof that conviction is not conversion; and, on the other hand, in

some places where the physical manifestations have ceased, the work of conversion is still going on to an extent far surpassing that of any former period, and even exceeding that which took place in the earlier part of the present movement, and when attended by the physical phenomena. These manifestations have been made to answer an important purpose in exciting the attention of the people: they are not essential to the work. We must not suppose because they lessen in number, or altogether disappear, that conversion ceases; on the contrary, we must be prepared to look for the spiritual still, although the sensible may be utterly withdrawn.

It was my privilege, during my recent visit, to witness this remarkable movement in different SCENES. The house, the barn, the street, and the field, have alike supplied material for observation. No sooner does one who is supposed to have a religious errand enter a dwelling than the people around will press into the room, and crowd about the door, listening with an air of solemnity to the voice of prayer, or praise, or exhortation, that clearly testifies to the depth of the feeling that has been awakened. Let but the preacher of the gospel, or "a convert" who has recently been brought to God, stand forth in the street to warn men of their danger, and to point them to the refuge, then, though no extraordinary arts be used or expected, but the simple, earnest, heartfelt declaration of gospel truth, the gathering throng will soon show how welcome are the tidings of peace to them. An immense assemblage in the open field, the appointed place of meeting, was, to my mind, a most impressive and imposing spectacle. In Banbridge, where our mission had been almost suspended, and where for six months our zealous, self-denying, and laborious brother, Mr. Eccles, had laboured in the midst of greatest discouragement, there I saw a vast congregation assembled in the field before his house, seated on the grassy slope, deeply solemn, listening as men hearing for eternity; and then as one after another was "stricken," and conducted by a company of people to some distant part of the field, from whence the voice of prayer or the cry of the stricken one told that the word had been attended by convincing power, the great body of the people yet remaining with even augmented solemnity, and when the darkness had caused them at length to withdraw, and *fifteen* such cases had occurred, I could but feel that it was a scene surpassing all that I had ever beheld, and all that I had anticipated even at the present time in Ireland. And yet another, though quieter assembly gave, only in a different form, equally conclusive testimony to the wondrous results of this awakening. On the morning of Thursday last it was my happiness, at Coleraine, to be present at a service that may be called the morning worship of the town. In the beautiful hall lately erected there, and which was to have been opened by a ball, but was inaugurated by a meeting for prayer instead, and in which I believe no other meetings have yet been held, there gathers every morning a large company for prayer and praise; and, certainly, as I entered the spacious room, thoroughly filled with earnest prayerful people, it was impossible not to think of the greatness of the work which had been effected in that town, exclaiming, "What hath God wrought!"

I must not increase the demand on your space by any detail of the several "CASES" of conviction which I visited. Many of these are full of interest. I will, however, refer, and that but briefly, to one only. On Saturday I went with Mr. Eccles to see a young man who had been "stricken" at one of the services we held on the previous evening. He had passed a night of severe spiritual agony; but when we saw him, he was full of joy, and gratitude, and love. And yet that stalwart man, now standing up and pouring forth his gladness of heart, had said, but a short time before he went to that service, that "God could not put him down." Nor is that by any means a solitary case. Innumerable instances can be adduced in which, so far from any predisposition to obey, there has been a determined and avowed resolve to withstand the influence that had humbled others. One case was reported to me in which a man had said, "Sixty Gods could not make *him* yield;" and one of the converts himself told me that, just before he was smitten, he had confidently declared that he should never "*take it.*" "You will be the next," was the reply of the person to whom he spake; and so it proved. He is now one of the most earnest and successful of the men engaged in bringing sinners to the God and Saviour whom, only six weeks since, he so defied.

The FUTURE of Ireland is full of hope. What the permanent results of the present movement will be one dares not to predict. That there will be a measure of disappointment is highly probable; doubtless some who have been very near to the kingdom of God will be found not to have entered in; others who have been really converted to God may not answer to the sanguine expectations entertained; indeed, as two of the recent converts said to me, they will need great grace to keep them humble. It will be no occasion for surprise if, by the attention they now receive, some should be "lifted up above measure."

Denominational rivalry will probably obtain; indeed, there are not wanting, even already, indications that large-hearted Christian zeal may yield to narrow sectarian eagerness. But even when all allowance is made for the evils which attend on imperfect human nature, there is enough to warrant the belief that great and lasting results will follow. Should this movement continue, and especially if it should spread, as there is reason to believe it will, to the South and West of Ireland, its influence on the Papacy will be incalculable. Already have Roman Catholics yielded to it, and then the priest and the crucifix have been abandoned for Christ and the cross. At Coleraine I met with two young men whose conversion was truly remarkable, and whose faith had been avowed the evening before by their baptism in the name of the Lord Jesus. Great fear is shown by many Papists lest they should "take it;" some will not dare to approach the place of meeting. It is affirmed that charms and preventives are used to protect them from the dreaded influence; and certainly in many cases their conduct distinctly shows that they are convinced that there is a power at work which threatens to weaken, if it do not destroy, the Papal system.

Surely there ought to be a great augmentation of EFFORT IN BEHALF OF IRELAND. It seems as though God were rebuking the unbelief and supineness of British Christians. Many have been saying that the case of Ireland was hopeless. India might be converted to God; China might be converted to God; the distant heathen might be saved; but the people of Ireland, alas for them! Many of the Christians of England have been saying by their neglect what was once said to me in words, "*As for those Irish, why let them go!*" And now, by a movement to a very great extent independent of them, the great Proprietor seems to be saying, "I will take no bullock out of *thy* house, nor he-goats out of *thy* folds." Happy will it be if the churches of Britain now hear the voice of their God, and cause the indifference, the neglect, the unbelief of the past to give place to energy, and liberality, and faith, that shall justify the hope that they may be counted worthy of the honour of being "workers together with God."

Personal observation renders my own conviction deep and strong, that evangelical effort in behalf of Ireland ought to be vastly increased, and would be abundantly repaid. Oh, that we could throw in reinforcements somewhat adequate to the demands! Help is needed; pastors and evangelists need it: there is an amount of work to be done which they cannot possibly perform. The people are prepared for it. Almost everywhere in the north the preacher of the gospel is hailed with gladness, and heard with eagerness; and as the minister goes on the errand, scarcely less important, to afford counsel and encouragement to the awakened in their dwellings, he is received with joy, which none will realise but those who have witnessed it. Increased effort is needed, and needed NOW. Appeals come for men to occupy stations full of promise; and were it possible to supplement the labours of those already in the field by the temporary engagement of a few earnest, devoted, prayerful men, who, for some six months, should really do the work of EVANGELISTS, carrying the gospel to every village and hamlet, faith bids us to anticipate results there that would be felt in the *south* and the *west* too; and that the most sterile parts of that land should soon be rendered, by the grace of the Spirit, lovely and fruitful as the garden of the Lord. The vision is renewed; from Ireland, as clearly as from Macedonia, the cry is sent forth, "Come over, and help us." May the churches of Britain hear the call, and meet the demands of the Irish people, "assuredly gathering that the Lord hath called them for to preach the gospel unto *them!*"

I am, dear Sirs, yours faithfully,
C. J. MIDDLEDITCH.

Baptist Mission House, Moorgate-street,
September 5th, 1859.

COLERAINE.

THE remarkable revival in this town presents a very hopeful prospect. A strong and urgent appeal, sustained by liberal contributions on their own part, has been made by Christian friends, for help to maintain an efficient ministry. With this request the Committee have complied, trusting to the increased support of their constituency in efforts to establish self-sustaining churches in populous towns.

Similar applications have been received from LONDONDERRY and LETTER-KENNY. It is much to be desired that these important and promising stations could be at once occupied.

STATE OF THE MISSION.

DURING the month of August the SECRETARY visited nearly all the STATIONS now occupied by the Society. It were vain to expect uniform success; nor is it to be supposed that every station will be free from discouragement. The general state of the Mission is, however, greatly cheering; very considerable additions have been made to some of the churches, and that, not only where the physical manifestations attending the present revival have obtained, but where the ministry of the word has been fulfilling its silent and unostentatious purpose, verifying the declaration that commonly "the kingdom of God cometh not with observation."

FINANCES.

DURING the months of July, August, and September, DEPUTATIONS have visited several towns and districts in behalf of the Society. The Rev. F. WILLS has visited Hampshire, and some parts of Wiltshire; the Rev. W. BARKER several churches in Dorset and Devon; the Rev. T. BERRY has visited Lancashire; the SECRETARY has also pleaded the cause of Ireland at Harlow, Birmingham, Dunstable, Luton, Dover, and Bures. The Rev. P. GRIFFITHS has visited many places in South Wales. Several brethren in different parts of Wales have kindly engaged to solicit aid for the Society. At the time of going to press the Rev. J. MILLIGAN and the Rev. D. WALLACE are in Scotland advocating the cause of Ireland. Much encouragement is now derived from the evidently increased interest of British Christians in the Irish Mission.

The thanks of the Committee are presented to Mrs. Risdon, of Pershore, for a parcel of clothing, to be forwarded for distribution by Miss Curtis. Contributions of this kind are very useful. Appeals are frequently made by the Agents for such help in their work. The Secretary will be happy to forward parcels to any whom Christian friends may wish to assist.

CONTRIBUTIONS.

The List of Contributions had been prepared for insertion in the present number of the Chronicle; it is, however, obliged to stand over till next month. An interesting Letter from Mr. Eccles is also necessarily deferred.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special efforts for RATHMINES and BELFAST, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq.; or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1859.

BEGINNINGS OF GOD'S WORK IN THE SOUL.*

"He which hath begun a good work in you."—Philippians i. 6.

THERE are many ways in which the darkness of our midnight is cheered. The ever-burning stars tell us, through the hours of gloom, that there are worlds of glory and a primal and incessant light which the shadow of earth cannot eclipse or extinguish. We put forth our own strength upon the darkness, and illumine it with fretwork of fire, and labour long in the sparks that we have kindled; still neither star-glint nor gas-lamp, neither coruscation of firework, nor the glow-worms, nor the fireflies, nor the flashing of the aurora, nor the cold sweetness of the moon's rays, can make a morning for us. The first faint tinge of a real dawn is of a different and a nobler kind. This light "shineth more and more unto the perfect day."

All the stars of God disappear, "pale their ineffectual fire," before the advent of the sun; and we extinguish our lamps, and turn away from our fireworks as needless and contemptible in the excelling glory of the day-light.

If there be a morning which does thus dawn over human souls as over the face of nature, and which makes us put away all our artificial light, discard all feebler shining, and walk in its beams, it is well that we should know how it comes, and what are the signs of its approach.

If there be in man the germ of a Divine life, it is well that he should be able to distinguish the proofs of its divineness, and separate the blade of corn from the poisonous weed. If God has "begun a good work" in a man, it is well that he should know, feel, and rejoice in it.

There are those of you, my dear hearers, who without hesitation deplore that to the best of your belief God has not begun such a work in you, who feel that there is no morning in your hearts, that all is dark as night, and that you have no feelings, no purposes, no aspirations which you can dignify into Divine teachings. There may be some immortal souls in this place, about whom the holy and compassionate Father has said, "Let them

* From a volume of sermons under this title, by the Rev. H. R. Reynolds, B.A., of Leeds. See Reviews, page 697.

alone." There may be those who have quenched, resisted, and sinned against the Holy Ghost. But the probability is that there are very many others who have received the Holy Spirit, but have not recognised the Divine gift; that there are many on whom the dawn grows, but who are still asleep. "The night is far spent, and the day is at hand," but they have not "cast off the works of darkness," nor "put on them the armour of light."

"The wind bloweth where it listeth," and men hear the sound thereof, but can "not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The origin and the issue of the Divine life are as yet hidden in God, but the life itself, like the wind, is discernible by its effects. Now I am satisfied that the first breathing of the Spirit of God is often confounded with something else, and, therefore, I invite you to consider some of the characteristics and qualities of the commencement of the glorious work of Divine grace.

By God's blessing I hope that I may prevent those of you who are at this moment under God's own healing hand, from becoming obnoxious to that great charge which he, by the word of his prophet, brought against Israel:—"They knew not that I healed them."

Independently of this purpose, and of this advantage, it seems to me that those who have long walked with God will do well to reconsider the first trembling and uncertain steps which they took in such holy companionship. Surely those who are now exulting in the light will do wisely to remember the hours in which, when passing through the region of the shadow of death, they first saw the radiance beyond it.

1. Such a review, my brethren, will deepen your sense of obligation to God. Contrasting your present settled peace, and determinate aspiration heavenwards, with the uncertainty of your first essays after holiness and rest, you will be constrained to feel how little is due to yourselves, and how much you owe to God. If you are now humbly but consciously bearing within you the image of God, you will be amazed into deeper gratitude when you reflect on the change that has been wrought in the constitution of your nature.

2. This review will be useful, because it will help you to discover how far you have actually advanced in this good work. I cannot help thinking that some who *have* passed the threshold of the spiritual temple may be thus forced to confess that they are still lingering at its entrance; that, though they have begun, many can hardly be said to have *run* any portion of the "race set before them." There are many who say "our faith is still a trembling faith, our hope a forlorn hope, our love a weeping, fretful love, our peace a broken peace." If this be so, my brethren, instead of your confidence in God having evoked the ringing note—

> "With Christ in the vessel
> We smile at the storm,"

it rather resembles that of the wrecked mariner, who clings tenaciously to the rope which is thrown to him, but does not use it to pull himself out of the deep waters. If so, it will be seasonable and right that you should come to a just conclusion about your spiritual state, and determine whether there is any real life in an existence which has none of the characteristics of vitality, except its fears.

3. The Christian will do well to ponder the beginnings of the Divine life, because the perpetuity of that life depends on the continued appre-

ciation and reality of its beginning. The fundamental truths and principles which at first come prominently forth, and which at that time mainly occupy both mind and heart, are, like the vital organs of our physical frame, always in requisition. In later years circumstances may develop particular faculties and possibilities of our system, but they too will need the constant operation of those elemental and indispensable properties of our nature which were bestowed upon us on our first birth into this world.

In seasons of peculiar emergency, in the hours of bodily weakness, in periods of alarm or apprehended death, in the time of heavy responsibility, in the throes of great enterprise, and amid the infirmities of old age—at such times the truths to which we most frequently revert are those which first quickened the faith of our spiritual childhood. We go back to these with the deepest feeling, we repeat the hymns of our infancy, we quote to ourselves the simplest and noblest words of Jesus, we brace and nerve ourselves to brave the worst that may come, with the grand assuring truths which first broke in upon our understanding or our heart. It is often better to ponder and master things that we *do* know than to press hurriedly forward after new truth and fresh light.

4. I venture to call the serious attention of my Christian brethren to a deeper consideration of the beginnings of the Divine life, because all our earthly life is but a *beginning*. Nothing is finished on earth; the world is full of unfinished undertakings. We begin sentences that we hope to conclude in heaven. We are always stammering through alphabets, and lisping the first syllables of a never-ending song.

Whatever progress, my brethren, you have made in faith, or holiness, or self-restraint, in submission, or Christian enterprise; oh, be assured that you have only realised therein a germ of something higher and nobler, an undeveloped, unfinished thing. It doth not yet appear what you will be. You see through a glass darkly, and you know but in part. Because you know much, do not suppose that you know all. Because you love much, do not think that you have fathomed all the mystery of love, or that you have emerged from the period of beginnings. The spirit of the child is still the key of the kingdom of God; "of such," said the Great King, "*is* the kingdom of heaven."

Allow me, then, my brethren, to speak to all of you about the beginnings of the life of God in the soul. That there *is* such a life, no man can doubt who is willing to receive scriptural explanation of admitted facts. But before I go further it may be desirable that I should say a few words on this theme.

In common conversation we use the word Life to describe several classes of things. It is the English translation of three or more Greek words, all of which are common in the New Testament. We mean, and we have translated by the word life, the abstract conception of that which lives, and the ultimate cause and principle of the existence of every living thing. We also make use of the word life as distinctive of the entire class of vital phenomena in both the vegetable and animal kingdoms. But, when we have enumerated all the qualities of both vegetative and animal life, we are yet only verging on the borders of humanity. Man has become a "living soul," and we apply the word life sometimes to the physical, and sometimes to the spiritual existence which we call man. The translators of the Bible have rather carelessly interchanged their two renderings, life and soul, for the same word in both the Hebrew and the Greek languages. There is a life in man which he shares in common

with the brute that perishes; there is a life in man which he shares with the intelligences, the principalities and powers, that are in heavenly places, and with the living God Himself.

It might be shown from a comparison of a hundred passages of Scripture, that the inspired teachers of our race not only speak of a spiritual, an unseen, an imperishable soul, as the property of man, but, over and above this, of a life which is eternal and godlike; a life which belongs essentially to the Father and the Son, but which God gives to man's imperishable soul; a life which is the fruit of grace, an inheritance of trust, of righteousness, and of obedience; a life which is begotten within the soul, and is the birth of the spirit; which is indeed the in-dwelling of a higher spirit, even of Christ himself, in this soul of man. This life is the gift of God, the work of God, and the manifestation of God. Though begun under the conditions of time and place, it is an infinite and everlasting thing, and it holds eternity in its arms. It is more than moral purity, or intellectual culture; for, springing up amid the corrupt dispositions and tendencies of man, transforming as it does all varieties of humanity into its own nature, proclaiming perpetually a higher mind, a loftier purpose, a more widely-spreading and far-reaching intention than its own, this life declares itself to be both supernatural and divine.

It is of vast moment to each of us practically to know the distinctive features of this vital force; to be alive to all the workings of God; to be acquainted with the earliest germs of this new and better life; and it is for this purpose that I wish to direct your attention to some of these special manifestation of the work of God.

It is very common to describe the life of God in human spirits as being submitted to very narrow and rigid restrictions. The scope of much religious conversation seems to take for granted, that whosoever has received the life of God, and is saved from death, *must* have passed through a certain routine of experience; that the first germs of Divine life as they break through the soil of human nature must necessarily wear the same forms. It is often asserted that one who has been born from above, whatever may have been his education or circumstances, *must* have felt himself to be a hell-deserving sinner, in imminent danger of eternal ruin; that from fiery abysses and depths of despair, he must have passed through the agonising realisation of the curse of the broken law; must have gone, as it were, in a brief period of time, through the experience of ages; must have gathered up as in a microcosm the battle of many generations: must have found the way from Sinai to Calvary, from the cruelties of human sacrifice to the glorious consummation of the perfect oblation.

Now there is a momentous and noble truth in this, as an occasional, nay a frequent, experience of the renewed heart: but it seems to be often assumed that unless a man personally feels that all that Christ has done for the human race, has been done for him as an individual, there can be no life in him. It is assumed that if the soul be under Divine influence at all, if in any degree it realises the gift of God, which is eternal life, there *must* be a certain depth of conviction, a prescribed amount of terror or despair, a determined longing after holiness, a peculiar measure of love to God, from which deviation is impossible. It is not unfrequently implied, if not asserted, that the feelings and impressions of every saved man must have a similar intensity, and succeed one another in the same unvarying order. Such a mode of dealing with the operations of God's spirit appears to me like limiting the Holy One of Israel.

Surely there are many of you who are living a divine life, but who never began with Mount Sinai, nor with hell-fire; you are drinking deeply of the fountain of life, but I question whether in every case you came thither because your soul was famished, and a scorching sun and desert-blast had baked your lips and dried up your blood; or because you had then really found out for yourself that there was no salvation, no slaking of your spiritual thirst at any other well.

I believe, for my part, that the fountain of life wells forth at times amid the green leaves of human love, and even flows side by side with other, and delusive, or even poisonous streams. I think that human souls are sometimes beguiled into life, are attracted to salvation, smitten with the beauty of holiness and the gloriousness of God, and are led, by various reasons and by many voices, to the eternal rest.

Let us, however, inquire what the Bible teaches on this matter: let us observe whether scriptural example or doctrine does indeed show that God who raiseth the dead and quickeneth whom he will, has been pleased to follow only one method and order of feeling with the infinitely divergent souls of men.

Let us ask for instance, first, what was the recorded beginning of Abraham's divine life? Was it not an inward yearning, a resistless impulse to forsake his idolatrous home and his father's house, and to move eastward under the smile of Jehovah, and trusting in the promise of God? His soul dilated with the belief of a *promise* which he had been the last to anticipate; but at which, having once acknowledged it, he never again staggered. Sense might argue down his faith; the flesh might tremble in the furnace of sorrow through which he had to pass; the devil might tempt him; but he never questioned, never doubted the grace or the promise of God. It was the *nature* of his faith, rather than the specific object of that faith, which was counted to him for righteousness. It was the disposition of mind with which he accepted a particular miraculous promise, rather than any peculiarity of feeling arising from the nature of the promise, which made him the father of all who should hereafter believe in God.

Again, let us examine the beginning of the divine life of Israel, of him who was "a prince with God;" who wrestled with the angel of the Lord, and received from the Most High that new and wonderful name. In his case there had been much to regret: there were sins against his brother and his father, and the overreaching of avarice and pride. But it must be acknowledged that even the beginning of God's mysterious way with his soul was a new and deeper feeling of the presence of God and of the nearness of divine and eternal things; the hearty committing of a burdened conscience and an exile's soul to the providence and grace of the God of his fathers. Jacob was forced, through God's work in his soul, to cry, "Surely the Lord is in this place, and I knew it not; this is none other than the house of God and the gate of heaven." He, who began that work in the heart of Jacob, was still striving with him when he wrestled with the angel, had power with God and with man, and received his new and everlasting name. He carried it forward until the day when Israel was inspired to utter the sublime prophecy of the future destinies of his children, when he gathered up his feet into his bed, and gave up the ghost, amid the visions of Shiloh and of heaven.

The religious experience of Moses as an individual clearly commenced with a burning of his heart against the oppressions of his brethren; and with a deep persuasion that God would visit and redeem them. He was

surrounded by the splendours of the palaces of On and of Noph; he must have been fascinated by the learning of the priests and the gorgeous flatteries of the court; but by God's grace he was prepared with intense and holy enthusiasm to forego all the advantages that might have followed from his high connection, in order to share the sorrows, to bear the reproach, and to work out the deliverance of his brethren.

The burning bush preceded the majesty of Sinai. He knew more of the law than of the gospel; was better acquainted with the tables of stone, the measures of vengeance, and the requirements of a broken law, than with the promises of mercy and the hope of the world; yet it was in his later days that his own heart was softened, that he found out the weakness of his will, and the violence of his passion, the magnitude of sin, and the way of redemption.

Similar remarks may be made about David. There are many good people who make the fifty-first of David's Psalms the main type of the state of mind that is appropriate to the beginning of our Christian course. The argument proves too much, if we suppose that all the experience of David is to become, or was ever typical of, that of all the family of God. It seems to me exquisitely absurd to expect every young convert to have braved the storm of anguish into which that tempted man's soul was once tossed by the remembrance of the direst sin. Here was a flaming professor of religion, who, in spite of his knowledge and his name, had committed two of the greatest crimes that it is possible for a human being to perpetrate. If the devil had been incarnate for awhile, he could not have made himself more loathsome than did David in the matter of Uriah the Hittite. During the space of twelve months the conscience of this great backslider seemed utterly seared as with a hot iron. His moral life appeared to have been paralysed. At length a man of God, bold as a lion, resolved to beard the crowned criminal, to hold forth the torch of conscience over the fearful accumulation of his sin; and, judged out of his own mouth, the rock was melted, the hard heart was broken, and penitence, self-abasement, and contrite prayer gushed forth in harrowing and humbling confessions of his sin. There was an abundant recognition of the foulness of his nature, of his need of Divine mercy, and of God's healing and cleansing. But surely it must disarrange and invert all moral proprieties, and it would be foolish and dangerous in the extreme, to persuade a young convert that he ought to feel the sorrows described in that Psalm.

It is far more scriptural to turn to the earlier history of David for the appropriate experience of a child, and there to see how God works with the young and trustful heart. Eli perceived in Samuel's words and ways that the Lord had called the child; and Samuel, in his age, saw in the ruddy cheek and flashing eye of young David the indication that God had chosen him for weighty service. The beginnings of that youth's experience of Divine grace were in grand aspirations after the future, in moral courage, in strength and bravery, which was ready to fight the lion, or the bear, or the giant who came in the way of his duty, or threatened that which he held dearer than life.

The commencement of the religious life of those whose experience is recorded in the New Testament is very varied. One arrived at the conclusion of the divine mission of Christ, and therefore he came to Jesus. But there were multitudes who approached, and even trusted him, because they did eat of the loaves and were filled.

Some knew that the light of his countenance could penetrate their lightless eyeballs; and others that his word could rebuke their fever, or cleanse their leprosy, could heal their withered hand, cast out the devil, and raise the dead; and hence they appealed to his power, and were prepared to follow him.

The leper was not rejected because he was not conscious of blindness; nor was the palsied man, who, unable to speak, could only look his importunate prayer into the face of the great Healer, refused a blessing because he did not groan under the torturing of fever, or the convulsions of a madman. The sense of need had brought them all to Christ, and it was enough.

Some who came to Christ aimed at the knowledge of that one thing which they must do to inherit eternal life. The woman that was a sinner *loved* much: she had been much forgiven: her faith saved her. The sister of Martha chose the good part which could not be taken from her; and it is a confusion of criticism, of theology, and of religious life, to blunder between her and the penitent Magdalen. From first to last the sister of Lazarus was full of the love of a woman's heart, and her aim was to express in the most emphatic way the fervour of her affection and the depth of her devotion to Christ.

The thief on the cross passed rapidly from the extreme of rebellion to the heroism of faith, and the highest assurance of redemption.

Nothing could be more diverse than the states of mind which preceded the full work of Divine grace in the hearts of men, or than the variously recorded beginnings of the Divine life.

A guilty, clamorous host, who had imbrued their hands in the blood of Emanuel, learned from the inspired apostles that nothing but repentance and faith in that very blood which they had been so wicked as to shed, could save them from the fearful curse, could bind up those hearts which which were cut to the quick. But, on the other hand, the immediate effect of preaching the gospel in Samaria was thus described:—"There was great joy in that city." Argument, threatening, gentle pleading, and indignant declamation cannot produce similar states of mind in the same, or even in different men. The beginning of the Divine life, in the case of Saul, and of Timothy, in the heart of Lydia, of Cornelius, of the Philippian jailer, and of the Areopagite Dionysius; and the history of God's grace with the Pythoness at Ephesus, and the Roman governor at Malta, are as profoundly varied as diverse circumstances, feelings, and needed truths could make them. Still, "there is no man that can say that Jesus is the Lord, but by the Holy Ghost." If Christ had done nothing in this universe but redeem us from the curse of sin, if there were no other heights to climb than those which sometimes rise precipitously out of the slough of despond, if that despondency were always found very near the beginning of the Christian's course, it might be justifiable to speak of the beginnings of divine love and working in the same terms. But when our wants are innumerable, and God's power to meet them through his beloved Son is infinite, it were presumptuous and dangerous in us to say that God's Spirit can only work in one narrow line of thought,—can only bring men to himself through one set of defined and well-known successions of feeling.

"There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the

manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

STRAY LEAVES FROM A TOURIST'S JOURNAL.

WORMS, *August* 23.

FINDING that it would be possible to visit this out-of-the-world old German city, where Luther and Charles the Fifth were brought face to face, we made a slight *détour* to accomplish the pilgrimage. To one who loves the gospel, few spots on earth, out of Palestine, can be more suggestive of matter for gratitude, or more full of inspiring memories. Here the Reformation reached that critical point in the course of its development which decided whether it should be crushed, as so many former attempts at reformation had been, or whether it should be the commencement of a new era for Europe and for the world. Had Luther quailed before the warnings of impending danger, and halted or turned back in his journey, it seems as though, for that generation at least, Rome would have triumphed. But when, "strong in faith," he declared that he would go on, even if "it rained Duke Georges," and "though there were as many devils in Worms as there were tiles on the houses," then, in that divinely-imparted confidence and courage, was the victory of the Reformation virtually decided.

We arrived at half-past ten last night. Our views about hotel accommodation were very hazy and doubtful. We had heard so much of the decayed and miserable condition of this once Imperial city, that we were prepared to roost upon a pole in case of need. What was our astonishment, on stepping from the train, to be accosted in very good English by the station-master, with the inquiry whether he could be of any service to us. We told him our perplexities, and he at once relieved us by saying that we should procure good accommodation at the "Old Cæsar" (zum Alten Kaiser), adding that the landlord spoke English. Somewhat surprised at this phenomenon, we asked him how he came to know English so well in such an out-of-the-way place. He told us that he had learned it from love for our literature and institutions, having very seldom occasion to speak it. I have been repeatedly struck, during this tour, by the greatly-increased number of persons who now speak English throughout Germany; I found, too, that many who could speak our language very tolerably, did not know a word of French. The station-master speedily despatched a porter to carry our knapsacks, and show us the way. Our guide proved to be very needful, for at half-past ten o'clock the good Germans have been sound asleep for an hour or two.

What was our surprise, on reaching the "Alte Kaiser," to find the house brilliantly lighted up, a crowd (of at least a dozen persons) before the door, and the sounds of a military band issuing through the open windows! The officers in the army of the Grand Duke of Hesse Darmstadt, in whose territories we were, had met at a grand symposium. The salle-à-manger was filled by them; the band, consisting of about six performers, were stationed in an antechamber leading into it; and in this antechamber we must sup. It was, to

our English notions, a very amusing scene. When anything was said or done which gave occasion for a display of feeling, huge hairy fellows would embrace one another, and, plunging their noses into each other's moustachios, would give a couple of very audible kisses. Commissioned officers chatted in the most free and unconstrained manner with musicians in the band, or joined them in singing glees and patriotic songs; and, repeatedly, when dance music was played, a lot of young officers would adjourn to a lobby leading out of the room, turn it for the nonce into a ball-room, and start a dance, in which our grave, respectable landlord, his wife, and daughters, took a very active part. Notwithstanding the freedom of intercourse existing, it was easy to see that a very rigid discipline was maintained, the military salute being given and returned with the most exact and punctilious precision. After watching this military free-and-easy for some time, we went to bed, where our fatigue enabled us to sleep through the noisy merriment which continued for some hours longer downstairs.

This morning we sallied out to see the town. It has been so battered and destroyed during successive wars, that little remains of the ancient city; but the lines of streets are unaltered, and we knew that we were walking where the great Reformer had walked, at the most critical period of his history. Here Charles the Fifth,* electors, princes, nuncios, soldiers, merchants, artisans, peasants, had flocked to and fro in eager, excited crowds, debating what should be done with "the solitary monk who shook the world." And here that monk, the most calm and fearless of all the thousands assembled, had passed from his examinations before the perplexed Diet to consult with Spalatin and his other friends, or to spend long nights of uninterrupted prayer to God. Imagination was soon busy repeopling the streets of this ancient city with these bygone scenes, which have left so abiding an influence behind them.

Our hotel takes its name from being the traditional residence of the Emperor during the Diet, and over the door is a very respectably-painted sign, depicting the lean, spare, fox-like face of the astute Emperor. Just across the street is the cathedral, in which the princes met twice daily during the sitting of the Diet. It was, probably, in this edifice that Luther made his famous defence of the Reformation, and when called upon to recant, refused to do so, unless confuted out of Holy Scripture; concluding with the solemn words, "HERE I AM—I CANNOT DO OTHERWISE—GOD HELP ME—AMEN."

Excepting for its historical associations, there is little in the cathedral to attract attention. It is very ancient (begun 996, finished 1016), very large, but wanting alike in the gorgeous enrichment of the Byzantine, and the solemn grandeur of the Gothic. Its walls are bare and naked, its proportions unpleasing, its general effect mean and poor. But there needed no architectural pomp to give impressiveness to a spot hallowed by such sublime memories. If the bare, barren plain of Marathon can so move and affect the traveller, with what emotions must he stand on the spot where a greater and more arduous conflict was waged, a nobler and more fruitful victory won!

* Never had man appeared before an assembly so august. The Emperor Charles the Fifth, whose dominions embraced the old and the new world; his brother, the Archduke Ferdinand; six electors of the empire, whose descendants are now almost all wearing the crowns of kings; twenty-four dukes, reigning over territories of greater or less extent; eight margraves; thirty archbishops or prelates; seven ambassadors; deputies from the free towns; an immense number of princes, counts, and sovereign barons, the nuncios of the Pope, &c. But of all that immense and august concourse, Luther, whose cause they had met to try, was incomparably the greatest man.

Night was closing in, when Luther's apology for the gospel commenced. Lamps were lighted, whose feeble glare would rather "make the darkness visible," than dispel it. The remoter parts of this immense edifice would be wrapped in impenetrable gloom. The faint light would suffice to show the eager faces bent forward to listen to the words—calm and modest, yet firm and fearless—of the great Reformer. A brief interval for deliberation, and the Chancellor warns him of the consequences of his refusal to recant. Luther's friends tremble, but he calmly replies, "*God help me, for I can retract nothing.*" Another interval, during which Luther withdraws. The partisans of Rome are confounded at his courage. One more effort must be made to procure his recantation, and he is again recalled. To the angry, threatening invective of the Chancellor he only replies, "I have no other answer to give than what I have already given." The Diet thereupon breaks up, to meet next morning in the Rath-haus for deliberation and decision upon his fate.

To the site of the Rath-haus, therefore, we now proceeded, where, for many days, angry debates were held as to the course to be pursued with the unbending Reformer; and where at length it was decided to place him under the Ban of the empire.* The building itself was totally demolished during the long and bloody wars which ensued. Not one stone remained upon another after the successive bombardments to which the city was subjected; but—wonderful to relate—a spacious Lutheran church has taken its place, erected upon its foundation, and constructed out of its ruins! The broad, honest face of the good woman who showed us over the church fairly beamed with exultation and triumph, as she told us this, and in her joy we fully shared.

The only other place of interest in Worms is the Jewish synagogue, which is among the most ancient in Europe, dating from the year 1000. According to tradition, the Jewish colony was established here 558 years before Christ. This would be during the Babylonish captivity. It is said, likewise, that the Jews of Worms protested against the crucifixion of our Lord. However this may be, it is certain that the tradition was so generally credited in the middle ages, as to secure for them many and great privileges. As, for instance, in 1559, Ferdinand the First granted precedence to the Rabbi of Worms over all the other rabbies of the empire, upon this ground. In the synagogue itself there is nothing specially remarkable except some very ancient MSS. of the law. Observing a lion, embroidered in gold, on the velvet curtain which hangs over the holy place, where the sacred rolls are laid up, I asked the Jewess, who showed us over the synagogue, how they came to violate the commandment prohibiting the likeness of any living thing to be introduced. She replied, "*That is the only one we allow; that is the lion of the tribe of Judah!*"

THE RIGHI KULM.

Last night we slept at Wasen, a queer, quaint little village in the Reussthal, just at the mouth of the Sustenthal. I was here some years ago, and was so much pleased, that we pushed on down the valley from Andermatt last night. We arrived in time for vespers in the rustic church. The dim, religious light, the magnificent scenery, the simplicity of the villagers—who are as yet unspoiled by the rush of tourists—all combined to make the service very impressive to me. It was impossible to doubt the sincerity and earnestness of the congregation who filled the little church. People talk about the attractive-

* The edict of outlawry, though decided upon in a private meeting of the Diet, was signed by the Emperor, and publicly promulgated in the cathedral during the celebration of high mass.

ness of the grander services in Catholic cathedrals. I have witnessed some of the very grandest, and have always been repelled and revolted; they are so theatrical, so sensuous, so irreligious, that I cannot understand how persons should be won over by them. If anything could make me a Catholic, it would be the homely ritual, and simple faith, and earnest devotion of a village church, where the untaught peasantry both *believe* and *worship*. In the great cities, and among educated communities, I find it difficult to believe that the priests or the people do either the one or the other, where the appeal is made so entirely to the senses as in the Catholic service, with its pompous ritual, monstrous dogmas, and whispered prayers.

The dead-house at Wasen is a very curious place, and quite in character with the simplicity of the people. It is just at the entrance of the churchyard, in which we cannot say that "the rude forefathers of the hamlet *sleep*." If they do sleep, it is without their heads, for ranged on shelves round the walls of the *morgue* are the skulls of former inhabitants, each ticketed with the name of its owner; so that he will be able to select his own without difficulty, should he have occasion for it. The name is written on a slip of paper, and pasted on the forehead. The effect, as may be supposed, is very curious.

We found the inn, as formerly, the very perfection of rustic comfort and cleanliness. The floors of the bedrooms were polished so brightly, that it needed very cautious and skilful navigation to get from one end to the other without falling. At intervals through the night we heard, beneath the chamber window, the chant of the watchman, as he made his rounds, singing a fresh canticle with each hour. This morning our landlord turned out soon after four o'clock to catch some trout for our breakfast, a dish of which was soon smoking upon the table, and which was replenished at intervals as he came in from the brook with a fresh supply.

Starting early, we reached Altdorf by about eight o'clock, and, as we had the whole day before us, took a row-boat up the Lake of Lucerne. Very delicious it was to lie along the benches, hour after hour, listening to the drip of the oars, and the pleasant ripple of the water against the sides of the boat; or to watch the fishes playing about far down in the clear, cold, green depths beneath us; or to gaze, with ever-growing wonder and admiration, upon what is, probably, the very finest lake scenery in the world; or to go ashore on some lovely spot, hallowed by its associations with William Tell and his compatriots. Once we made our boatmen halt in a secluded bay, and stripping, plunged into the lake, and had a splendid bathe. The luxurious indolence of our sail was rendered doubly enjoyable by the excessive fatigue of the previous days, which made us feel that to do nothing was the *summum bonum* of human happiness.

Having landed at Weggis, we at once made arrangements for the ascent, and reached the Kulm without further adventure. The panorama, from this point, ranks among the very finest in the world; and it is impossible to conceive anything grander than the sunset and sunrise I beheld here a few years ago. The spectacle to-night has been very different, and indescribably awful. The clouds began to gather as we left Weggis, and grew denser and darker as we ascended. By the time we reached the summit, it became evident that a fearful thunder-storm was impending. Huge black clouds formed themselves, with startling rapidity, among the mountains, or hurried, as though terror-stricken, across the sky. The enormous mass of Mount Pilatus looked jet-black in the dark and gloomy shadow; immense storm-clouds were madly boiling and seething round his sides, from which we could see the

forked lightnings break at intervals. A rift in the higher bank of cloud permitted a stream of unearthly light to pour down upon the district behind Pilatus. Relieved against this bright background, the gloomy mass stood out with terrible distinctness.

Our attention, however, was soon called off from every other object, and fixed upon a most extraordinary cloud over the Lake of Lucerne. The lake twists and winds about the mountains in the most tortuous manner; whilst upon it, one can seldom see more than a mile or two in any direction, on account of its sudden bends and turns. From the summit of the Righi, however, it is seen in its whole extent, and looks like an enormous serpent, coiling and winding its silvery length for leagues and leagues among the hills. A cloud had formed at the farther end of the lake, and was rapidly advancing towards us. Being shut in by the mountains on either side, it was compelled to follow the course of the valley. It must have been some miles in length, and not more than a few hundred yards in width. The front of the cloud was broken, and thrown up by the wind into the appearance of a huge head, and another part of it was flung back into what might pass for enormous wings and claws. It needed no stretch of the imagination to suppose it some dragon of romance rapidly advancing to attack us. As it reached the end of the lake, it was met by a strong atmospheric or electrical current, pouring down the Lake of Thun, which turned it directly up the sides of the Righi. The few who remained on the summit, watching this war of the elements, saw it climbing the mountain beneath us. Nearer and nearer it came, till it enveloped us in its gloomy folds. In a few seconds, the hotel, only a few hundred feet away, was completely hidden; and, but for the bright lights gleaming in the windows, we should have had great difficulty in finding it. Then the storm burst. We were actually in the thunder-cloud. Flash succeeded flash, almost without intermission. The splendid dining-room was, as usual, brilliantly lighted, and was filled with guests at the table d'hôte, served up immediately after sunset. But the storm, raging so terribly outside, hushed the crowd, generally so noisy; and the lurid glare of the lightning made the lamps seem dim and dark when the flash had passed. Those who had the courage to look out, saw, with each discharge, the whole atmosphere burst, as it were, into a blaze, across which a single, or sometimes a double, line of intense, blinding light marked the course of the flash. The storm lasted, with varying intensity, for two or three hours. It has now subsided; but we can see the sheets of lightning playing along the horizon, telling us that it is still raging elsewhere. There appears to be something in the position or the structure of the Righi making it peculiarly exposed to violent thunder-storms, as they are frequent, and have sometimes proved fatal. To guard against similar accidents, the hotel and adjoining buildings are surrounded by lightning conductors.

Looking out upon this elemental war, how grandly and wondrously do the words of Scripture come to mind, "He maketh the clouds his chariot; he walketh upon the wings of the wind." As the thunder pealed around us, we remembered that "the voice of the Lord is upon the waters; the God of glory thundereth; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars." As the lightning flashed from side to side, it recalled to mind that it was but "the light of his arrows as they went, and the shining of his glittering spear." In that last great day of the Lord, when, "like as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be," may we be prepared to meet him!

PAUL CAUGHT UP INTO PARADISE.

2 Cor. xii. 1—9.

MANY attempts have been made to determine what was the period of the apostle's life at which the event referred to in these verses occurred. The problem is not an important one; for, if it were solved, the *mystery* of the event would still remain. The vision was incapable of description in the language of mortals. The scenes beheld, the thoughts conveyed, and the emotions originated, rejected a garb which could only degrade them. The ordinary, nay, even the extraordinary, methods by which thought is transmitted to man, are so gross, so poor, so weak, as to have been altogether unworthy of a theme so lofty. So felt the apostle. He heard unspeakable words—words which it was not lawful (because not possible according to the laws and limits of human language) for a man to utter.

The human imagination can realise and set forth marvellous things. The painter can charm the eye and the heart by the life-like forms of ideal beauty and grandeur over which his genius has acquired so sublime a mastery. The musician can throw our souls into a very confusion of delight; by the magic of his melodies and harmonies he can surround us with a new and beatific world, filled with undefinable shapes of breathing and moving loveliness and majesty, with which we may hold mystic and holy communings. The poet has a gift which enables him to imitate, if not to emulate, the creative power of the Eternal; he makes for himself another world, with towering mountain, peaceful vale, and shady grove, and darkening forest, and plunging cataract, and gentle breeze, and fierce tornado, and sparkling river, and surging ocean—with its guardian sun, its sister moon, and its attendant stars. The orator—who is painter, musician, and poet, all in one, with something more which they are not—may throw a spell over our spirits from which we cannot and would not escape; may inspire us with his own high thoughts, and animate us with his own noble aspirations; may rouse us to valiant and magnanimous deeds, in which self is forgotten, and God and duty only are remembered. These are faculties and functions to which mankind owe a debt of gratitude, which, alas! they are often too backward to pay. But what are they when employed with a view to the representation of heaven? In such a service they are impotent. Let the imagination of man soar as it may, it cannot reach those glories; let the language of man be eloquent as it may, it cannot describe them. We know a little of them, for a little has been revealed; but the true realisation can only come to us as the result of experience. "It doth not yet appear what we shall be." We are not yet "caught up." "Our earnest expectation yet waiteth for the manifestation of the sons of God." "We walk by faith, not by sight." As "flesh and blood cannot inherit the kingdom of God," so do flesh and blood hide that kingdom from our view. A few have been miraculously favoured with a temporary residence in heaven. Paul was there; but he makes no attempt to disclose to us what he saw and heard. John was there; and invaluable is the treasure of description which he has left behind him. But do not even *his* words show their own inadequacy? They labour, and stagger, and well-nigh fall, beneath the weight of meaning they are made to carry. They crowd our minds with scenes which are as vague as they are sublime, and the vagueness of which seems to hint of other and yet higher grandeurs to which they are but the portal.

But though such revelations as these are vouchsafed only to a chosen few, there are seasons in the experience of most Christians when their thoughts and feelings are so refined and elevated, that they imagine themselves to realise something of the glory of heaven. Now and then they enjoy an earnest of what the Lord is gone to prepare for them. Christian reader, you can call to remembrance some hours when to you the earthly seemed to be superseded by the heavenly. You soared away to Paradise. Perhaps some passage of holy writ—some word which fell from the lips of your Saviour—started your spirit on this mystic journey. In imagination, you scaled the lofty skies, and reached the heaven of heavens. Space and time were annihilated. You were in the midst of the glorious throng. You had left innumerable worlds below you. You had passed upward through their starry splendour. An angel had opened the gates of the city and had given you welcome. You stood upon the sea of glass; you walked along the golden pavement; you basked in the light of the Divine glory; you bathed in the river proceeding from the throne; you plucked the fruit of the tree of life, and reposed in its serene and gentle shade; you reclined on the bosom of your glorified Lord; you held holy converse with those who had been the excellent of the earth; you renewed your intercourse with the beloved ones of whom death had deprived you; God wiped away your tears, and you thought you should never weep again; the former things had passed away; you lifted up your voice in the new song, "the song of Moses the servant of God and the song of the Lamb." Mortality was swallowed up of life, and God was all in all!

A pleasant reverie it was; and every Christian has enjoyed something similar to it at one time or another. Let not the worldling or the sceptic laugh us to scorn. These moments are among the most sacred in our history; we cherish their memory, and wish they were not so few and far between. It would not be well for them to come to us too frequently; for if they did not quickly satiate our unprepared souls, or leave behind them a dissatisfying consciousness of their imperfection, they would certainly unfit us for the rough, stern duties of our inevitable life in this world. But we would gladly have a few more of such. Of course we do not forget that visions like these are but the achievements of imagination and faith. But though we acknowledge this, we feel that the joy they bring to us will bear repeating; for it is a genuine, and not a spurious joy. Shall not the Israelite fondly anticipate, and try to taste beforehand, the happiness which awaits him in the goodly land to which he is going? And having the Pisgah of revelation in our way, shall we not ascend the mountain, and survey our future inheritance? Will not the spectacle deepen our faith, fortify our courage, and vivify our hope? Ours is "a sure word of prophecy;" it is not "a cunningly-devised fable;" and "we do well to take heed" to its disclosures of our final home "until the day dawn and the day-star arise in our hearts."

By reason, however, of the imperfections which attach to our present life, these occasional elevations of thought and feeling may work to our disadvantage by ministering to our pride and false security. The apostle, in these verses, speaks of the danger of his being "exalted above measure through the abundance of the revelations" which were given to him. Now it is quite conceivable that humility was not an attribute of the natural character of the apostle. Probably he had strong tendencies to pride and self-elation. He was constitutionally a man of prodigious powers; and there is plenty of evidence that those powers did not exist

in him without his knowledge. Note the confident and dogmatic tone which he assumed previous to his conversion. Witness his prominence in the ranks of the persecuting opponents of the gospel. We will not charge him with the ignoble sentiment of self-conceit; but we may safely ascribe to him a pride which the consciousness of powers like his could not fail to engender. And when he became a Christian, there were many circumstances calculated to foster this pride. True he was humbled by the realisation of his sins, for otherwise he could not have been a Christian; but there was still the same consciousness of power. To this we have to add the consciousness of divine inspiration, the elevation to the apostleship, the success which attended his labours, and last, not least, this miracle of the ascent to Paradise, where he saw indescribable scenes, and heard unutterable words. There *was* a danger that such a man should be "exalted above measure through the abundance of the revelations" which were given to him.

That danger may also become ours. For if we have not such powerful temptations to spiritual pride as Paul had, we have not such stalwart and energetic Christian virtues to protect us from it. Undoubtedly, ecstatic seasons like those we have been thinking about are intended by God for our comfort and improvement. They are meant to be helps, not hindrances—to shed new light on our path, not to multiply the snares with which it is infested. Well used, they must contribute in no small degree to our spiritual progress. But alas! how often do we suffer our best opportunities of gaining wisdom and holiness to slip away from us! Nay, worse than this, how often do we pervert them into occasions of harm! We allow the adversary to get an advantage over us. True, we are not altogether "ignorant of his devices;" but we do not watch them; we do not suspect them; we are not always on our guard against them. Satan transforms himself into an angel of light, and, by a strange infatuation, we entertain him as an angel. Thus we fall into folly, and our violated principles and hopes cry to heaven for redress. It is in this way that we miss the good intended for us by those enrapturing contemplations of heaven with which we are sometimes favoured. Instead of receiving them as stimulants to faith, and hope, and love, and thus to every good word and work, we take them as indications of superior spiritual attainments, and make them minister to pride and false satisfaction. Instead of being allured by them to a higher life, we are bound by them more closely to the earth. We become pharisaical, and perhaps have the feeling in our hearts, though the words may not be on our lips, "O God, I thank thee that I am not as other men." "The philosopher's stone" was to turn whatever it touched into gold. The old depravity in our hearts reverses the process, and turns the gold it touches into dross.

But now we have to contemplate the merciful discipline of God's grace in the prevention of these unhappy results by severe measures. Paul was afflicted with this holy end in view. "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." We often observe that those whose piety is most elevated are most afflicted in this world. Their lofty aspirations, their etherealised thoughts, their warm zeal, their disinterested benevolence, do not shield them from divine chastening. It is often a mystery to us that they, so holy, so lovely in their religious character, so simple and genuine in their devotion, so much like their Lord, so rich in the excellencies of the Christian faith, and so conversant with the nobilities of the Christian life, should be subjected to such

prolonged and heavy sorrow. God's ways are not as ours. We may leave these suffering ones to his disposal, assured that, whether he bids them rejoice or weep, their lot is the appointment of unerring wisdom and unchanging love. The probability is, that these exemplary Christians are made so *chiefly through the instrumentality of affliction*. Those seasons of spiritual ecstasy—those realisations of heaven, which they sometimes enjoy, and which, in the case of others, are perverted into the patronage and flattery of pride, are sanctified to them by the merciful intervention of such adversities as keep them humble. In the case of others, a blessing is turned into a curse; in their case a curse is turned into a blessing.

But these adversities must not come alone; else would they discourage not only pride, but also other sentiments—faith, hope, submission—which require to be protected and fostered. The all-sufficient grace of Christ comes in, and the spiritual equilibrium is preserved. "For this thing I besought the Lord thrice that it might depart from me. And he said unto me, 'My grace is sufficient for thee; for my strength is made perfect in weakness.'" So we discern the combination of wisdom and beneficence in the education of God's people. He will not have them otherwise than humble, so he afflicts them. And lest their afflictions in producing humility should lead on to despair, he sends down to them the strong supports of his grace. He regulates the inflictions of his rod by their capacities and needs. As their day is, so does he make their strength to be. "He tempers the wind to the shorn lamb." Not one pang will he permit his children to suffer beyond what he can enable them patiently to bear. "Behind a frowning providence he hides a smiling face." They know it, and hold their peace. It is their Father who afflicts them; it is also their Father who sustains them. Why should they murmur? And however loftily their faith may soar—however ecstatic that faith may be in its flights—however it may bring to light things invisible—however widely it may seem to open the doors of heaven, and to disclose to them the joys which are to come—they are still humble supplicants at the footstool of mercy. They forget not the hole of the pit whence they were digged. They carry with them the proofs of infirmity. They know how wayward their minds are, except as guided and guarded by divine grace. To that grace they implicitly commit themselves; and thus they are kept by the power of God through faith unto salvation.

Christians, strive to attain the highest spiritual elevations accessible to you in this world. Let not the possibility of these after-sorrows deter you; that would be cowardice. "Onward and upward!" You are on the way home; regale yourselves with the grapes, and pomegranates, and figs, which are brought to you from that home while you are still in the wilderness. Strive to excel in holiness, in the comprehensiveness of your faith, and in the activity and unselfishness of your love. So shall you often rise to the view of things unseen; so shall your conversation be in heaven. But beware of pride, which, as you yield to it, must mar your enjoyments, arrest your progress, spoil your character, dishonour your Lord, grieve the Holy Ghost whereby you are sealed to the day of redemption, and create the necessity for such sharp correction as only the special grace of God can enable you to sustain.

Blessed is the assurance that that grace is accessible to all oppressed and struggling ones, who, like the apostle, are "in Christ." Oh! to be sinking amid the surges of sorrow, and find no hand outstretched to save! Oh! to pass into the valley of the shadow of death when Christ is not

there with his illumining countenance and his upholding staff! Oh! to be approaching nearer and nearer to eternity, and receding further and further from heaven! "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Live the heavenly life on earth, so that when you are "caught up into Paradise" you may not feel as a stranger in the place, unaccustomed to its holy regulations and delights, but rather "*as a child at home.*"

Penzance. J. P. BARNETT.

IN MEMORIAM.

(*An Address at the Funeral of the Rev. H. Toller.*)

BY THE REV. J. P. MURSELL.

WERE I to consult my own feelings, instead of taking an official part in the solemnities of this pensive hour, I should be a silent and unfeigned mourner at the grave of departed excellence and worth; but there are occasions on which personal wishes must be sacrificed to public duty. It is in obedience to the request of the surviving friends of the deceased, Rev. Henry Toller, that I fill the place which is assigned to me this morning.

Correct taste and right feeling require, as it seems to me, that on seasons like the present our thoughts should be relevant, and our words few. Ingenious disquisition and oratorical effort are sadly out of place in the chamber of death and amidst the shades of the tomb: all that we can attempt is to utter a sentiment or two in accordance with the sombre circumstances which have overtaken us.

No well-regulated mind can approach the subject of death otherwise than with plaintive emotion: to be frivolous or indifferent in such a presence is to insult and to degrade our common nature: there is something in it which inspires us with dread—from which we recoil as from an unnatural occurrence, an anomalous thing. Attire it as you may, it remains repulsive, incapable of being invested with a charm. It shocks our sensibilities, disturbs our relations, and quenches our earthly hopes. We have an instinctive persuasion that it is an inversion of the proper order of things—a sharp, rude dislocation of the legitimate course of events—a gloomy accident which belongs to a condition of being, that while it could never have been original cannot be designed to be permanent.

If, as sentient beings imbued with the love of life, we shrink from the approach of death, so, as thoughtful and intelligent creatures, we are utterly bewildered by it; as instinct shudders, so reason turns pale before it. Mere human wisdom can no more solve the problem than it can deny the fact or disturb the dominion of death. The meanness and the greatness of man, his degradation and his dignity, his inextinguishable intellect and his frail earthly body, present a barrier which unaided reason can never scale, and offer a mystery which meets with no conclusive explication but from the lofty and authoritative oracle of inspired truth. "Sin entered into the world, and death by sin, so death passed upon all men in that all have sinned." Oh! if the shadow be so portentous, what must the substance be! It is in the contemplation of death, as well as of the law, that sin becomes "exceeding sinful."

With such an enemy in our midst, which no power can dislodge nor any persuasion beguile, it is some relief to us to know that it has pleased Almighty God, in his wisdom and his goodness, to hide the future from us; not to permit us to penetrate it in the exercise of foreknowledge, but to look upon its secrets only as the finger of Time draws aside, as if reluctantly, the mystic veil. But if the details of these impenetrable shades, as one after another they are disclosed to us, are oftentimes so appalling, what would their aggregate presentation be—the comprehensive prescience of the whole! Duty would be converted into toil, the pleasures which surround us would be dried up, the heavens would lose their brightness, life would become an intolerable burden, and time itself a capacious tomb. The great moral of death is always with us in the certainty of its occurrence, and its

impressive warnings fall in rapid succession on our ears, but its antecedents, its occasion, and its season, we can but dimly conjecture. We know that the king of terrors will visit us, but the avenue by which he will approach and the process by which he will arrest us are happily shrouded from us. "It is the glory of God to conceal a thing"—to unfold the shaded scroll of our history by merciful degrees, and to regulate the heavier dispensations of his permissive will toward us, as "He who knows our frame, and remembers that we are dust."

But though the momentous secrets of the future are for the most part hidden from us, they stand vividly open before him whose knowledge no complications can embarrass, and whose counsels no contrivance can evade. Human events, which to our apprehension seem involved in inextricable confusion, spread themselves out in order beneath his feet, and await obsequiously the mandates of his throne, who declareth the end from the beginning. "God is light, and in him is no darkness at all." Though we cannot suppose that he looks with complacency on the manifold sufferings of men, that he takes pleasure in wounded hearts and in despoiled homes, or listens with satisfaction to the whole creation as it groans beneath its intolerable load; yet he adopts no material or administrative checks, indulges in no relentings, but leaves the terrible decree, "Dust thou art, and to the dust thou shalt return," to roll on as an inexorable tide sweeping before it the successive generations. "It is appointed unto men once to die, and after that the judgment." Nevertheless, he does not abandon his creatures, much less the interests of those that fear him, to the grasp of fate, the sport of chance, or the malice of foes. Seated far above the turbulent elements which sin has incidentally occasioned, he looks down with serenity on the scene, directing and overruling the whole. When it pleases him, he restrains the follies and the passions of men, as he "holds the winds in his fist, and the waters in the hollow of his hand," or otherwise leaves them to be corrected by the bitterness of their results. Prosperity and adversity, like the clouds and the sunshine of heaven, come and go at his bidding, and life and death are the ministers of his will. Thrones and cottages, empires and individuals, fall alike within the range of his providential control, while he makes subservient to the good of his people the evils which he does not avert. "Not a sparrow falls to the ground without your Father."

But with what beauty, strange to say, does death (itself the image of deformity) invest the gospel of Christ! Contemplated through this medium, how inestimably precious are those great truths on which we are encouraged to trust! It casts its solemn rays, as from some vast funeral lamp, on the page of sacred writ, and brings out into bold and rich relief the "true sayings of God." What mind can adequately conceive, or what tongue can suitably portray, the grandeur of an economy guided by whose light we may stand with steady step, though with tearful eye, on the grave of our departed brother and amid the wide ravages of death, and listen to One who, clothed with eternal might, lifts his voice amidst the desolation, and cries, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. He that liveth and believeth in me shall never die." It shall be to us, my brethren, amidst the sorrows and the changes of this mortal life, for a consolation and a song.

To the cursory, and even to the more close observer, there is a seeming capriciousness in death. It is as though some grim tyrant were enthroned among us, swaying his ghostly sceptre over the vast realms of life, and, utterly reckless of discrimination, authority, or law, were rendering the creatures the mere playthings of his hideous sport. There is no escape from his pestilential influence, nor passing beyond the range of his scathing glance. Neither age, nor rank, nor sex, nor beauty, can conciliate or satisfy his insatiable rage. All forms of life, from feeble infancy to hoary years, faint within his withering embrace. Alas! this great destroyer has recently, in the instance we meet to mourn to-day, selected a precious victim, and received within his domains one who, on various accounts, we would fain have retained amongst us. Favoured with a sound constitution, the deceased rose into youth, and ripened into manhood with more than a usual share of health and vigour. The elements of life were strong within him, and seemed to sparkle and overflow as from a perennial spring. But he had scarcely reached his prime before he began to droop in the midst of his way; and his sun to go down while it was yet noon. The wise and affectionate head of a large and attached household,

he was bound to earth by the strongest and the tenderest ties; but just when his family seemed most in need of his arm, his counsels, and his smile—his countenance is changed, and he is sent away. The devoted pastor of a numerous and growingly attached people (who, having enjoyed the advantages of his youthful ardour, had begun to reap the fruits of a riper judgment and a more mature experience), he was arrested in the zenith of his usefulness, and bid to lay aside the office he had so long and so honourably sustained. The kind, the courteous, and the cheerful companion has been prematurely withdrawn from the social circle which he never entered but to adorn, and within which his words of wisdom and of goodness will be held in lasting remembrance, while from the neighbourhood in which he lived, a light has disappeared which those who failed to follow were yet compelled to admire. Oh, yes! we would indeed, had it been allowed us, have averted the arrow, and postponed the blow! But he is gone; yes, Henry Toller is gone! It seems to me, I confess, rather as a dream than a fact; more like a vision than a reality. It appears but as yesterday (so illusive is the flight of time) that I took part in the services which accompanied his ministerial introduction to this place—little imagining that he would precede me in death, and that it would be my melancholy duty to mingle in the mournful services of this hour. About thirty-seven years ago, his distinguished father, the late Rev. Thomas Toller, of Kettering, descended to his grave attended by the lamentations of his friends and the regrets of evangelical Christendom, and as he fell, his cotemporary and friend, the late Robert Hall, raised to him, in a brief but beautiful memoir, a classic and an enduring monument. Has the venerated parent been cognisant, in the scenes of his rest, of the course pursued by his devoted son? Have the father and the child, consecrated to the same work while on earth, met in their new and heavenly home? What has been their greeting? what their intercourse? what their united praise? But imagination is vain, if not irreverent, on such a theme, which is "dark through excess of light."

Without attempting a lengthened portraiture of him who has so recently retired from us (a service which, rendered by an artist combining skilfulness of hand with friendliness of heart, might serve to rescue a character replete with interest from the partial oblivion of the tomb), a notice, however hasty, may become this occasion. The late Mr. Toller combined a clear and sound understanding with much acuteness of intellect and an eminently practical judgment. He was accustomed to place all subjects in the broad light of common sense, and having satisfied himself of their claims to his attention, to submit them to a penetrating and analytical research; an attribute of mind which, while it does not necessarily involve brilliancy, never fails to awaken admiration. While he delighted in the *possession*, he seemed sometimes in the freedom of debate to revel in the *exercise* of the faculties he inherited. He was happily endowed with a fascinating frankness and an unobtrusive integrity, which, wherever they obtain, indicate the presence of elements that can be dug only from the richer quarries of our fine but fallen nature. Slate and sandstone may lie nearer the surface; but granite lies imbedded amid the earlier formations of things. Opinions with him were either the growth of principle or its servants; they were framed within his own breast as the result of severe and conscientious reflection, or were received from without after having been submitted to the ordeal of a keen and independent investigation. Once formed and assigned their places in the consecrated temple of his convictions, they were held with a firm and unyielding grasp, and were never sacrificed to the calls of self-interest—to the blandishments of sophistry, or to the threats of power. He consequently commanded esteem by the vigour of his intellect, blended with the uprightness of his heart, even where he failed to win over to concession or to secure co-operation. He struck his roots, like some stately tree, strongly and healthfully in the soil, and therefore remained unaffected by the temporary blasts which loosen, even if they do not lay low, shrubs of feebler texture and growth. Such constitutional qualifications, fed by education and by discipline, furnished a suitable home for the holier influences of true religion—a kind of fortress in which they might dwell, rather than a mere surface on which they might play. Hence, as might have been expected, there was, through the grace of God, a quiet depth, a wholesome breadth, and impressive solidness about the piety of our departed friend which secured the unhesitating confidence of all: no one doubted for a moment its

intelligence, its purity, or its strength. At a happy remove from those pretensions to unusual godliness, which scarcely ever fail to awaken the suspicions which they seem designed to allay, it was obvious to all who knew him that devotion was his element. While he relished with exquisite flavour those rivulets of social pleasure which played around him, he drank profounder draughts in friendship "with the Father and with his Son Jesus Christ." Adorned with those inward graces which are wrought and cherished in silence, under the fostering presence of the good Spirit of God, he could afford to dispense with those outward assumptions which give to the chaste robe of piety a flaunting and meretricious air, which savour of policy rather than of principle, and are odorous of an unction which comes from anywhere rather than from above. A meekness which was the wreath, not the subsidence of manliness, a piety which consecrated rather than turned from the manifold enjoyments or duties of time, rendered our departed friend an ornament alike of civil and religious life.

This apostolic sanctity was united with a hearty and enlightened charity, with sympathies far too vital and wide to be confined within the limits of denominational distinctions. Sincerely attached to the body of Christians to which he belonged, and prepared at all times in the spirit of the gospel to defend the tenets which he conscientiously preferred, he rejoiced in the fellowships of saints, and respected the scruples which he could not commend. Imbibing the spirit of the illustrious dead whose name he bore, he perpetuated an example of that large and Christian temper which is the bond of perfectness and the grave of bigotry. This, with a dignity of carriage and a courteousness of demeanour toward all men, won for him the admiration of the church while it silenced the cavils of the world. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

It is not for me to offer counsel to the bereaved family, so much as to condole with them, especially with the surviving widow and fatherless children: may God Almighty, in his great mercy, protect, guide, and defend them. The younger branches of the stricken household have suffered an irreparable loss. To the mourning relations of the deceased, whose judgments are matured, and whose habits of thought have long been formed, it will suffice to offer congratulations in this season of their grief, on those springs of consolation which neither sorrow nor time can exhaust; and to remind them of the numerous excellences of their departed friend, which no gloom can eclipse, which death itself has only sealed to them as their inheritance for ever. The influence of these Christian virtues will, I feel assured, be strengthened now that they can only be contemplated through the interposing veil of the tomb; while their gentle attractions will combine with kindred agencies in drawing a linked brotherhood to the skies.

Those of you, my respected friends, who have been accustomed to assemble for the worship of God within these walls have sustained a heavy blow. I think it difficult to exaggerate the sacrifice which you have been called to make. The pious, affectionate, and exemplary pastor who has gone in and out before you, through successive years, anxiously striving to feed you with knowledge and with understanding, has become this day, as to his mortal remains, the tenant of the grave. You will not murmur; but rather resignedly exclaim, "It is the Lord, let him do what seemeth him good." Yet there is not one among you whose heart must not be penetrated with grief; while I can imagine the poor of the flock, deprived of a judicious counsellor and a generous friend, sitting clothed with sackcloth about his tomb. An undefinable sense of desolation will pervade your families. The censer has dropped from the hand of him who was accustomed to diffuse through them the incense of a vigorous piety, a warm attachment, and of a bright and beautiful example. Your tenderer offspring, with those who have become the stay and the hope of your respective homes, have witnessed the extinction of a light by which, under God, they have been often restrained, directed, and cheered. Oh, that from this pensive hour they might turn to the great Fountain of radiance itself, and cry, "Thou art our Father, and the guide of our youth." While your deceased minister imparted happiness wherever he went, and shed a reviving fragrance over the hearths which received and welcomed him, he was not forgetful of the pleasure he derived. No man was more sensitive to the influences of a pure and generous

who was surnamed Lebbeus (xiv. 22), lest any one might mistake him for the traitor. And it was to him alone, the most tender of the disciples, to whom love gave the strength to follow his Lord, even to the foot of the cross, for his dear sake shunning neither shame nor danger.

After the Lord's death, he appears commonly in the company of Peter —the two, like the manly and the feminine natures, completing and, though perhaps unconsciously, seeking each other: Peter with his outward, John with his inward tendency; the former inclined to action, the latter to contemplation. Timidly reserved, John utters, with look and mien, what Peter speaks out in word and deed. Thus we see the two together, yet characteristically distinguished from each other, at the grave of the Lord. John, impelled by solicitude and longing, hastens forward, but only looks timidly into the sepulchre from the entrance; Peter, though his burdened conscience clogs his steps, enters without hesitation, to search into the case more thoroughly. Still more characteristic is the significant scene by the Lake of Tiberias. The Lord walks on the shore without being recognized by any of the disciples. Not till he has addressed them, does even John, with his quick sense of the presence of the Beloved, perceive that it is he. Then he merely says to Peter: "It is the Lord!" and silently waits till the vessel shall reach the shore; while Peter, equally true to himself, plunges into the sea, and hastens to his Master. No less do the distinctive traits of the two look out from the conversation of the Lord himself, in which He indicates for each a termination of the earthly course corresponding to his character. To Peter he says: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest: but when thou art old, another shall gird thee, and lead thee whither thou wouldest not." John adds: "He spake thus, signifying by what death he (Peter) should glorify God." On the contrary, upon Peter's question respecting John, the Lord says: "If I will that he tarry *till I come*, what is that to thee? follow thou me." To Peter, who from the beginning had sought with zeal, though not always with success, to follow and to imitate Christ, who was wont to come without being brought, to speak without being questioned, it was well suited that he should follow the Lord also in death, should deny and abase himself, should take on himself in a peculiar sense that cross from which he had once fled; while John, the meek and retiring disciple, who had quietly waited for the Lord, and yet in silent fidelity had followed him to the cross, might also, in reference to death, wait till the Lord should release him, perfected, in his own good time. And as Peter needed to be broken through deep humiliations, John only to be guided and purified, so might the latter fitly rest in the Lord till his quiet departure; the former, after following him in more stormy and active career, might fitly glorify God in the martyr's death.

After the Saviour's ascension, we hear little of John in the history of the Apostles, and we learn only through later tradition that he laboured till his death in Asia Minor, and particularly in Ephesus. But his writings (the Gospel, three Epistles, and the Revelation) are the clearest mirror of his personality. Here is imaged the thoughtful reflection, the contemplative direction of spirit, the lofty ideality, and, especially in the Gospel, the deep love and worship, as well as the holy sadness and longing towards the Lord, with which his heart was filled; and all meet together in the closing word of the Revelation: "Even so, come, Lord Jesus, Amen!" Respecting the significance of these writings, their objective representation of the person and labours of the Lord, we cannot

speak here; but only of their subjective aspect, as characteristic of John himself.

His Gospel begins with a contemplation in which we can hardly tell whether high ideality or yearning sadness most predominates. Like a seer, who with closed eyes, absorbed in remembrance, gives witness of that which fills the soul, but without being able to express it in satisfying words, John here speaks his solemn and lofty utterances, without mentioning the name of Him whom his soul loves, of whom his heart is full. He alludes to him rather with a certain reserve, designating him only by abstract expressions (Word, Light, Life), as if the name were too external, too little, or indeed not necessary; since He is before all and above all, and no one else can or may be thought of as filling the whole heart and life, save him, the exalted Son of God. The same solemn reserve appears in the commencement of his first Epistle:—"That which was from the beginning, that which we have seen with our eyes—the Word of life—the Life has appeared," etc. "Little children, I write unto you that your sins are forgiven you, for HIS name's sake." "Ye know that HE has appeared." "Whosoever abideth in HIM sinneth not."

This delicate reserve accords with the intuitive (inwardly beholding) faculty, which in John is found in connection with the simplest practical form of representation. Vision, not logical development, is his peculiarity; and hence his representation assumes those grand, abstract embodiments, in which are set forth the ground relations of life—Light, Truth, Life; and their opposites, Darkness, Falsehood, Death. His central point is always this:—In fellowship with the Son of God is life; without him, is death; but the expression of the believer's life is Love. And thus did he become, in a pre-eminent sense, THE DISCIPLE AND THE APOSTLE OF LOVE.

A SABBATH WITH A BAPTIST CHURCH IN THE HIGHLANDS.

BY THE REV. J. P. CHOWN.

IT is now a few weeks since the writer was one of a party of tourists in Scotland, who had had a glorious week at Glasgow, Oban, Iona, Staffa, and other places, full of wondrous interest and grandeur; and who found themselves, on the Saturday, at Inverness. The party consisted of five, two of whom were Baptist ministers, and three deacons; one minister, and one of his deacons, from England, the remaining three connected with churches in Scotland. They naturally felt a desire to spend the Sabbath, if it might be, among their own people; and determined, therefore, to run down to one of the churches connected with the Highland Mission, and spend the day at Grantown. As the day thus spent was, in some respects, out of the course of ordinary Sabbath privilege, among our churches in England especially, and will never be forgotten by those who shared in it, and as our friends at home may not be unwilling to hear something of one of the stations of the mission, for which our late honoured brother, Macintosh, used to come amongst us,—the station, indeed, that he originated, and of which he was pastor,—we will try to give some idea of the day thus enjoyed.

Let us imagine ourselves, then, sitting upon a grassy knoll, under the shadow of a fir plantation, at the back of a remarkably clean, well-built little

Highland town, in the very heart of the Highlands indeed, on a bright Sabbath morning in the month of August. To the writer it seems almost like a dream that he should be in a place, such a perfect contrast to the scene of his usual labours. All around is silent, and—with the exception of a kilted, bare-legged gillie, running after the cattle, and one or two well-dressed, decent people from a distance, that are too soon for worship, and are walking down the lane at our feet—there is not a human being to be seen. The town lies like a picture, or like the model of a town, with its white walls and blue slates, in the mountain frame by which, on all sides, it is surrounded; and the mountains themselves—the famed Cairngorms at our right, with broad patches of snow glistening in the sunshine—are, some of them, of a clear light blue; others, veiled in that soft purple haze that rests upon them; and others again, their heathery sides as though steeped in the sunshine in a ruby glow. It is, indeed, a beautiful scene,—one to print itself upon the mind for ever. There, to the right, is the birch grove of Ballan Tua, where the aged pastor lives; a little further on is a farmstead, where, we are told, when our brother goes to preach on a week-night, the barn will be cleared out, and filled with some three hundred of these hardy mountaineers, in devout and earnest worship; a little to the left are a number of labourers' dwellings, where members of the church reside, and that call up in one's mind at once the "Cotter's Saturday Night;" and the whole landscape, indeed, is full of interest and beauty.

The little town, as has been said, lies at our feet; its name is Grantown, that is, in full, Grant Town, and at least two-thirds of the people are named Grant; while the aged pastor of the church, "the Apostle of Grantown,' as he has been not inappropriately called, is Peter Grant; his son, the younger and more active preacher and labourer in the good work, "worthy son of a worthy sire," is William Grant; and his grandson, a young man of much promise, just giving himself to the work of the ministry, is Alexander Grant. The town itself is one of the best, perhaps *the best*, for the extent of its population, that we saw in Scotland; regularly laid out and well built, the principal thoroughfare, with broad open spaces on each side, lined with trees, almost after the continental fashion. About half-way down the road through it, on the right-hand side, is the Baptist chapel, a good, substantial stone building, in a good situation, adapted to hold, without galleries, some four or five hundred people, and generally well filled. At the back of the chapel is the minister's house, where our brother, William Grant, lives, and which was built for him by the voluntary contributions of the members of all the other churches in the town; and there it stands, a monument of their liberality, and of the esteem in which our brother is held, who is, most assuredly, worthy of all the esteem that can ever be shown him.

Supposing it, then, to be the Lord's-day; let us draw near the place. It is half-past ten in the morning, and a prayer-meeting is about to commence in the chapel: the more public service is not till twelve, and many are on their way to it who have to walk six, eight, or ten miles, and then return. We sit down in the chapel, and our brother, William Grant, gives out a portion of the Scotch version of the Psalms; and one of his brothers is the precentor, and leads the singing, the whole congregation forming the choir. During the service, an esteemed deacon of Dr. Paterson's church in Glasgow—one of the five visitors—is asked to give an address; and he does so, founding on the eighty-fourth Psalm some remarks that are felt to be most appropriate to the occasion, and most profitable to us all. When this meeting closes, we feel that we have an earnest of a good day. Our hearts are tuned for God's worship.

The outer world appears delightfully in harmony with the spiritual, and nothing is said about it; but there is a look in every countenance that tells of enjoyment and anticipation. And now it wants a few minutes to twelve, and the chapel is full. There are the bronzed brows and stalwart forms of the Highlanders; a large proportion of men, more so than would be seen in many places in England; one or two, here and there, in their native costume, but most of them dressed much as the better class of labourers, and small farmers, and tradesmen would be in an agricultural district at home. A good sprinkling of venerable dames are to be noticed, conspicuous by the absence of bonnets on their heads, and wearing their comfortable-looking, snowy, thick caps, called *mutches*, instead. Some of these are truly venerable, and have long known the Lord; and some of them can remember when Mr. Macintosh used to preach in a gravel-pit, where the chapel now stands, and when a respectable householder was arrested for having allowed the poor Baptist to lodge under his roof. We notice, too, how all the congregation bring their Bibles with them, mostly having the version of the Psalms at the end; so that the same book is Bible and Hymn-book too; and when the minister mentions the chapter to be read, or the text to be preached from, or refers to a passage in the discourse, it is perfectly refreshing to hear the rustling of the leaves, as all turn to the place and find it, and read for themselves. Would that the practice were more general than it sometimes is in England. It is now time for commencing service, however, and all stand up and follow the precentor in singing; and the glorious strain rises up clear and strong from sound lungs and warm hearts, as the writer never heard it but once before, and that was from a little German chapel at Stolzenfels, near Coblentz. Reading and prayer follow, by the minister from England, who preaches to one of the most attentive congregations that could well be conceived of. He comes down from the pulpit, and the second of the five tourists, Brother Mansfield, of Rothesay, takes his place, and preaches a most touching and telling discourse from the noble words of Paul, "I have fought a good fight," &c. The interest of the people has not only been kept up, but increased, apparently; and they drink in the word like those who are hungering and thirsting after righteousness, and are being filled. Brother Mansfield comes down, and our aged brother, Grant, stands up; and he preaches a third discourse, in Gaelic, for the benefit of those who may not have understood the English, and for the profiting of nearly all, as there are few but understand. We English, of course, cannot comprehend it, so far as the language is concerned; but we understand the looks and gestures, the beaming face and noble energy of the venerable preacher, who seems to combine the vigour and fire of youth with the gravity of old age. When this sermon is over, the ordinance of the Lord's-supper is to be attended to, and the body of the chapel is well filled with the members of the church. It is a precious season. The aged pastor presides, and he talks about the dying love of Him whom we serve, and about the brethren who are with them from England, and about the meeting there shall be in heaven. Dear old man! the thought rose up in the mind, as we sat and listened, Shall we ever be privileged to hear that voice again? And when the service was over, there were not many eyes but were moist; and it was with full hearts, and refreshed spirits, we parted, after that nearly four hours' service.

It is now, then, nearly four o'clock, and we adjourn to the minister's house, where a repast is ready for us. After that, our brother, William Grant, goes into the chapel, where a Sabbath-school has commenced, there being very seldom—scarcely ever, indeed—school accommodation in connection with the

places of worship in Scotland, as in England; and where there are Sabbath-schools, they being mostly taught in the after-parts of the day. We follow our good brother before long, and find him with a class of young women before him, and an outer row of adults—voluntary hearers, rather than scholars—varying in age up to fifty or more, who are sharing in the instructions intended more especially for the young, but applicable to all. They are employed reading, and being catechised in the third chapter of the Epistle to the Ephesians, which is dealt with in the most simple, clear, and thorough style by the teacher, and is evidently understood and appreciated, more or less, by the taught. And now the school closes, and it will soon be time for the evening service to begin; and *that* is to be conducted by the visitors again, as our brother, the junior preacher, only came home last night from a preaching tour, in which he had preached some twenty times or more, in half as many days, to out-door congregations, varying from 300 to 3,000 people, besides almost uninterrupted visiting and religious conversation in the intervals. He feels justified, therefore, as surely he well may, in resting to-day, and devolving the services upon his friends from a distance. At six o'clock the service commences, and the chapel is more crowded than in the morning. Brother Mansfield preaches a lucid, powerful, searching discourse from the Apostle's words to the Corinthians, "Examine yourselves, whether ye be in the faith," &c. After this the minister from England gives an address; and after this there is a prayer-meeting, to which almost all the congregation stop, when a most fervent and earnest address is delivered by our brother, the deacon of a church in England. It seems, while he is speaking, as though the closing were the crowning portion of the day; and though the sun has set, and twilight is creeping over the place, the people seem unwilling to depart. Slowly and reluctantly, however, they separate, all feeling that our morning prospects have been more than realised, and that God has blessed us abundantly.

We may close this brief sketch by adding, that we stopped over the Monday and Tuesday, when we mingled somewhat with the people, and were delighted with their simplicity, freshness, and earnestness of soul. On the Monday evening, one of the English friends delivered a lecture on "William Carey," in the public school-room of the place, which was well filled by an audience made up of persons from all the different churches. On the Tuesday we had one of the most delightful prayer-meetings that ever could have been had on earth, in the birch grove already named, contiguous to the residence of the aged pastor. In the afternoon we met with some other friends; and in the evening we had a public meeting, in which all took a part,—Brother William Grant giving an account of his preaching tour; Brother Mansfield an account, from personal observation, of the work in Ireland; the English brother giving a third address, and the other brethren filling up other parts. The chapel was nearly filled; the congregation were evidently interested, and, about ten o'clock, the assembly broke up, with the understanding that there was to be another meeting on the Wednesday night, to gather in any results, and meet with any who might have been impressed during the services. The next morning, early, we left,—one of our number having to preach at Perth the next night. Several of the friends accompanied us in conveyances to the point where we were to meet the coach; and there we parted, thankful for having been permitted to meet, and rejoicing in hope that, whether we meet in this world again or not, we shall in His presence, where there is fulness of joy, and at His right hand, where there are pleasures for evermore.

One or two words, by way of close. And the first is to our friends, whether

in England or Scotland, who have mainly supported the Highland Mission. First, a word of congratulation and thanksgiving. Brethren, God has abundantly blessed the mission; and if there had been no station but Grantown, the outlay and labour would have been repaid a thousandfold, if it had been a thousand times greater than it is. And then a word of exhortation. Remember this, brethren, when you may be asked for your prayers and support; rest assured that the men who are labouring, and the stations *where* they are labouring, are worthy of all the confidence and liberality that can ever be asked, and far more than has ever been given.

Then, another word is to Christian tourists in Scotland. Dear friends, if you would have the natural crowned and blessed by the spiritual,—if you would receive a hearty, Highland, Christian welcome from those who will be ready to offer you hospitality such as you seldom meet with, and will never forget,—if you would refresh the hearts of Christian friends that need it, and have your own hearts refreshed at the same time, then turn aside from your tour for a day, and for the Lord's-day especially, if possible, and spend it with such a church as this, and the writer has to say, this church in particular. It will be a green spot in your journey, where you shall drink of the well by the way, and over which memory shall linger for many a year to come.

And the last word is to us all, to remind one another how much of the spirit and power of Christ there is in many of these nooks of the earth, that we little think of; and so the cause of the Redeemer is spreading, and the praise of the Lord is already filling the earth. Let us aid, then, in the good work by our co-operation and prayers, that the time may be hastened when the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the great deep.

"MANSELL'S LIMITATIONS OF RELIGIOUS THOUGHT."

(*A Paper read at a Ministers' Meeting, October 4th*, 1859.*)

FEW books of late years have excited so much attention as the "Bampton Lectures" for 1858. Perhaps no book of modern times contains so much debatable matter; most certainly, none can rival it for power of provocation. At every step of the laboured examination into "The Limits of Religious Thought," the reader is challenged to doubt and to question the author's assertions and positions, which regard the holiest verities of the Christian Religion, as well as the ingenious speculations of philosophical theologians. Under such circumstances, it is perfectly natural that ministers should take an interest in the controversy raised; and, as the subject intimately concerns us all, our afternoon may be spent with equal pleasure and profit in its friendly consideration.

The duty devolved upon me, and which I have undertaken at the request of several of our brotherhood, is that of opening the conversation by reading a brief paper on this now celebrated book. You will not, of course, expect from me a critique on these "Bampton Lectures." The varied learning, the dialectical skill, and the consummate tact of the lecturer forbid such an attempt. Plain men, like myself, are dazzled and confounded by the brilliancy of Mansell's genius; and gaze at him, as children do at a master in legerdemain, unable to detect the trick, and yet confident that the performance is apparent and not real. My position is simply this: I don't agree with Mansell's conclusions; I

* Whilst we cannot but dissent from some of the views expressed in the following paper, it yet contains so many valuable suggestions, and so ably exposes the subtle poison of Mr. Mansell's theory, that we willingly assent to the request for its insertion.—ED.

think his book the most mischievous publication of this nineteenth century—a century hitherto prolific in mischievous books. I cannot expose his fallacies—he is too much my superior in "sleight-of-hand" metaphysics; and yet I can, in my own unscholarly way, tell the reasons why, if I cannot refute, I reject the theory he has espoused.

1. Mr. Mansell, with many others, evidently regards reason and faith not only as distinct faculties of the soul, but also as destined by the Creator to be exercised in totally different spheres. He defines, and that sharply, the boundaries within which reason and faith should be confined. Reason, he tells us, is solely conversant with the evidences of a revelation, while faith has to do with its doctrines. We are taught, in these "Bampton Lectures," that the provinces of reason and faith are not co-extensive; that it is a duty enjoined by reason itself, to believe in that which we are unable to comprehend." Mansell would keep faith in the background, her eyes and her heart closed, till reason had settled the question of the evidences; and then he would have reason stand by, as if blind, and deaf, and dumb, while faith received the doctrines. According to this view, reason is the guide up to the door of the temple. There, however, she must be dismissed as a dangerous companion, and likely to lead astray.

When reason is thus kept out of the temple, or, being found there, is put out, I always feel inclined to ask, Why, what evil hath she done? And if it is answered, *None*, I would further ask, What, then, is there in the nature of faith, or in the character of a revelation from God, to render the absence of reason either desirable or necessary?* If we understand by reason "the reflective faculty in general," or if reason is "a term meant to characterise the legitimate employment of all our faculties," or if it is no more than "relative suggestion," or if it is that faculty "which perceives the necessary connection of all the ideas or proofs one to another in each step of any demonstration," why should she be blindfolded and gagged while faith receives religious doctrines? wherefore should she be made to stand without, while faith enters into the holy place?

It is pleaded that reason is unable to follow faith. I ask for proof. Reason, I know, gets perplexed; but then faith falters in like manner. Reason staggers at a contradiction; but faith herself will not receive a doctrine seen to be self-destructive. The difficulties that beset the one seem to me to surround the other. Are they not indeed twin faculties—as inseparable as those Siamese twins, which so often do duty as an illustration? As in reasoning we refer to some standard of truth, so in faith we, consciously or unconsciously, do the same. And if this is so,—if reasoning involves an act of faith—belief in some standard of truth assumed,—and believing, an act of reasoning—a comparison of the object with some thing or some one else,—reason and faith have equally to do, and are alike concerned with, the evidences and the doctrines of revelation. I doubt whether we do believe in that which is incomprehensible. I believe that there are things not comprehended; but this object of faith is comprehensible, surely. When I inquire into my own faith, I find that this is all of the incomprehensible that my belief is conversant with. But doctrine may be discussed by reason. The way of salvation—the doctrine of justification by faith in Christ—is a dogma of revelation. In the Epistle to the Romans, the apostle Paul subjects this doctrine to the test of reason. He does not merely announce it, but he compares it with facts, and with other truths, and in so doing he reprobates the theory that reason is not concerned

* Henry Rogers, in his famous Essay on Reason and Faith, has well expressed this. "The truth is, that both reason and faith are coeval with the nature of man, and were designed to dwell in his heart together. They are, and ever were, and in such creatures as ourselves must be, reciprocally complementary; neither can exclude the other. It is as impossible to exercise an acceptable faith without reason for so exercising it—that is, without exercising reason whilst we exercise faith—as it is to apprehend by our reason, exclusive of faith, all the truths on which we are compelled to *act*. If to the faith of which the New Testament speaks so much, a peculiar blessing is promised, it is evident from that same volume that it is not 'a faith without reason, any more than a faith without works.' We should compare reason and faith to the two trusty spies, 'faithful among the faithless,' who confirmed each other's report of 'that good land which flowed with milk and honey,' and to *both* of whom the promise was given of a rich inheritance—a promise in due time amply redeemed."

with the doctrines of revelation. Is it indeed likely that God would ask us to worship him, or inquire in his temple, denuded of our reason? He demands the service of the whole man, reason included. Mr. Mansell and his school would exile reason from the region of revelation, lest she should disturb the repose of faith. Does it not argue greater piety, more trustful confidence in God, to bring reason face to face with the spiritual and eternal realities made known to us in the Bible, that she may strengthen and confirm her sister, faith? On the grounds indicated in the above remarks, I entirely object to divorcing, or rather forcibly severing, reason from faith. They are necessary to each other. God, I think, has joined them together; and if so, it is wrong for man to put them asunder.

2. But are there such things as spiritual and eternal realities? Mr. Mansell's reply to such a question is as explicit as the reported responses of the Delphic oracle. He informs us, "In religion God has given us truths which are designed to be regulative, rather than speculative." And again, "Faith, however well founded, has itself only a regulative and practical, not a speculative and theoretical, application." And yet again, "Action, not knowledge, is man's destiny and duty in this life; and his highest principles, both in philosophy and in religion, have reference to this end." He also tells us, "The primary and direct inquiry which human reason is entitled to make concerning a professed revelation is, How far does it tend to promote or to hinder the moral discipline of men?" Our author, if I have caught the spirit of his teaching on this point, would persuade his readers, that *they cannot be sure that what they believe is positively and in itself true; and that it is no business of theirs to inquire whether it is or not.*

That a well-founded faith has a regulative and practical application, few, if any of us, deny: that it is therefore true, as few, I should hope, would maintain. Who, for instance, shall be the judge, to decide what is the desired "moral discipline"? And when shall the question be determined? There may be processes—through which a soul passes on earth—which will not be completed till it enters heaven; in which case it would be clearly impossible for us to pronounce upon the character of the discipline on this side eternity. Men differ greatly on this question of the useful and of the desirable. To make that, therefore, the test of truth would be dangerous in the extreme. Till the Seeming and the Real exactly correspond to each other, till nothing is hid in the present, hereafter to be revealed in the future, the inquiry cannot be, so far as reason is concerned—"How far does a professed revelation tend to promote or to hinder the moral discipline of man?" Does not this part of the controversy turn upon the assumption, "Action, not knowledge, is man's destiny and duty in this life"? Is it so? Are we here mainly and primarily *to be*, or *to do?* Is *right being*, or *right action*, the end of our present life? It appears to me that action is inferior to being; what I do of less importance than what I am. What I do does not necessarily imply and involve what I am; but what I am does necessarily imply and involve what I do, and long survives it. My being is immortal: my action terminates on some being, and is lost in it. To be all that we are capable of being in goodness and in truth is, I submit, the end of life. Now, has not knowledge more to do with this being than action? What I know—realise of God and of spiritual realities—influences my being more than what I do. Am I not therefore justified in concluding, that *to know*, as much as *to do*, is my destiny and duty in this life? My point would be, if I had time to discuss it, that faith is regulative and practical, because it lays hold on absolute and eternal truths; that Mansell's doctrine, "faith is ONLY regulative and practical," is fraught with latent scepticism; and that faith receives its regulative and practical from its speculative and theoretical application. Denying, as he does, the possibility of certitude as to our knowledge of absolute truth,—regarding, as he does, action as the destiny and duty of man,—I can understand why Mansell should leave reason outside the temple, while faith inquires within. But this theory undermines our confidence in revelation. That which it declares may, after all, be only a sham—a ghost to frighten the superstitious from forbidden ground, or a mirage to tempt us onwards and forwards across the desert of life; having *only*

a regulative and practical, not a speculative and theoretical, application. It is old scepticism, baptized anew in the waters of philosophy:—

> "For forms of faith let graceless bigots fight,—
> His can't be wrong whose life is in the right."

And yet, strange to say, the friends of orthodoxy throw up their caps, and hail Mansell as their heaven-sent champion! They are loud in their praises of the man, who labours hard to prove that absolute truth is unattainable here; forgetting that, if it is so, they may be fighting for a shadow, and condemning men for not believing what themselves may know to be false, when they enter the heavenly state. It cannot be, that the God of truth has inspired this thirst for truth within us, and then has placed truth beyond our reach. Nor can it be, that what is true on earth is false in heaven. The thing that is relatively true must be, I venture to think and to say, absolutely and for evermore true.

3. Mansell treats of another subject, confessedly important, but which, I fear, opens up too wide a field to be traversed this afternoon: I refer to man's knowledge of God.

This Bampton Lecturer discusses in such a metaphysical fashion the great question of the Infinite and the Absolute, that it is difficult for me, not as yet immersed in German abysses of thought, and in Hamiltonian depths, to fathom some of his arguments. So far as I can fathom them, he holds that the doctrine of the infinite and the absolute First Cause presents to reason hopeless and inevitable contradictions; and that, therefore, the doctrine is not to be discussed by reason, but to be received by faith—faith thus laying hold on what is incomprehensible to reason. On this I can only remark, that every one must admit that reason cannot comprehend the incomprehensible, and that the finite cannot grasp all the extremes (if I may be allowed the solecism) of the infinite. This is granted. But what is the nature of the concession? I no more believe, than I comprehend, the incomprehensible; for why should the faith, any more than the reason, of a conditioned and finite being lay hold on, so as fully to realise, the absolute and the infinite? If I could search this matter to the bottom (which I cannot), I expect that I should find that the infinite and the absolute are as much within the province of reason as of faith, and that neither reason nor faith can realise all that is implied in these terms. Surely, reason and faith alike know Him, who is absolute and infinite, and are alike incapable of an adequate conception of absoluteness and infinitude.

Consistently with the other parts of his theory, Mansell assures us that in religion God has given us truths, "not to tell us what he is in his absolute nature, but how he wills that we should think of him." "We must remain content," he tells us, "that we have that knowledge of God which is best adapted to our wants and training. How far that knowledge represents God as he is, we know not, and we have no need to know." We might ask, Is not the absolute and eternal truth about God that "which is best adapted to our wants and training"? Can any other teaching respecting him promote a healthful "moral discipline"? But here I would rather ask, Can we be "content" with such a doubtful knowledge of God? Am I to believe that he is my Father, that he loves me, that he is righteous and true, subject to the miserable peradventure that all this may, or may not, correspond with the absolute truth? Can it be that I have "no need to know" whether the representations of God given in the Scriptures will prove true in the other world, at the day of judgment, and through eternity? Surely it is not possible that the Christian's God is, or may be, no more than the greatest and best of idols—less unlike God than Baal or Moloch, but still not necessarily one with that absolute and infinite Being, "who inhabiteth eternity." We have, or we have not, a real revelation of "the only living and true God" in Christ: if we have not, we know not God, and know not whom we worship; but if we have, the revelation to us must accord with the character of God. Again, I submit, the relatively true cannot be absolutely false. Let those who will, save their dogmas by the loss of their God; I would rather part with all my beliefs in doctrines, than give up the conviction that what Jesus Christ tells about God is absolutely, as well as relatively, true —THE TRUTH, in which I may repose securely alike for time and for eternity.

W.

THE CUP OF COLD WATER REWARDED.

Mark ix. 41.

["The service concluded with a series of general supplications, in which, after a prayer for Italy, we were gratified and surprised to hear our Queen and nation specially remembered, and the blessing of God implored upon us. On inquiry, we found that this is done in all the Vaudois congregations, a prayer for England forming part of their regular service."—*Stray Leaves from a Tourist's Journal, Baptist Magazine, October.*]

OUR Britain o'er the Alpine martyr'd band,
Indignant sorrow rained, and to the den,
And cave, and mountain fastness of that land,
In Christian brotherhood stretched forth her hand,
Bearing the cup the Lord had blessed of old.
And tens of thousands suns have set since then;
And thrones have fallen, nations sunk; new born
Have peoples risen, in regal pomp and gold.
Fresh dynasties are robed since that young morn,
And idols, once revered, cast off in scorn;
But still the tale of that poor cup is told,
And Sabbath prayers from thousand hearts ascend.
Oh! God, our God, be evermore the friend
Of men who thus reward us thousandfold!

E. B. R. T.

Norwood.

JUNE 3RD, 1655.—This day comes sad news out of Piedmont. Confirmation of bad rumours there had been, which deeply affects all pious English hearts, and the Protector's most of all. It appears the Duke of Savoy had, not long since, decided on having certain poor Protestant subjects of his converted at last to the Catholic religion,—poor Protestant people who dwell in the valleys of Lucerna, Perosa, and St. Martin, among the feeders of the Po, in the Savoy Alps. They are thought to be descendants of the Old Waldenses; a pious, inoffensive people, dear to the hearts and imaginations of all Protestant men. These, it would appear, the Duke of Savoy, in the past year, undertook to himself to get converted, for which object he sent friars to preach among them. The friars could convert nodody; one of the friars, on the contrary, was found assassinated—signal to the rest they had better take themselves away. The Duke thereupon sent other missionaries, six regiments of Catholic soldiers, and an order to the people of the valleys either to be converted straightway, or to quit the country at once. They could not be converted all at once, neither could they quit the country well: the month was December, among the Alps, and it was their home for immemorial years. Six regiments, however, say they must; six Catholic regiments; and three of these are Irish, made of the banished Kurises we know long since, whose humour on such an occasion we can guess at. It is admitted they behaved with little ceremony; it is not to be denied they behaved with much bluster and violence; ferocities, atrocities to the conceivable amount, still stand in authentic black on white against them. The Protestants of the valleys were violently driven out of house and home, not without slaughter and tortures by the road; had to seek shelter in French Dauphine, or where they could, and. in mute or spoken supplication, appeal to all generous hearts of men. The saddest confirmation of the actual banishment, the actual violences done, arrives at Whitehall this day, 3rd June, 1655.

Pity is perennial: "Ye have *compassion* on one another." Is it not notable. beautiful? In our days, too, there are Polish balls and such like; but the pity of the Lord Protector and Puritan England for those poor Protestants among

the Alps is not to be measured by ours. The Lord Protector is melted into tears, and roused into sacred fire. This day the French Treaty, not unimportant to him, was to be signed; this day, he refuses to sign it, till the king and cardinal undertake to assist him in getting right done in those poor valleys. He sends the poor exiles £2,000 from his own purse, appoints a day of humiliation, and a general collection over England, for that object; has in short decided that he will bring help to those poor men, and that England and he will see them helped and righted. How envoys were sent; how blind Milton wrote letters to all Protestant States, calling on them for co-operation. How the French cardinal was shy to meddle, and yet had to meddle and compel the Duke of Savoy, much astonished at the business, to do justice, and *not* what he liked with his own. All this, recorded in the unreadablest stagnant deluges of old official correspondence, is very certain, and ought to be fished therefrom, and made more apparent. In all which, as we can well believe, it was felt that the Lord Protector had been the captain of England, and had truly expressed the heart, and done the will of England. Milton's sonnet and six Latin letters are still readable.—*Cromwell's Letters and Speeches, Vol. iii. p.* 128.

Reviews.

RECENT AMERICAN WORKS ON MISSIONS.

Day Dawn in Africa; or, the Progress of the Protestant Episcopal Mission at Cape Palmas. New York Protestant Episcopal Society. London: Trübner & Co.

The China Mission. Embracing a History of the various Missions among the Chinese; with Biographical Sketches of deceased Missionaries. By W. Dean, D.D. New York: Sheldon & Co. Boston: Gould & Lincoln. London: Trübner & Co.

The Bible in the Levant. A Memoir of the Rev. C. N. Righter, Agent of the American Bible Society in the Levant. By S. I. Prime, D.D. 2s. 6d. Sampson Low & Co.; Strahan & Co.

"*The field is the world.*" Thus, at the very outset of his mission, and whilst his disciples were "a little flock" of Galilean peasants, did our Divine Master announce the universality of his church and foretell its extension through all the diverse races which compose the human family. In nothing is Christianity more remarkably distinguished from all other systems of religion than by this catholicity. They have been local and restricted in their very nature. Few of them have even essayed or desired to pass beyond the narrow bounds of the race with which they originated. Hindooism has no place for a convert. The haughty Brahmin would scorn the idea of receiving a proselyte from another nation within his sacred caste. Buddhism would be an absurdity, an impossibility, in Europe or America. Mohammedanism could not exist within the arctic circle. Christianity alone rises superior to all limitations and restrictions, is equally adapted to every place and to all time; its "*field* is *the world.*"

The volumes before us inevitably suggest these somewhat trite reflections. They record the labours and successes of American Christians in Europe, Asia, and Africa. The new world, undiscovered when our Lord was on earth, has

received the gospel from the old world, and now sends it back again to those portions which are as yet unvisited by its blessings. The simultaneous appearance of these narratives of evangelistic efforts made by one quarter of the world on behalf of the other three, is a suggestive coincidence which can hardly pass unnoticed.

These volumes are yet further illustrative of the catholicity of the gospel, in the fact that they issue from and describe the missionary labours of the three great sections of the Evangelical Church — the Episcopalian, the Presbyterian, and the Congregationalist. We are by no means insensible to the importance of the questions at issue between these ecclesiastical organisations. It is latitudinarianism and not charity which treats these differences as trivial and insignificant, or which seeks to promote mutual love by thrusting them out of sight as unworthy of serious consideration. Peace is not to be sought by the surrender of truth; "first pure, then peaceable" is the Divine order. But we must and do rejoice to see how these minor differences are forgotten in the presence of the common enemy. In the attack upon idolatry the divided church becomes *one*. If it were not for the announcement upon the title-page or some casual phrase in the body of the book, it would be difficult, or impossible, to determine from what section of the church the volume had emanated. "The Common Salvation" furnishes the grand theme and aim and motive of all. The Episcopalian lay aside his pride and exclusiveness, the Presbyterian relaxes from his unbending rigidity, the Congregationalist shakes off his tendency to isolation, and all strive together for "the truth as it is in Jesus." In missionary effort we have a true Evangelical Alliance, in which Christians of every nation and every name unite without hesitation or compromise.

The first of the volumes before us, "Day Dawn in Africa," narrates the history of the mission to Cape Palmas. It opens with an account of the ordination of Bishop Payne, one of the pioneers of that mission, to the episcopal oversight of it. The ceremony took place at Alexandria in the State of Virginia. With no wish to take captious exception to any Christian effort, we cannot but hesitate here. Virginia forms one of those States by which four millions of Negroes are held in abject slavery, untaught and uncared for. We must be permitted to express surprise at the strange inconsistency which can cross the Atlantic in search of objects of benevolence, whilst the very same race of men are debarred from liberty and denied the advantages of education at home by the promoters and supporters of the mission. Waiving, however, this preliminary scruple, we cannot but admire the zeal, vigour, and wisdom, which characterise the effort. If the episcopate were always like that at Cape Palmas half the objections to its exercise would disappear. The volume contains much valuable and interesting information. The manners and customs of the Greboes and other African races are well described, and we have the power of Christianity to civilise and elevate set vividly before us. Rapidly the whole coast of Africa is being invested by the army of the cross. Already a chain of missionary posts stretches from Sierra Leone to the Cape, and round by the eastern shores to the mouth of the Zambesi, whilst a vigorously supported mission occupies Abyssinia on the north-east. All these various missions are pressing into the interior. What a joyful day when missionaries from south and east, and west, shall meet in the centre of that vast continent! And we believe that day to be not far distant. In view of these facts we are encouraged to hope that "Ethiopia shall soon stretch forth her hands unto God."

"The China Mission" comes to hand very opportunely, at a time when the deepest interest is felt in all pertaining to that mysterious people. Dr. Dean, the writer, was for twenty years an agent of the American Baptist Board of Missions, and laboured in China and Siam. Disabled for work in the mission field, and compelled to return to his native land, he has occupied his leisure in preparing this volume. About a third of it is devoted to the history, habits, and religion of the Chinese; the remainder consists of a series of biographical notices of the various missionaries who, having laboured there, now "rest from their labours, and their works do follow them." As nearly fifty memoirs are given, each is of course very brief—too brief indeed to possess much interest or value to the general reader. In the present position of our body with regard to a Chinese mission, it will nevertheless be very useful as tending to correct erroneous impressions, and making us acquainted with the men who have been our pioneers in this field of labour.

During the Crimean campaign, Mr. Righter's name was familiar to English ears. He was the agent of the American Bible Society in the Levant. In this capacity he visited the camp before Sebastopol, the *depôt* at Balaclava, the hospitals at Scutari, and other places of importance at the seat of war. Grateful mention was often made of his devoted labours in the cause of God, and for the highest interests of man. The record of his brief but eventful life is written by Dr. Prime, in "The Bible in the Levant." Copious extracts from his letters and journals give vivid and picturesque descriptions of the countries in which he prosecuted his labours—Greece, Egypt, the Crimea, Turkey in Europe and in Asia, Palestine, and Armenia. The natural beauties of these famed regions are gracefully delineated, their historic associations briefly but vigorously sketched, and Mr. Righter's efforts for the spread of the Bible modestly narrated. It is a little volume which makes no great pretensions of any kind, is light and sketchy, but it will be read with profit and interest.

The Minister's Wooing. By H. Beecher Stowe. Sampson Low & Co.

The aloe flowers only once in a century, but no one disparages the roses and lilies which gladden us every year, because they do not equal its gorgeous blossoms; nor are larks and linnets contemptible in the eyes of sensible persons, because they are not birds of paradise. Why then should our brethren of the ungentle craft be perpetually running odious comparisons between "Uncle Tom's Cabin" and Mrs. Stowe's later publications? That she will never again equal her first production, is by this time abundantly evident. We must, therefore, accept her subsequent contributions to our literature for what they are worth, and judge each of them upon its own intrinsic merits, instead of comparing them with a tale whose marvellous power places it quite alone among works of fiction. We are afraid, however, that "The Minister's Wooing" stands in the same relation to "Dred," which "Dred" occupied towards "Uncle Tom." Each tale has been inferior to its predecessor. But she started from so high a level, that the last and lowest is still much above mediocrity.

As "The Minister's Wooing" will be universally read, we need not occupy our space by any analysis of its plot. For the information of those who are as yet unacquainted with it, we need only say that the scene is laid in New England, about the year 1790, and that one of the most important characters is a Dr. H., who lodges in the house of Widow Scudder, and becomes the accepted suitor of her daughter. He is described as about forty years of age, a mere helpless dreamer in all practical matters, and entirely dependent upon

the careful superintendence of his thrifty hostess. Those who are tolerably conversant with the history of New England polemics, instantly recognise in Dr. H. the once famous Dr Samuel Hopkins, the relative, disciple, and biographer of President Edwards. He was known in his day by his publications against the Slave Trade, by "A Treatise on the Millennium," and by "A System of Divinity," propounding the theology which is identified in England with the names of Edwards and Bellamy, but which in America is called, after him, Hopkinsonian. Now at the date of the story, Dr. H., instead of being as described, a susceptible celibate of forty, was close upon seventy years of age. He had been married to his first wife, Elizabeth Ingessol, for forty-two years. She was still living, and was the mother of eight children, of whom the eldest must have been more than twice as old as the heroine of the tale. Instead of doubtfully feeling his way to an attack upon slavery at the date of the story, he published his most important treatise against it in the year 1776. So far from being the helpless dependent creature here described, he seems to have possessed his full share of Yankee 'cuteness and "faculty," and to have lived and died in very comfortable circumstances.

Why then should Mrs. Stowe have encumbered her tale with these needless and palpable anachronisms? The answer, we think, is to be found in her ethical purpose. It was needful for her, or she judged it to be so, again to deliver her testimony against slavery. The Negro race, their rights and their wrongs, are to her what chivalry was to Sir Walter Scott; besides which, she has so identified herself with the demand for emancipation, that a book from her pen which did not allude to it would be hailed as a triumph by the Southerners, and be pointed to as a proof that she had recanted or modified her opinions. To evoke the almost forgotten writings of Dr. Hopkins from the dust which has been accumulating upon them for more than half a century,—to put him forward as the leader and champion of the abolitionists,—to quote his argument, and to adduce his example, was a very good piece of policy on her part. Indeed it is difficult to see how she could have dealt with the question of slavery better than by appealing to him.

But the question of slavery is only introduced into "The Minister's Wooing" incidentally, and to save appearances. The tale would sustain no injury, and lose little in bulk, if every line relating to it were erased. The place which it held in "Uncle Tom" and "Dred," is here occupied by the workings of the New England theology. The main drift of the book is to show the nature and action of that theological system, which to so large an extent shaped and moulded the New England States. This she has effected by bringing one of its greatest teachers upon the stage. In the persons of himself and his congregation, she aims to show it in its strength and its feebleness, its grandeur and its narrowness, its glory and its impotence. We see it filling some with loftiest aspirations, and leading them to sublimest heights of self-consecration and self-abnegation; others it appals and terrifics, freezes or repels. Some of the descriptions are unquestionably much exaggerated; and that frightful scene where Mrs. Marvyn retires to her room after hearing of her son's death ought never to have been written. But on the whole we are disposed to accept the delineations as truthful. The theology of the Puritans and Pilgrim Fathers had, to a great extent, passed over into a hard, dry, pitiless philosophy, in which the tender, loving sympathies of Jesus and his gospel were forgotten. Christianity was substituted for Christ; logic took the place of love; and instead of the infinite compassions of a pitiful Father, or the grace of a Divine Elder Brother, little was left save the technical phraseology of a philosophical system. Multitudes came hungering for the bread of life; asking for bread, they received a stone. The chief fault we should find with this part of the book is, not that it is false, but that it is partial and incomplete. Mrs. Stowe's representations are to a great extent true, but they are one-sided. New England theology had a better side to it, which should have been given, or might at any rate have found a better exponent than poor Candace. Besides which, it is, at least, doubtful whether this is a subject fitted for treatment in a work of fiction.

But there are many, very many, parts of the book of which we can speak in

language of unqualified praise. Mary Scudder is a charming conception, worthy to rank with any character which Mrs. Stowe has portrayed. "The beauties of holiness" have seldom been so attractively and admirably depicted. Whatever popularity the book may attain, will be to a large extent due to this true-hearted Puritan girl. Jim Marvyn, too, will be a general favourite. The history of his conversion strikes us as one of the finest things in the book. Jacob's vision at Bethel will awaken new feelings in the hearts of many, as interpreted to them by the experience of the poor shipwrecked sailor lad. Aaron Burr is a vigorous and, we regret to add, a truthful sketch. A grandson of President Edwards, a son of his successor at Yale College, President Burr, and of his beautiful, accomplished, and devoted wife, Esther Edwards, brought up in the midst of religious privileges, endowed with a fine genius, with a person of singular beauty, and an address so winning and graceful as to be almost irresistible, he flung away all these advantages, which promised to his ambition the highest posts in the republic, closed a guilty life by a dishonoured death, and sank into an unknown grave. Whilst the style retains very much of Mrs. Stowe's freshness and picturesque beauty, we are sorry to note that the bad habit of irreverent quotations from, and allusions to, Scripture has rather grown upon her. Often too the progress of the tale is hindered, and the reader wearied or tempted to skip, by the interposition of several pages of very good but rather prosy sermonising.

The foregoing criticism will show that, in our judgment, "The Minister's Wooing" has many defects, relieved however by many excellences and beauties. It is a tale which every one *will* read, and will read too with interest and profit.

The Beginnings of the Divine Life; a Course of Seven Sermons. By H. R. Reynolds, B.A. Hamilton, Adams, & Co.

An admirable volume of sermons by the esteemed pastor of East Parade Chapel, Leeds, has awaited critical notice for some months. To give extracts from a discourse as a specimen of the whole, is simply to repeat the old joke of the peasant who carried round a brick as a sample of the house he had for sale. The excellence of a sermon does not consist in detached passages, however brilliant or forcible, but in the cogency, the symmetry, and the completeness of the whole. We have, therefore, with slight abridgment, inserted the first discourse of the series in another part of the Magazine, that our readers may judge of its character for themselves. We can assure them that this is no ordinary volume. It hardly contains a single superfluous word, but is made up of compact, condensed thought. Every page bears traces of a ripe scholarship, of a cultivated intellect, and a devout heart. The abundant and appropriate use of Scripture forms a very striking and admirable characteristic of the volume. The style is singularly pure and accurate, never sinking into flatness, never spasmodically forcible. If we may suggest a fault, it would be that there is a deficiency of glow and fervour. But we remember that the Great Master can work in frost as well as in fire; and there are many hearers and readers who can appreciate the calm logical processes of these sermons, and not desiderate anything more impassioned or emotional. In these days of fustian and bombast, of vapid rhetoric and pretentious verbiage, we welcome with peculiar pleasure a volume so calm, sober, and thoughtful. It has our cordial commendation; for we are sure that, to readers of refinement and cultivation, it is eminently adapted for usefulness.

Brief Notices.

MISCELLANEOUS.

1. *Handbook of the National Association for the Promotion of Social Science.* By Mrs. Fison. Inscribed by permission to Lord Brougham. Longman & Co. 2s. 6d.—2. *India and Christian Missions.* By the Rev. E. Storrow. John Snow.—3. *A Visit to the Scenes of Revival in Ireland.* Parts 2 and 3. By J. W. Massie, D.D., LL.D. John Snow.—4. *Edith Grey; or, Ten Years Ago.* By C. Bonomi. Hall, Virtue, & Co.—5. *Pastoral Letters.* By George Wyard. Houlston & Wright.

THE "Handbook of Social Science," by Mrs. Fison (1), is the companion volume to that on the British Association, so highly commended in our last number. It is a useful compendium of facts and principles connected with the various philanthropic movements of the day. It contains a good deal of interesting information, which will be new to many of our readers, respecting the origin and history of the National Association, of which the third annual meeting has just been held at Bradford. The volume, however, strikes us as wanting in thoroughness of treatment and definiteness of purpose. It is too vague and general to be as useful as the esteemed authoress has desired to make it. This has, in great part, resulted from the breadth and variety of the subjects discussed, and the smallness of the book. It was impossible to do more than glance at the multifarious topics which presented themselves, and she has probably done as well as possible under the circumstances.—Mr. Storrow, who has laboured for about ten years in Calcutta, as agent of the London Missionary Society, has written a useful little book on India as a field for Missions (2). He describes in the earlier chapters the character and condition of the people, the obstacles which the missionary has to encounter in the discharge of his solemn duties, and then endeavours to estimate the amount of success already achieved. He proceeds to anticipate the future course of missionary enterprise in India, and concludes with earnest appeals to British Christians to engage in the work with new energy and devotedness. The statistics of India, and the various missionary societies labouring there, are given in a convenient form; the principles of action laid down are good, and the lessons taught are important.—When Dr. Massie's former pamphlet on the Irish Revivals appeared, we were among the first to call attention to it, and to discuss the phenomena therein described. All which has subsequently appeared upon this important subject has tended to confirm the views we then took, and the pamphlet now before us (3) only sets them in a yet stronger light. Though defective in point of arrangement, it contains so many striking facts, and gives so much information respecting the origin, progress, and characteristics of the revivals in Ireland, that it will well repay perusal. We cannot doubt that it will have a large circulation.—We wish we could speak favourably of "Edith Grey" (4). It is a well-meant attempt to expose the errors of Popery in the form of a tale. Works of fiction written with a polemical purpose are seldom satisfactory. The controversy spoils the tale, and the fiction interferes with the argument. We are sorry to say that the volume before us forms no exception to the rule.—Mr. Wyard, when pastor of the church meeting in Soho Chapel, addressed a series of Pastoral Letters (5) to his flock, expounding and enforcing the most fundamental points of Christian doctrine. Originally published in the form of tracts, many of them went through as many as four editions, and two editions have been sold in their collective form. To those who know the writer, we need hardly say that they are thoroughly Calvinistic in doctrine, without going into the monstrous excesses of some recent writers on the subject; the appeal throughout is to Scripture; chapter and verse are quoted for every statement made. We do not wonder that these letters should have found so much favour, and met with so large a sale.

PERIODICALS.

1. *The Eclectic.* Judd & Glass.—2. *The Protestant Theological and Ecclesiastical Encyclopædia.* Part IX. T. & T. Clark.—3. *The News of the Churches.* Constable & Co.; Groombridge & Sons.—4. *Evangelical Christendom.* Enlarged. Evangelical Alliance.—5. *Meliora; a Quarterly Review of Social Science.* Price 1s. Partridge & Co.

SINCE the commencement of the new series of "The Eclectic" (1), we have repeatedly called attention to it, and spoken in the highest terms of its varied excellencies. The recent numbers, so far from indicating any falling off, are, on the whole, among the best which have appeared. A succession of papers on Italian affairs have been ably written and well timed. Many of the light sketches have possessed very great merit, as, indeed, was to be expected from the names of the writers. We should, never-

theless, be glad to see more space allotted to the theological, ecclesiastical, and political questions, with which "The Eclectic" has so decisively identified itself throughout its whole history.—The ninth part of the condensed translation of "Herzog's Real Encyklopädie" concludes the article on Ezra and Nehemiah, commenced in the former number, and carries on the series of papers to George III. It fully maintains its character, and, after making allowances for some slight defects pointed out in former notices, it bids fair to form an invaluable repository of information on all ecclesiastical questions. The articles on the religious history of France in the last part, are very full and instructive; that in Biblical Geography suffers by its excessive condensation.—"The News of the Churches" (3) is as full and various as ever. It gives in each number an admirable bird's-eye view of the religious movements of the month. No religious community is overlooked; no part of the world forgotten. It affords an admirable commentary on our Lord's words, "The field is the world;" and it acts up to the spirit of the motto which its managers have chosen for it, "Let us consider one another, to provoke unto love and good works."—"Evangelical Christendom" (4) appears this month in a permanently enlarged form. Its great excellencies are so well known that we need not describe them. Its French correspondent, with his well-known signature, XXX, continues to forward communications, to whose accuracy and value we are glad to bear the highest testimony. In many other parts of Europe its correspondents possess peculiar facilities for obtaining valuable information, and forming correct judgments on passing events. Its temper and spirit are everything we might expect from the society under whose auspices it is published.—The last number of "Meliora" (5) does not please us quite so well as former ones. There is a superficiality, a pretentiousness, and a want of thoroughness in some of the articles which contrast unfavourably with the previous character of this admirable serial. We refer, especially, to those on "Lectures and Lecturing," and on "Tennyson and his Poetry." Its aim is always excellent, and though our judgment of the current number is less favourable, we are not disposed to retract our general commendation of it.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

NORTH BRADLEY.—The twenty-third anniversary services were held in this place on October 3rd and 4th. On Monday evening the Rev. E. Probert, of Bristol, preached; on Tuesday the Rev. S. Manning preached in the morning, the Rev. W. Brock in the afternoon, and in the evening a public meeting was held, at which the three ministers named above spoke, and other brethren from the neighbourhood took part. The services throughout were of a deeply interesting kind, and the congregations were unusually large. Many of the farmers near the chapel exercised their usual hospitality during the day, and in the evening nearly four hundred persons sat down to tea.

BIRMINGHAM SCHOOL.—INSTITUTION FOR SONS OF MINISTERS.—The eighth annual meeting of this institution was held in Birmingham a few weeks since, when the Rev. Charles Vince occupied the chair. It appears that one hundred and fifty-nine boys have been admitted to the advantages of the institution since its commencement in 1851. A highly satisfactory testimonial is given by the Rev. Mr. Gill, who speaks in a very commendatory manner relative to the examination he conducted at Shirland Hall. Last year it was reported that two of the boys connected with the institution had obtained certificates of merit in the Oxford University Middle Class Examination. This year three more (junior candidates) have received similar awards. Three of the senior boys have obtained from the same University the degree of A.A. (Associate of Arts). The eldest of these youths, W. P. Hodges and H. M. Foote, have this summer matriculated at the London University.

CALNE.—The opening services of a new school-room, class-room, and vestry, were held on the 11th inst. The Rev. O. Winslow, D.D., of Bath, preached. After the sermon tea was provided. In the evening Mr. Alderman Hancock, of Bath, presided over a crowded and enthusiastic meeting in the chapel. The Revs. Mr. Burnett, from Aberdeenshire, T. Craven, J. J. Joplin, and J. Wall spoke. It appeared that altogether the building had cost over 140*l.*; only about 15*l.* was now remaining as a debt on the building. The people here have been without

a settled minister since the Rev. T. Middleditch's death in March last, but the church has now given a cordial invitation to the Rev. J. Wall, formerly of Ledbury.

CANTON, CARDIFF.—The re-opening of this place of worship took place on the 9th, 10th, and 11th inst., when sermons were preached by the Revs. D. Jones, B.A., A. Tilley, D. R. Roberts, O. Michael, T. Thomas, J. Emlyn Jones, M.A., and T. Thomas, D.D. The collection amounted to nearly 100*l.*

COLEFORD.—The first anniversary of the opening of the new Baptist chapel in this town was celebrated on Sunday, September 25th, when sermons were preached by Rev. W. Landels, of London. On the following Tuesday evening a tea-meeting was held, and addresses delivered by J. Batten, Esq., Rev. Messrs. Penny, Davis, Hudson, Prees, and Butterworth. The pecuniary results were about 20*l.* in cash, and 100*l.* in promises, to be paid in twelve months.

WESTBOURNE GROVE CHAPEL.—On the 9th instant this chapel was re-opened, after the erection of three additional galleries, and other improvements, designed to extend to the utmost the capacities of the building. The sermon in the morning was preached by the pastor (the Rev. W. G. Lewis), and in the evening by the Rev. W. Morley Punshon. Westbourne Grove Chapel, which will now seat a congregation of eleven hundred, was erected in the year 1853, and has been the scene of continual growth and spiritual prosperity until the present time. The entire cost of the enlargement was provided for before the commencement of the works, by the spontaneous contributions of the church and congregation. On Wednesday, the 12th instant, a crowded meeting was held in the school-room, and addresses were delivered by the Revs. W. Arthur, secretary of the Wesleyan Mission, W. Roberts, D. Katterns, and J. A. F. Hawkins, Esq.

EAST DEREHAM, NORFOLK.—On Thursday the 13th, the new Baptist chapel was opened. There was a prayer-meeting held at seven o'clock in the morning, at which the Rev. J. T. Wigner, of Lynn, presided. A sermon was preached by the Rev. C. Vince, of Birmingham. In the afternoon a public meeting was held in the Corn Exchange. The Rev. J. L. Whitley, the pastor, occupied the chair, and on the platform were the Revs. J. P. Lewis, Davies, J. Haslar, C. Vince, T. A. Wheeler, J. T. Wigner, W. Woods, and Gooch. Several short addresses were delivered. The proceedings of the day were wound up with a sermon by Mr. Vince in the chapel, which was crowded.

CWMSARNDDU, CARMARTHENSHIRE.—The anniversary was held on Tuesday and Wednesday, the 20th and 21st of September, and was attended by the Revs. L. Thomas, R. D. Roberts, R. Davies, D. Davies, J. Williams, J. Rees, M. Roberts, and M. Evans. The attendance at the above place was very large, and the liberality of the neighbours towards strangers and visitors was highly praiseworthy.

CHARD, SOMERSET.—The members and friends of the Baptist church, Chard, which possesses a large Sunday-school, having for some time felt the want of sufficient accommodation, determined to erect a suitable building, which was formally opened on Thursday, October 6th, when the Rev. Dr. Thomas preached two admirable sermons. Between the services a collation and tea were provided. After the collation the chair was taken by the Rev. Evan Edwards (pastor), and addresses were delivered by the Revs. Dr. Thomas, and Messrs. Densham, Brown, Keeping, Gifford, Percy, Teall, &c. Mr. Edwards stated that the building, which had cost 250*l.*, was fully paid for.

RICKMANSWORTH.—On Wednesday, the 12th instant, services were held at the Baptist chapel, Rickmansworth, to celebrate the removal of a heavy debt, which, for many years, had weighed depressingly on the church. At half-past six a public meeting was held, the Rev. T. D. Jones, the pastor, in the chair. It appeared that, from November, 1857, to October, 1859, 589*l.* 5*s.* 3*d.* had been paid, leaving a balance in hand of 60*l.* Appropriate addresses were delivered by the Revs. R. Macpherson, W. Emery, J. Lawton, and Messrs. T. Stracey, T. Tracey, and H. Liebstein, of Gray's-inn.

BETHLEHEM CHAPEL, CHARLES STREET, WOOLWICH.—The re-opening of the above chapel took place on Thursday, September 29th. The Rev. John Cox, of Ipswich, preached two deeply interesting sermons. About one hundred and eighty persons sat down to tea. On the following Sunday the Rev. E. R. Hammond, late of West Malling, preached two impressive sermons, and administered the ordinance of the Lord's Supper to the new members. Woolwich is now a densely populated town, and were a spirit of hearing poured out upon the people, our church and chapel accommodation would be greatly deficient.

EYEMOUTH, BERWICKSHIRE. — Some time ago a handsome chapel was opened at Eyemouth, at the expense of a gentleman resident in the neighbourhood. On Lord's-day, October 2nd, the friends interested in the movement met together, and formed themselves into a church. The Rev. Mr. Tulloch, of Edinburgh, presided. In the afternoon and evening, largely attended services were held. At the meeting of the newly-formed church on Monday evening,

a unanimous call to the pastorate was accorded to Mr. John K. Grant, from the Baptist College, Bradford.

LLANDOVERY, CARMARTHENSHIRE.—The anniversary meeting was held on Tuesday and Wednesday, the 13th and 14th of September. The following ministers attended:—The Revs. D. Davies, R. D. Roberts, J. Lloyd, and J. R. Morgan, who preached in Welsh; and the Rev. L. Thomas, of Neath, who preached a very impressive sermon in English. The congregations were very large, and the collections liberal.

MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION.—The half-yearly meeting was held at Tredegar, on Tuesday and Wednesday, October 18th and 19th. Services commenced on Tuesday evening, at seven o'clock, when sermons were delivered by the Revs. Wm. Aitchison, of Newport; and T. Thomas, D.D., president of the Baptist College, Pontypool. The ministers and messengers met in Conference on Wednesday morning, at half-past nine, Dr. Thomas in the chair. The following resolution was passed unanimously:—That this Conference strongly disapprove of the Bible Printing Monopoly, and recommend the hearty co-operation of the churches forming this Association, in any measures adopted for its abolition. At eleven, the Rev. S. Price preached; at half-past two, the Revs. J. Williams, of Dowlais; and S. R. Young, of Abergavenny; and in the evening, the Revs. T. R. Evans, of Usk; and D. F. Kullip, of Langwm, preached. The English church at Ebbw Vale was admitted into the Association; other churches are expected to join. All the meetings were well attended, and the discourses were edifying and effective. Great kindness was shown by the friends at Tredegar to the ministers and others attending the Association. The next annual meeting will be held at Langwm, in April next.

RECOGNITION AND ORDINATION SERVICES.

LAKE ROAD CHAPEL, LANDPORT.—On Friday, October 14th, the Rev. H. Kitchin was ordained to the pastorate here. In the afternoon, the Rev. J. H. Cooke opened the service; the Rev. J. Davis gave the charge; the Rev. J. Smedmore asked the usual questions; the Rev. G. Arnott offered the ordination prayer. In the evening, the Rev. J. Acworth, LL.D., delivered the charge; the Rev. H. Dowson preached; the Rev. T. Davey, A. Jones, and J. Cullis, took part in the services. On Tuesday, October 18th, a tea-meeting was held, when 550 persons sat down. Addresses were given by the Revs. G. Arnot, J. Smedmore, J. H. Cooke, T. Cullis, J. Davis, T. Davey, W. Young, B.A. The proceeds were devoted to the liquidation of the debt on Lake Road Chapel.

PRESENTATIONS AND TESTIMONIALS.

A purse containing forty sovereigns has been presented to the Rev. Charles Daniell, by friends at Bradford and Leeds connected with the Northern Baptist Education Society, as an expression of their kind regards and best wishes, on his retiring from the office of resident tutor in that institution.

ROMFORD.—On Thursday, the 16th inst., a meeting was held in Salem Chapel, to bid farewell to the Rev. S. Pearce. In the course of the evening Mr. Ward presented to Mr. Pearce, on behalf of the church and congregation, a purse of gold, as an expression of their esteem, and an acknowledgment of his services.

MINISTERIAL CHANGES.

The Rev. R. Wing, of Rawden College, has accepted the invitation of the church in Moor Lane, Bolton, to become their pastor, and is expected to enter upon his duties in May.—The Rev. S. Pearce, of Romford, having received an invitation from the church at Spencer Place, London, his present residence is 13, Offord Road, Caledonian Road, N.—The Rev. J. Flecker, of Buckingham, has accepted the cordial and unanimous invitation of the Baptist church, Roade, Northamptonshire, to become their pastor, and will enter upon his labours immediately.

RECENT DEATH.

MEMOIR OF MR. GABRIEL SLATER, OF EAST STONEHOUSE, DEVON.

MR. GABRIEL SLATER was born at the village of Sawston, Cambs, on the 30th of January, 1791. In his boyhood he was remarkable for his great delight in the studies of the school. Its duties were to him a pleasure, not a task. His *bookishness*, however, often made him appear unsociable. When very young, he found much pleasure in reading "Fox's Book of Martyrs," and he also acquainted himself with the writers and events of the days of the Puritans. At a very early period he gave much attention to the Bible. Of his own accord he committed to memory considerable portions of the Word of God. Among these were the entire Epistle to the Romans, one or two other Epistles, and many Psalms. During this period of his life, when under twelve years of age, he was thoroughly conscientious, and could never, by any circumstance, be induced to

do what he considered wrong. Perhaps it may be said, that the work of grace in his heart was commenced at a very early period. He could never specify the time when he began to think seriously about the truths of God's word. But when he was about sixteen or seventeen years of age, he began to feel more deeply, and to show the workings of a heart powerfully affected with divine truth. At that time he was often known to shut himself up in a stable or outhouse, in the early morn or in the cool of the summer eve, to pour out his heart before God. A letter is in the possession of the writer, dated Plymouth, August 18th, 1820, in which he refers to the state of his mind at that time. After mentioning some events in his early history, he adverts to the period when he was about sixteen or seventeen years of age. He says:—

"I endeavoured to cast my hopes of salvation on Christ's work, and to seek an interest in the favour of God as the chief good. I tried to choose Christ as the husband of my soul, but his laws, or what I fancied to be such, were grievous. I could not feel a willingness to attend to every duty, although I attempted it. It is true I desired this willingness, and believe I earnestly sought it. I was troubled with hard thoughts of God, questioning the justice of his character in the act of election. I could not *then* see any love in the work of redemption, because the fall of man might have been prevented by an omniscient and omnipresent Being. I pitied mankind: I looked upon God as unjust, when I considered the state of those around me, who were liable to be sent to hell. With such views I could not acknowledge myself worthy of being punished eternally: no, I could not. I felt I was not like Job and other patriarchs, whose humbling views of themselves are recorded in Holy Writ. These things were a matter of grief to me. I wanted to feel otherwise. For this purpose I prayed. I hoped that it would be my happiness to feel as holy people do. I looked to the promises which God had given of enabling persons to become his children. In 1807 or 1808, as I was ploughing in the field about Old May Day, praying, according to my usual custom, which, at that time, was almost without intermission, I recollect to have essayed a resignation of myself to Christ, and had hopes that the union between my soul and him then indeed took place. I bade defiance to the devil; I said of Christ in my soliloquies, *He is mine, and I am his.* In this resignation I had a special view to deliverance from unbecoming thoughts of God, and a hope to obtain 'power to become a son of God:' a promise to which I used to look with eagerness in those days. This is a period to which I have referred sometimes, in the after days of my experience, as the days of my espousals to Christ as the husband of my soul."

These statements plainly show the painful struggle in the inner man which he felt when passing from death unto life, which struggle did not altogether subside until some years afterwards. But a subsequent life of Christian consistency, during more than fifty years, has served to prove the reality and genuineness of the change of which he was doubtless the subject.

In the summer of 1809, he was placed under the care of the Rev. Charles Langford, the Independent minister of Newmarket, Suffolk. His parents sent him there that he might be trained as a teacher, an employment more congenial to his tastes and habits than working on the farm. He there commenced the study of Latin, and applied himself very closely to those pursuits which were necessary to prepare him for future life in the scholastic profession. He remained with Mr. Langford one year, and spent another year in a school at Rochester. He then returned to his father's house, and in the summer of 1811 opened a school at Sawston, his native village, which he conducted for three or four years, during which time he joined the Independent church in that place, and became one of the first and most active teachers in its Sunday-school, which was commenced about this time. While he resided there he married, but losing his wife about twelve or thirteen months afterwards, he decided on leaving the place and further improving himself by becoming a teacher in other schools. After fulfilling several engagements as an assistant, he ultimately commenced at Stonehouse, near Plymouth, a school on his own account, where he remained until his death.

In July, 1825, he married the daughter of a respectable farmer, by whom he had ten children, most of whom died in infancy. In 1839 two of his children were carried off by typhus fever. These bereavements were a bitter cup, but in the same year he was called to pass through deeper affliction in the loss of his beloved wife. One daughter alone remains to mourn the loss of a father justly beloved and revered.

In August, 1841, he married again. The only fruit of this marriage was a son, who died in infancy. His widow still survives to deplore her irreparable loss. On settling at Plymouth, he joined the church in Batter Street, but circumstances subsequently induced him to unite himself with the church at the Tabernacle. About the year 1832, his views undergoing a change on the subject of baptism, he became a member of the church under the pastoral care of the Rev. Samuel Nicholson. He continued an honourable and useful member of that church until the day of his death.

In November, 1847, when returning from one of the preaching stations that he occupied, he took cold, which continued through the winter, and in the spring of 1848 he was attacked with jaundice, from the effects of which he never recovered. It was afterwards found that the bronchial tubes were severely affected. Still it was hoped that his robust constitution would enable him to overcome these combined attacks. About the end of September he had a severe attack of diarrhœa, which soon laid him prostrate. He was confined to his bed

until his death, which took place November 2nd, 1858, in the 67th year of his age. His cheerful submission to the Divine will remained as long as reason lasted. When his great weakness brought on screaming hysteria, which was extremely painful both to himself and those who surrounded him, he maintained the same spirit. On one occasion, clasping his hands, he exclaimed, "O Lord Jesus, who, in the days of thy flesh didst have compassion on the sick and afflicted, wilt thou not have compassion on me? If it be possible, let this cup pass from me. Nevertheless, nevertheless——" He then became almost choked, but recovering, added, "Into thy hands I commend my spirit." A few days after the brain became suffused, and he continued unconscious of anything from the Saturday until the Tuesday, when he expired.

When a Christian friend, who visited him, was speaking of his labours at Buckland and Modbury, he said, "Oh, do not name them:—

> "'Nothing in my hands I bring,
> Simply to thy cross I cling,
> *Black*, I to the fountain fly,
> Wash me, Saviour, or I die!'"

A few additional remarks on his character and principles are due to the memory and worth of our departed friend.

He was a man of strong mind, determined and inflexible in seeking to accomplish what he deemed to be just. Like most persons of his stamp, he was sometimes distinguished by a too unyielding tenacity of purpose; but his firmness was usually on the right side. And we can rarely secure the stability of the rock without also having the unsightliness of here and there a crag. But who, on that account, could wish the mountains to become a plain? Still, happily, the domestic and social circles in which he moved felt that, beneath a somewhat unbending exterior, there throbbed a kindly and loving heart.

His career furnished an instance of what diligent and untiring application may effect on mental culture. His early advantages were few; but yet, prompted by the thirst of knowledge and a laudable desire to succeed in life, he vigorously devoted himself to various literary pursuits, and in some of which his attainments were respectable.

As a citizen he was an uncompromising friend of liberty. In so far as oppression and wrong of every kind were concerned, he was what Dr. Johnson termed "a good hater." Here the constancy of his temperament served him in good stead. In advocating the claims of humanity and justice, he dared, if it were necessary, to stand alone. And if, in battling for the right and the true, he occasionally sustained an injury, he never returned to the camp with a wound in his back. He was distinguished by enlarged acquaintance with the Divine Word, and just and discriminating views of the great doctrines which it contains. He had no taste for the theological novelties of the day, which are as hurtful as they are specious—the venom of the serpent glossed over with its spangled hues. In his humility, he "asked for the old paths," and was content to "walk therein." And the consistent tenour of his life bore witness that the truths of revelation and "the spirit of grace" dwelt in his heart.

He was, from conviction, a Dissenter and a Baptist; and as such, while a lover of all good men, he was most decidedly opposed to every national establishment of Christianity, and to the baptism of babes, which he regarded as constituting one of its chief props, as well as one of its chief evils. During a lengthened course, he was ever ready to plead for the sacred rights of conscience, and it was his happy lot, on not a few occasions, to subserve their triumphs. In his capacity as a member of a Christian church, he sought to fulfil the duties which the relationship imposed. He was highly esteemed by the brethren with whom he was united in fellowship, and who affectionately cherish his memory. He has entered into his rest. May we tread in his footsteps, and meet him there!

Correspondence.

BAPTISM AND CIRCUMCISION.

To the Editor of the Baptist Magazine.

DEAR SIR,—There is a point connected with the peculiar tenets of our denomination to which, for a moment, I wish to call attention; and I shall be glad to receive any light which your readers or contributors may be able to throw on the subject.

I refer to the *Abrahamic Covenant*, and the *Sign of Circumcision* as connected therewith. You are aware that our friends of the Pædobaptist denomination lay considerable stress upon this argument, in defence of their administration of the ordinance of Baptism to infants; and I think not altogether without reason. Was the Covenant with Abraham substantially the *Gospel* Covenant?—the Covenant of *Grace*? Of this I think there can be little

doubt. "*Circumcision*," we are told, "*was a seal of righteousness by faith*" of the *doctrine*, as preached to the world universally, in contrast with every other creed then existing, and of the *fact itself*, in his *own case*, as regarded Abraham.

And yet the *seal* of this Covenant—gracious and personal in its character—was to be administered to the *children* of Abraham, and all his descendants, as such. That is, the seal of the *Gospel Covenant*, *in embryo*, was to be administered to the *children* of a believer, as well as to the believer himself.

Is not this a fair argument, or, at least, presumption, that the seal of the Gospel Covenant, in its *further development*, should have an application of similar extent? To me, indeed, it appears that Circumcision, according to its *original intention*, is really a *gospel ordinance*, belonging rather to the New than to the Old Dispensation, to the Covenant of *Grace* rather than to the Covenant of *Works*. It is true that, with the Jews, in process of time, it came to be considered either as a badge of *nationality*, with temporal advantages annexed, or as a seal of the *Covenant of Works* under Moses.

And to this state of things, I apprehend, the whole of the argument of Paul (Gal. v. 1—6) has reference. "*Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*" Surely this statement (coupled with what is said in the two preceding verses) would not apply to circumcision as *originally administered to and by Abraham*. *There* it was the sign and seal of salvation by *faith*, by *grace* emphatically, which is the same as the "*Covenant by Promise*," of which the apostle says (Gal. iii. 17), "*And this I say, that the Covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect.*" Here a distinction and contrast is drawn between the *Covenant of Works*, of which, under *Moses*, *Circumcision* was the seal, and the *Covenant of Promise*, made with *Abraham*, of which also Circumcision was originally the seal. It is evident that the seal, in process of time, became appended to *something different* to which it was originally fixed.

Now, under the *gospel*, the original compact (to which Circumcision primarily had reference) is restored, only under a fuller development. Now, my question is—If the *Covenant of Promise*, *i.e.* the *Covenant of Grace*, in Abraham's time, had the *seal of it* administered to *infants* (I inquire not now into the *grounds* or *reasons* of the practice), may not the *seal* of the *Gospel Covenant* now be *equally extended* in its application? Of course my question is directed more especially to those who condemn infant baptism upon the ground of its natural inefficiency and want of meaning. Was there not as much of this want when God prescribed it to Abraham? And yet it *was* prescribed!

Any remarks from your readers or contributors that can throw light upon this inquiry will, I have no doubt, be acceptable to many. Among the rest, to yours respectfully, X. Y.

Editorial Postscript.

In our Editorial Postscript of last month we spoke of the concessions made to the Protestants of Hungary by the Austrian government. It appears that in some districts our brethren have hesitated in accepting the proffered boon. Their reason seems to be precisely that of the Nonconformists of England in the time of James II. They will not receive as an act of grace what they demand as an act of justice, and insist upon constitutional guarantees against being duped and deceived over again by their truce-breaking rulers. We cannot but applaud the spirit which prompts them thus to act; and wonder that they should have maintained the true spirit of liberty after such protracted and cruel persecution.

Most of our readers will by this time have received the appeal of the Irish Society to enable them to meet the claims of the present crisis in Ireland. The course proposed strikes us as being one of great wisdom. It is impossible to anticipate the results which would accrue from the visit of a large number of our brethren to the scene of the Revivals. They would relieve the overtasked labourers there, would respond to the cry breaking from thousands of hearts, "Come over and help us!" and would return to their flocks inspired with new zeal and fervour in the Master's work. Few congregations in England would hesitate to liberate their pastors for a few weeks on such an errand as this. We trust that the Society will find no deficiency either of men or money in carrying out their scheme.

THE MISSIONARY HERALD.

CHINA.

SKETCH OF A VISIT TO THE GREAT BUDDHIST TEMPLES OF SEHOO.

At the present moment, when the Committee are hastening their arrangements in regard to the mission in China, any intelligence of the religious feelings and habits of the people will be interesting. We recently met, in one of our newspapers, with the following account of a visit paid to the place named at the head of this paper. It is striking to notice what the writer says of the almost total absence of the feelings which superstition, as well as true religion, excites in the mind. This may be the natural consequence of the influence of Buddhism, which seems to be as cold a system as can well be conceived. All such systems, made up chiefly of negations, seem to extinguish emotional fervour. The contrast between the Hindoo and the Chinese is, in this respect, very striking.

Avoiding the gates of Hangchow, and making a wide circuit, we tracked our way through devious ditches up to a village about half-a-mile distant from the lake, and about a mile distant from the walls of Hangchow. This village is full of Coolies and chairs, and its business seems to be to convey the burgesses of Hongchan about the temples and gardens. There is an entrance into the lake for us. We lie off the village in six inches of green water. Ague and fever seem to float around. Three nights we slept in this swamp.

Our days were passed in the great Buddhist temples and in the monasteries of the bonzes. They take us to the Temple of the Great Buddha—a mighty bust, 40 feet high, carved out of the rock and gilt—thence to a still larger temple, where a moving pagoda and 49 colossal idols commemorate the 49 transmigrations of Buddha. Thence across rich pleasure-grounds, where streamlets ripple and some spots are shady, but where still a sort of knife-grinding din pursues us.

We are borne to the Temple of the Fish Buddha, where enormous carp grow fat in pleasant ponds. At least a thousand of them contended for our votive biscuits, and some of them weighed, to a fisherman's eye, quite 40lbs.

These temples, however, great as they are in size and gorgeous grotesqueness, are but as little Welsh churches compared to the wonders of the "Yun Lin," the "Cloudy Forest." This is not so much a temple, as a region of temples.

It is suggestive of the scenes of those ancient Pagan mysteries where the faith and fortitude of neophytes were tried, and their souls purified, by successive terrors. It is a limestone district, abounding in caves and far-reaching dark galleries, and mysterious internal waters. These natural opportunities are improved by a priest and an altar in every cave, gigantic idols cut into the rock in unexpected places, rays of heavenly light which only the faithful votary ought to be able to see, but which, as they come through holes bored through the hill, sceptics sometimes catch sight of; inscriptions 2,000 years old, but deepened as time wears them. The place

is a labyrinth of carved rocks, a happy valley of laughing Buddhas, and Queens of Heaven, and squatting Buddhas, and hideous hook-nosed gods of India. There is a pervading smell of frankincense; and a single priest found here and there in solitary places, moaning his ritual, makes the place yet more lonely; and through this strange scene you pass, through narrow paths, to the foot of the colossal terrace steps which mount to the great temple itself. The wild birds are flying about this vast echoing hall of Buddha; the idols are still bigger and still more richly gilt. In the great "gallery of five hundred gods" all that can be done by art—laborious, but ignorant of beauty—reaches its climax.

The cowled and tonsured bonzes come forth to greet us. Excellent tea, and great choice of sweetmeats, await us in the refectory.

The wonders of the Hangchow Lake deserve a better description than the object of these letters will allow me to attempt. The temple and tomb of the faithful Minister of State, Yo Fei, occupy acres of ground, and thousands of tons of monumental wood, stone, and iron. The Imperial Palace upon the lake, with its garden of rockwork and green ponds, its large library of unused books, its dim metal mirrors, richly embroidered cushions, and rickety old chairs, opened to us with great difficulty, and under the immediate pressure of the ever-welcome dollar. I hope some one under less imperative obligation to eschew the merely picturesque, and to seek only for facts which may have a practical bearing, may yet describe these objects. My favourite eventide occupation was to ascend one of these hills and sit at the foot of one of these half-burnt pagodas, which stand about like blasted cypress trees, and look down upon the Hangchow. The famous city lies like a map beneath me. Not a curl of smoke, not a building more lofty than the orthodox two-storied josshouse. I can follow the line of outer walls, and even track the course of the inner enceinte. Marco Polo says they were one hundred miles round, and a Chinese chronicler records that in a single conflagration, while Hangchow was yet the capital of China, 530,000 houses were burned. These are foolish fables. Hangchow from its position never could have been much larger than it now is. It stands upon a slip of land about three miles wide, intervening between the river (which is wider than the Mersey and has thirty feet of water at low tide) and this lake. At one end the ground swells into a hill, over the crest of which the city wall passes. The shape of Hangchow, therefore, is very much that of a couch; the hill part being represented by the pillows, and being the fashionable part of the city. I can see not only public temples, but also many of those private ancestral temples, which are, to a Chinese gentleman, what the chancel of his parish church is to an English squire. Little gardens, perhaps not forty feet square, full of weeds and rockwork and little ponds; an oblong pavilion with tablets upon the walls, descriptive of the names and achievements of the ancestors,—a kneeling-stool, an incense-vase, candlesticks, a brazier to burn paper, made in imitation of Sycee silver, and a sacrificial tub—such is a Chinaman's private chapel. Here he comes on solemn days; and, the garden being weeded, and all things painted and renewed for the occasion, he prays and sacrifices to his ancestors, and feasts with his friends. If the Chinaman has a superstition, this is it. His Bhuddism is a ceremonial to the many, and a speculative philosophy to the adept—no more. Mr. Edkins's object in visiting the temples of the lake was to hold controversy with the priests, so I had more opportunity of hearing what they really believe than usually falls to the lot of travellers who cannot read the Pali books. They did not feel his arguments against idolatry. They treat their grotesque gods with as much contempt as we do. They divide the votaries into three

classes. First come the learned men, who perform the ritual, and observe the abstinence from animal food merely as a matter of discipline; but place their religion in absolute mental abstraction, tending to that perfection which shall fit them to be absorbed into that something which, as they say, faith can conceive, but words cannot describe. Secondly come those who, unable to mount to this intellectual yearning after purification from all human sentiments, strive by devotion to fit themselves for the heaven of the western Buddha, where transmigrations shall cease, and they shall for all eternity sit upon a lotus-flower and gaze upon Buddha, drawing happiness from his presence. Thirdly follow the vulgar, whose devotion can rise no higher than the sensual ceremonies, who strike their foreheads upon the steps of the temples, who burn incense, offer candles made from the tallow-tree, and save up their cash for festival days. So far as my experience goes, this class is confined almost entirely to old women; and the priests say that their one unvarying aspiration is, that, at their next transmigration, they may become men.

Such is Buddhism as we see it in China. But this is not all. A Chinese poet, who, 800 years ago, built an ugly strait down in this beautiful lake of See-hoo, about the same time invented the Ten Gods of Hell, and grafted them upon the Buddhist faith to terrify men from crime. There is also a reformed sect of Buddhists who call themselves "Do-Nothings," and who place the perfection of man in abstaining from all worship, all virtue, and all vice. When the Jesuit missionaries saw the mitres, the tonsure, the incense, the choir, and the statues of the Queen of Heaven, they exclaimed that the devil had been allowed to burlesque their religion. We Protestants may almost say the same. These reformed Buddhists deduce their origin from a teacher who was crucified in the province of Shantung some 600 years ago, and they shock the missionaries by blasphemous parallels. I have heard that the present Bishop of Victoria investigated this sect and sent home an account of them, but, for some reason, the statement was suppressed.

Then we have the Taoists, or cultivators of perfect reason, which is a philosophy having also its temples and its ceremonies. We have the worship of heaven, which is the prerogative of the Emperor; and we have the State religion, the philosophy of Confucius, which is but metaphysics and ethics.

All these may form good subjects of discussion to laboriously idle men, but they are of very little practical importance. They are speculations,—not superstitions. They are thought over,—they are not felt. They inspire no fanaticism, they create no zeal, they make no martyrs, they generate no intolerance. They are not faiths that men will fight for, or die for, or even feel zealous for. Your Chinese doctor is a man of great subtlety, of great politeness, but of the coldest indifference. "Do you believe in Jesus Christ?" asks the missionary after long teaching, patiently heard. "Certainly I do," coldly answers the hearer. "But why do you believe; are you convinced; do you feel that what I have been saying is true?" "I believe it because you say so," is the polite and hopeless answer.

It is this which affects the earnest missionary so deeply. A Chinaman has no superstition. He has nothing that can be overthrown and leave a void. He will chin his joss, burn crackers before he starts on a voyage, or light a candle for a partner or a useful clerk who may be in danger of death. But it's only hope of "good luck" or fear of "bad luck." The feeling is no deeper than that which, in religious and enlightened England, causes so many horseshoes to be nailed up to keep out witches; or which makes decent housewives, who can read and write, separate crossed knives, throw pinches of salt over their shoulder, and avoid walking under a ladder.

Clustered upon this hill, within the walls of Hangchow, are temples of all these varied forms of Paganism, and probably, within the year, the same idolater has bowed in all of them. Two lofty green mounds are, perhaps, too large for mere private tombs, and mark the spot of some public hero-worship; but in other cases the architecture of the sacred and public edifices is all alike, and you cannot distinguish temples from custom-houses or mandarin offices.

FRUITS OF MISSIONARY LABOUR IN SOUTHERN INDIA AND IN CEYLON.

THE following encouraging statistics are taken from the statement and appeal issued by the General Conference of Missionaries, convened at Ootacamund, and representing nearly all the Protestant evangelical societies labouring in Southern India, and North Ceylon. The appeal is addressed to the parent societies and churches in Europe and America; and, though not addressed to our Society directly, yet all have an interest in the work, and in South Ceylon our missionaries have long and successfully laboured.

We have, then, according to this statement, as the fruits of missionary labour in Southern India and the entire island of Ceylon,—

1. More than one hundred thousand persons, who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than fifteen thousand who have been received as communicants, in the belief that they are sincere and faithful disciples of Christ.

4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.

5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than eleven thousand girls rescued from that gross ignorance and deep degradation, to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these results,—and there are many more of great, if not of equal importance, which cannot now be enumerated,—we not only see "the finger of God," but have a deeper conviction than ever that He has been with us of a truth. Here are the palpable evidences of the divine power of the gospel, which is yet destined to constrain the heathen to abandon their idols, and to put their trust in Christ Jesus. But the work which yet remains to be done, even in Southern India, the scene of the first and most successful missions, is indeed vast; for these are, as it were, only the signs of the dawn of the coming day! And when we turn our eye to Central and Northern India, the influence of the divine power of the gospel is only now beginning to make itself felt. Let the friend of missions try to realise what was the state of these countries half a century ago; what has been effected in them, not only in converting sinners

and founding Christian churches, but in the important work of translation and the production and growth of a Christian literature; and then let him look at the small and feeble agency which has, under God, wrought these great marvels, and he will see no reason for despondency, but rather for great joy.

FOREIGN INTELLIGENCE.

INDIA.

DELHI.—The intelligence conveyed in the Rev. J. Smith's letter from Delhi, in the *Herald* of last month, was such as to call forth unusual hope and gratitude to Almighty God; the one we now present to our readers is still more encouraging. But with new encouragements, come fresh requirements. In fact, encouragement, coming as it does from God himself, is his voice demanding more effort. And will our readers bear with us when we reiterate that the effort must come from them? Their amount of effort is, of necessity, the measure of the committee's action. Will those friends among whom Mr. Smith went, take his appeal as personal to themselves? He mentions their names; and though it would hardly be consistent with the character of a general publication to publish private names, we are sure that many a heart will own itself of the number. The white stone has been exchanged, and shall the pledge not be acknowledged?

"I am afraid my friends will think my communications few and scanty; but the truth is, I cannot find time for writing, except what is absolutely necessary. The circle of our labours increases continually, so that with all the efforts I can put forth I am unable to keep pace with it. Last week I preached some twenty-five times to native congregations, most of them very large, in this city, and twice in English, besides visiting four schools, and conversing with thirty inquirers. I have got four schools in the midst of little neighbourhoods of inquirers, and want to establish six more. These are not heathen Bazaar schools, but for men and their children who profess to be seeking for the truth; there are besides some four villages asking for instruction, but it is impossible, at present, to help them. The nightly crowds opposite the Fort in the Chaudrey Chouk are as large as ever, and the spirit of inquiry at present is such as I have never met with in India. It is quite plain that a great work is going on in Delhi, and there is every prospect of many being added to the church. In my last I think I informed you of the baptism of two believers, an European and a native. On Thursday, the 30th, I had the privilege of immersing two more natives; one a convert from Mohammedanism, and the other my catechist's second son. On Sunday morning last, the 10th July, I had the privilege of baptizing five more natives, four from a village called Shahdra, and one from another called Kureji. In the former place there are numbers more of, I believe, sincere inquirers, some of whom I shall probably soon baptize; and then I intend forming them into a church, under the pastorate of Bhagwan, who, I think, is well adapted for the work of a pastor. The attendance at my first native service was, I think, five, and on Lord's-day last more than a hundred were present. Numbers are learning to read the Scriptures, and come to me frequently for conversation. The services last Sabbath were most cheering; a large number came from the several places where I went to establish schools. We had the service in my large room, as my house is close to the canal. Bhagwan prayed and I then preached, when we retired to the banks of the canal, under the shadow of some beautiful trees in the Begum's garden. I addressed the crowd, and then with the converts descended into the stream, and baptized them in the name of the blessed Trinity. The sight reminded one of Jordan's stream and many baptismal consecrations witnessed by multitudes there. The oriental costume of white, flowing robes, the beautiful garden intersected by the canal, a clear oriental sky, and a number of deeply-interested immortals apparently just emerging from heathenism. It would require more than ordinary coldness and indifference to God's glory and man's best interests, to witness

such a scene unmoved. The Lord grant us many more such! For this I hope and pray, and I don't think I shall be disappointed. And now, dear brother, remember I am putting forth almost superhuman efforts which I cannot hope long to sustain unaided. The churches sent me to India accompanied with many prayers; they pledged themselves in my presence, time after time, not to neglect India, and now God is answering their prayers; the blessing is being showered down. The cry comes to them mixed with the expiring sounds of the cannon's roar and the groans of the dying, 'Brethren, come over and help us.' Delhi opens her arms wide for the missionary of the cross, and shall she open them in vain? Will the churches, among whom I so lately sojourned—the brethren who refreshed my heart by their kindness and interest in the Indian mission—will they now allow me to appeal in vain? No, I cannot think it—they are too sincere and devoted. Then I ask for three more missionaries for Delhi; and, if it be God's will, I hope to have them. One must be found among our brethren in India who knows the language, for I cannot go on single-handed, until a new missionary becomes fitted for the work. A second must be trained at the Borough-road School for the purpose of conducting a central normal school (which will be fed by the smaller inquirers' schools), in which we may train teachers and have a theological class for native preachers. It will never do for us to depend upon the 'Propagation Society's School' for the education of our youth. There is no help for it; we must have a first-class English school in Delhi, and that too without delay, and another young man of strong voice, ready utterance, and deep piety, to give himself to preaching and instructing inquirers. Now, I beseech you, do not delay: the whole district is before us, and the prospects are most encouraging. A great door and effectual is opened, and there are many adversaries."

Mr. Gregson writes from Agra of the prospects at Delhi in the following terms:—

"If only one half of what I hear of Mr. Smith's prospects be true, I venture to say there is not another missionary in India, especially in the North-West, who is to be compared with him. Mr. Smith is not strong. He is working beyond his strength, and I fear if assistance is not sent he may be laid up. Whereas efficient help *now* would cheer his heart, might tend to consolidate his labours, and produce the most happy results. The opening at Delhi is one that the Committee cannot too eagerly avail themselves of, and a little delay or neglect now may blight one of the fairest prospects that has ever opened before our Society in India.

A few days later Mr. Gregson adds:—

"I had written thus far, intending to post my letter at once, when I found the mail did not leave until a week later than I thought. In the meanwhile I have received a letter from Mr. Smith, which fully confirms what I have said about the importance of sending him immediate help. I only give one extract. He says:—'I have been obliged to relinquish half my work, and hence things begin to languish; but there was no help for it, as I was fast breaking down, and felt things would soon close altogether.'"

AGRA.—From the letters of the Rev. D. P. Broadway, as well as those of Mr. Gregson, we hear of the progress of the Mission in this city. During the rainy season, when it is not possible for our missionaries to travel into the villages, nor for the villagers to come, as usual, into the city, the work among the natives is somewhat circumscribed. More attention is then given to the soldiers and other European inhabitants. The blessing which the mission station is to our countrymen is beyond calculation.

Under date of the 26th of July, Mr. Broadway writes:—

"The hand of the Lord is indeed obviously at work, and the blessed gospel is progressing rapidly among the masses of the people. I have been a missionary seventeen years, and never found so much interest taken in Christianity as now. Brother Bernard and I work together, and we generally spend about four hours in the morning, and the same in the evening, in the streets; and in the middle of the day frequently have visitors. 'Tell us of Christ; we like to hear of him. Tell us how we shall be saved;' are the anxious requests with which they usually come.

"You will be glad to hear that two members more have been recently added to our little church, Staff-Sergeant Stears and Corporal Knott, of the Fort Battery; the former is of European parents, born and brought up in the country; and the latter is a native. Staff-Sergeant Stears came to me with a note from his commanding officer, early in March last, about a young man I had promised him for his battery.

I gave him a seat, and began to attend to the note; and while I was doing so, he asked me if I was a Baptist minister. I told him I was. He then asked me what was the difference between the Church of England and the Baptist Church. I explained things to him as fully as I could in a brief way, because he could not stay long, being on duty; and he then again asked me if the Baptish Church had the same Bible as the Church of England. I was rather surprised at this, because it seemed he had been told it was not the same, and handed him the one I have in daily use. After he had satisfied himself on these points, he began to question me respecting baptism. I told him that the Baptists did not consider that ordinance a family matter, that is, of naming children by an absurd form of prayer and sprinkling, in order that it might be known that they belong to a community who call themselves Christians, but a matter of faith, and referred him to Mark xvi. 15, 16; Matt. iii. 5, 6; John iii. 23; Acts ii. 37, 38; Romans vi. 3, 4, and x. 8, 9, 10; and advised him to investigate still farther. About a fortnight after I met him again, and found that he had not only done so, but was ready to avow the Lord for himself.

"There is a large body of Sikh soldiers stationed here, and from their ways I conclude that they must be a very interesting people. They are not so far advanced in civilisation as the Hindus are, but are of a milder disposition, and more docile. They are the followers of Guroo Govind and Guree Nanhakh, to whom they attribute supernatural wisdom and power, and hope to obtain salvation by observing the precepts and ordinances laid down by them. They flock round us in large numbers in the streets, and listen to the gospel with serious attention. I have frequently heard them say to one another, 'that their Gurees were, doubtless, very great and holy men, but if all they heard us say of Christ was true, he surpassed them quite; that his purity amongst men was unparalleled, and that his works were of such a nature, that they could be performed by none but God.' Many of them often come to me to converse on religious topics; and there is every probability that they will embrace Christianity with less trouble and sooner than all the other tribes who inhabit India, and upon whom so much labour has been lavished. Our great difficulty is to find work for converts. They are cast out by their own people; missionaries are unable to help them; European residents will scarcely take them as domestic servants."

August 24th, Mr. Broadway again writes, and in a similarly encouraging strain:—

"I had several European soldiers at my house last evening, and I am glad to say that three very nice young men, belonging to her Majesty's 89th Regiment, and two belonging to the Rifle Brigade, have applied to be admitted into our church by baptism. I think many more will come forward should the regiments be allowed to remain here a little time longer. I am sorry to say, that native soldiers, as soon as they are convinced, and determine to avow the Lord, invariably take their discharge, and go away to other stations for the purpose. Three of my inquirers, a Brahmin and two Sikhs, have just done so. It is a great pity Government does not make some arrangements to enable them to keep their places after embracing Christianity.

"Just now strength fails me to give you a full account of the proceedings of the work of the Lord since I last wrote. What has the Lord done? When I consider the state of this people during the two or three past years, when they were, like wild beasts, thirsting for the blood of Christians, now, in their right minds, coming to sit and hear the word of life at the feet of Jesus, I cannot help exclaiming, 'Truly the Lord has done great things.' It is becoming more and more evident, that the day of the Lord is dawning upon them. Oh! that those dense clouds which obstruct its rays might be scattered, and then India would soon stretch out her hands to God."

Mr. Gregson's last letter, of August 27th, gives interesting details of work among Europeans:—

"In reference to mission work, our prospects are not quite so pleasing as they were. We are just passing through the rainy season, when our work unavoidably suffers some interruption. We cannot occupy our preaching stations with the regularity we desire; some of our inquirers have left us, but two or three broke caste first, and are now employed at a distance from us as nominal native Christians. There are still some with us, whom we endeavour to instruct. I told you of a Lieutenant ——, whom I baptised last April. He is at the head of a native Christian corps in the Fort, and is very solicitous for their welfare, We have two services a-week for his men.

one on Thursday evening, another on Saturday. We have also a service with another little band of native Christian soldiers. These services are shared by Mr. Broadway, Bernard, and myself. In addition to these services, which are held late in the evening, and don't interfere with our bazaar preaching, I have had Bible classes among Mr. ———'s men, one on Monday, the other on Thursday morning. I go to a preaching station near the Fort early on these mornings, and about nine o'clock conduct those classes. I usually have twenty to twenty-five present, and I am very much pleased with the class. The men seem much interested in the class, and I earnestly hope God may make it the means of raising up some faithful native preachers. I have also on Sunday a Bible class for the children of native Christians, and am just trying to start a Bible class for East Indian young men. I have a promise of five to begin with, Mr. Deravor being one of them. It is to meet at my own house on Saturday evenings. All this is direct mission work, and, I hope, with the Divine blessing, may do good. I also preach once a fortnight in the native chapel.

"A few words now about our English work. You are aware we have service in two places, one in the Civil Lines, and one at the Cantonments, the places being four miles apart. I take the service on Wednesday evening at the Civil Lines, and Mr. B. on the same evening takes the service at the Cantonments. There is only one service at each place on Sunday; in the morning at the Civil Lines, and in the evening at the Cantonments; these Mr. B. and I take alternately. But, in addition to these services, I have for some months devoted Saturday morning to visiting the European hospitals. They contain about two hundred men, and have no one to look after them. I consequently spend two or three hours every Saturday morning in talking to the men and distributing tracts, and some pleasing fruit is already appearing. One man is now a candidate for church-membership who was first awakened by a tract I gave. Several now in hospital appear much concerned about their spiritual state, and in many other cases attention has been drawn to religion, and inquiry awakened. Partly as the result of these visits to the hospital, a number of soldiers meet every morning and evening for worship in the Cantonment chapel. Some eight or ten have obtained permission to attend the chapel regularly, and a large number of others come when not at church. I have also established a Bible class for soldiers, which I conduct on Saturday morning after I have gone round the hospitals. I also throw my house open to the soldiers every Monday evening, when I ask all who are willing, *i.e.* of those who attend chapel, to come to tea. The number hitherto has not been very large, but many of the men seem to enjoy the change. Some five or six soldiers are now requesting baptism, and I hope to have the pleasure of proposing some four or five to-morrow (Sunday) evening. There is much that is very hopeful about the appearance of things at the Cantonment church, and I sincerely hope large blessings are about to descend. Mr. Broadway also takes much interest in the soldiers, and often has many at his house. But I suppose he will inform you of his own movements.

In reference to the Civil Lines, I cannot speak very hopefully. The church appears to me to evince a sad lack of stamina and cohesion. It contains a few very excellent men, but there is a sad want of heartiness and union and zeal. Nevertheless, the congregations are very good. Of course there is at present very little scope for progress. It is not like the Cantonments in this respect; still the members fill up their places well, and the congregations were never before so good as at present, especially the Wednesday evening service, which is quite as numerously attended as the Sunday morning service. The expectation of the officers going to Allahabad is also hurtful to the interests of this community. Belonging to this congregation there are two who have applied to me for baptism; and their names are likely to be brought before the church ere long.

DACCA.—From Rev. R. Bion's letter, dated Mymensing, August 18th, we get a glimpse of what missionary life is in those parts of Bengal, where, during the rainy season, the only road is the river.

"I started from home on the 25th July for the Mymensing district. Day after day we preached the gospel to hundreds and thousands, the mass of whom always hail my coming with delight and pleasure. We had incessant rains for twelve days, and scarcely saw a blue sky. I travelled through jungles full of people, yet so dense, that in midday I found myself in darkness. Small rivers, lined on both sides with trees, creepers, and bamboos, so as to shut out the sky; black stagnant water, and poisonous marshes, make up a district in which I found thousands of people living.

"As yet the Lord has mercifully preserved me from the dreadful ague and jungle fever prevalent in these parts. For

hours I have distributed medicine and preached the gospel to these poor people. There is no road in the cold weather to the eastern and western parts of Mymensing, but only in the rains. Either these tens of thousands must be left to perish without the bread of life, or a missionary must venture to risk his health to visit them. I have hitherto trusted to our God for preservation, left my family at home, and traversed alone these fever-regions. Our labours cannot be in vain; and there shall yet burst forth songs of praises to our Saviour from these destitute, but beloved people."

WEST INDIES.

HAITI.—Our readers will be interested in the perusal of a letter addressed to the Society by one of the deacons of the church at Jacmel, which is composed of the French-speaking black population. In the translation, as little liberty as possible is taken with the phraseology, so that the simplicity of the writer is preserved. No intelligence is given in it; and we insert it merely to show, that the Christian liberality and zeal which originated and sustains the mission there are gratefully appreciated.

"It is with very profound feelings, and with great pleasure, that I venture to take my pen to address these lines to you. They have no other end than to show to you my respect and gratitude for the mission established at Jacmel. In gratitude for this benefit, and in the name of the Eternal, the Lord of hosts, who invites us to the marriage supper of the Lamb, I believe I have full liberty to present to you fraternally these lines, which must naturally give you pleasure, and probably be propitious to the church at Jacmel.

"I would wish that you would grant me the privilege of begging you to examine well the contents of my letter, and of interesting you on behalf of the work of Christ in Haiti, as I know that you naturally offer prayer for our poor church sustained by your Society at Jacmel.

"I have the honour to entreat you, as well as this honourable Society which watches over the mission, and particularly you who are my organ with this Society, to receive my sincere thanks for the good that I know it desires for our dear church militant on earth, for the incessant prayers that it causes to ascend to the Most High, for the propagation of the Gospel from pole to pole. If the Lord deigns to hear you, we shall soon see, to the glory of the Crucified on Golgotha, and to your honour, the salvation of sinners in this country advance, and sincere souls come out of our station to preach the gospel in our towns and environs, and above all at Jacmel.

"In this hope I have the honour to fix my eyes on the might of divine grace, to contemplate the Lamb of God who taketh away the sins of the world, and to entreat you to present fraternally to my compatriots on the road to heaven, who daily desire to salute, nigh at hand, the promised land, and to secure yourself my Christian salutations in the name of the Father, and the Son, and the Holy Spirit."

THE BAHAMAS.

GRAND TURK.—Mr. Rycroft, writing from this station, gives gratifying statements on the employment of native agency. It is obvious to the least thoughtful mind, that the gospel presented by a compatriot has, other things being equal, an advantage over the same truths presented by a stranger in blood, and in habit of thought and feeling, which gives it an advantage that no other accident can supply. Mr. Rycroft's description of the celebration of the 1st of August on the Turk's Islands cannot fail to give pleasure to our readers, especially to those who remember the terrible and protracted struggle to which that day was the hour of victory.

"With the hope of finally carrying out the views of our dear brethren on committee, with respect to native teachers, I have just taken into our work our valuable young brother, S. Kerr. His brother, D. Kerr, has been with me for some time. The name of S. Kerr has been before you in various reports from the pens of Brethren Capern and Littlewood. For some years he has been occupied in the work on Long Island, and still would have been there, had it been at all possible for him to have maintained himself and family. That not being the case, he was obliged to return to Nagore, and there reassume his trade; and in the absence of Brother Davey, he was by him put into the pulpit, as the most suitable of our agents. But we could not afford to lose one of our most respectable and efficient agents. I have therefore

taken him up for service in this colony, with the design of placing him in the important interests of the Caicos. His main station for some time will be Lorimore, where we have a considerable church and congregation, needing one much more able for the duties to be done than we have had for years. Could another brother be found for Salt Bay and the harbour, which may be possible in time, this station might be left to native agency, and its European missionary be left to take up the field so promising in South America. Indeed, such is the acceptability of our native teachers, the Kerrs, that I almost feel less-favoured lands might claim our presence, and your design be accomplished in extending the mission. In such a case, this mission might not cost you, with increased agency, but 100*l.*, if that.

"I rejoice in the opening fields around us, in Japan, China, and India. All that Brother James, of Birmingham, urges for China, might be urged for South America. That land is *literally thirsting after truth*, and stretching out its hands for instant help. Shall its teeming cities have our presence? We have a good notion of its language, and at once could make known the truth to those thousands who wish it. But, perhaps, I should not thus speak. Examine them. But still, the call of that land makes one restless.

"I have but just returned to this island after two months' absence, spent amongst other churches of this mission. Goodly numbers were consecrated to Christ in baptism, chiefly young people. We rejoice, too, to find multitudes in attendance on the means of grace. For the first time on this island, the Caicos, the 1st of August was observed as at Grand Turk. 185 children sat down to tea and cake, with 25 teachers. In the evening, the church had a concert, when, during the interval of distributing cakes and water, speeches were delivered, by which love, unity, and zeal were inflamed. Thus at the harbour, Grand Turk, and Lorimore, the people were so occupied as to get good, and to keep out of evil.

"We have formed a church at Bumbonam, composed of brethren formerly of Lorimore. This we did in consequence of our brethren having to travel on the Lord's-days, and the aged and young to be left without regular worship. We have here just put on the last course on the walls of a neat, substantial, stone building, in which the settlement will worship, and the Sunday school find accommodation. Had we not adopted this plan, we must have enlarged the second time our chapel at Lorimore.

"We were glad to find on our return that the native teachers had been diligent, useful, and acceptable to the people. The 1st of August had never before been got up here without our presence. This duty requires much thought and contrivance. All, however, was done satisfactorily. You may guess the efforts required to provide for some 300 or 400 mouths, and to set the feast out with cups, plates, cloths, and, in fact, with all that a respectable party required. This day is one of joy and happy association for those who once were slaves to men. Could we place such a party in Exeter Hall, the black faces, the laughing eyes, and the children's loud song of 'Slavery is fallen to rise no more,' connected with the feeling speeches of our brethren, I am very sure past benevolence would rejoice in its results, and gather strength for renewed endeavours on other fields."

BRITTANY.

MORLAIX.—Mr. Jenkins has forwarded some extracts from the journal of the Scripture-reader, Mr. Guillon, whose appointment to that district has just been effected; but after considerable delay, Mr. Guillon obtained a *colporteur's* authorisation before he left Paris; but, previously to commencing his labours, it was necessary to obtain the signature of the prefect of the department in which it was to be used. Remitting the document by post for signature, and receiving it back, occupied a month. From the extracts forwarded by Mr. Jenkins we take the following, as showing, at some length, the interesting nature of the work:—

"At Pluzunet I went to see a mason who is under serious convictions. Two years ago he caused a cousin of his, who was then working for him, to leave his work, because he pleaded in favour of Protestantism. He has been praised for stone crucifixes made by him, and is underletter of chairs in the church. Nevertheless, this man becomes convinced of the error and sin of these things, being enlightened by the gospel. The wife appeared to be considerably vexed on account of this change which has taken place in her husband, as everybody calls him a Protestant; that he has always his head in the book called New Testament, and that if he continue he will lose his senses, will lose his work, and no one will associate with him. Said I to her, 'Is your husband become more wicked?' 'Oh! no,' replied she; 'on

the contrary, he is become much milder than formerly; he swears no more, and drinks no more; but what revolts me is, that he will not go to mass, and this is why he is despised by all; and it is those people of Morlaix, with their new religion, who have turned his mind.' I told her it was not man that could operate such a change in her husband, but the Spirit of God, who alone is mighty, and able to convert sinners. 'As to me,' said she, 'I am not a Protestant, but I believe I will get to heaven as soon as my husband.' 'That is possible,' I replied, 'but you cannot get there without the grace of God, and unless God convert you.' The husband's mother told me to leave them quiet with all such reasons, and go away. A woman entered, and having learnt that I was a Protestant, she went out at once to spread the news in the village, which tended to excite the people against me. A little girl was sent with me to show where the husband was working in another part of the village. Our friend was glad to see me, and he invited me, as it was very hot weather, to go with him to an auberge close by, to have a glass of beer. While here the son of the house, a young man, was in a bad feeling, and he approached and pushed me out of the house, ordering me to quit, otherwise that he would kick me. Several persons outside appeared excited. I thought it advisable to leave, though I had been able to speak but few words with this interesting inquirer after gospel truth.

"September 1.—I went to see a relation who had expressed a desire to see me and hear the gospel. He received me gladly. After supper he invited me to read the gospel. 'It was that,' said he, 'I was desirous of hearing.' He heard me attentively from eight until eleven o'clock in the evening. At last I felt desirous of a little rest, as I was fatigued by continual speaking; but to stop was difficult; I felt constrained to announce the gospel. When I closed, he thanked me, and invited me to sleep with him. Next morning he invited me to recommence, and he appeared to feel the Word of God. I remarked that he was pressed by work, and that I would not keep him long. To this he replied, 'I would quit everything to hear you; when you will be gone I will have time to work.' He remained with me again half a day. He said to me, 'Remember me in thy prayers, for I am tired of living in sin against God.' At this word I was moved, and could hardly speak. He said, 'when you or the minister pass this way, come to my house to lodge; there is room for you and a horse.' I have been at his house since, and had an opportunity in the evening to read and explain the word of life to above a dozen persons.

"September 2.—This day I arrived at the house of other relatives, composed of twelve persons. The father, aged sixty-four, assured me there is no hell, and the mother declared that one cannot live without lying and deceiving; but that, in order to repair such faults, the priest had told her she could, after death, expiate her sins in purgatory. Ten of them made the same reply, telling me that my religion is too exacting and difficult. A blind son of the house appeared serious, and advised the others not to be animated against what regards salvation, as it was sinful. The blind youngman said he understood nothing of his religion, as it was all in Latin. Said he, 'I even told M. le Curé that no one could understand our religion, as he only sang us Latin; and why that? The priest replied it was not his fault, as it was the Pope who commanded it. I observed to him it was very sad, to me especially, who have been born blind.' This interesting blind boy said to me, 'I believe the Protestant religion to be the good one, because it gives to understand things, and we see it is the gospel of Jesus. And why do our priests continually curse the Protestants from the pulpit; that appears to me unjust on their part, for it is a duty to love our neighbour; nevertheless, they never cease evil-speaking against you. I have always said your religion is the good one; for you love all men, you seek to enlighten all people, and you do not speak evil of the priests, only that they are in error. As to me, I should like to know the gospel.' So spoke the blind boy. The daughter-in-law of the house expressed the same wish, after I had read some chapters of the New Testament. So I found two interesting persons in this family."

WESTERN AFRICA.

CAMEROONS.—Mr. Saker, who our readers will recollect was at Cameroons when he last wrote, returned to Amboises Bay just an hour after the Commodore had completed his survey of the place, and had left. It was a serious disappointment to Mr. Saker, as it was of great importance that he should see the Commodore, and accompany him on the survey. The translations and printing which the removal from Fernando Po interrupted, he has now been able to resume; and, with Mrs. Saker once more at his side to make *a home*, the spirit

of our missionary is refreshed. In February last Mr. Fuller lost his wife, a very excellent, active woman, whose influence for good among the people at Bimbia was great. Under the date of June 20, Mr. Saker writes:—

"By this mail to-day I receive my dear wife and daughter; the separation has been to me a trying one. My home, and all private affairs, are in sad disorder. I have had one little girl, on whom has devolved the management of my house, and the providing for the large family of children and working lads. This return is to me a great mercy. May God long spare us for usefulness.

"Soon after their arrival we had a happy meeting of friends in our little chapel. Again at five we have had our usual service, and to-night a native service in a native town."

"Mr. Fuller is again in affliction. He has just lost his infant child, and is gone (last week) to bury it beside the remains of its mother. He will abide with me at Cameroons till the heavy rains are passed. For his future I do not know what to do. He is too good for anything that can waste his talent, and too useful to part with easily. Yet it must be. To the *distant heathen he must go*. We have ordained him to this special work, and God will mercifully direct us."

VICTORIA.—Mr. Diboll, who has recently suffered severely from repeated illness, writes under date of May 17th:—

"On the 2nd inst. we were visited by the Commodore, who came into the bay with H.M.S. *Vesuvius*. Consul Hutchinson was with him. At the time they came there were thirty-five persons here. The temporary absence of Mr. Saker and Mr. Johnsons had taken about twenty of our working people away. There were four inhabited houses, and six in course of erection, not including the original erection in which several of our people are living.

"After *surveying* two days, the Commodore left us. We were very sorry that Mr. Saker was not here at the time. But the vessel was scarcely out of sight when Mr. Saker returned. His stay was short, and we were soon left to ourselves again. I took fever. My dear wife and daughter M. A. were sick at the same time, and for a few days I thought we must all die, but the Lord has been better to us than all our fears. To-day Mr. Saker is come to take us to Cameroons. Mrs. D. and daughter go with *him*. I think it good to stay and strengthen the hands of the few poor creatures that are here. I was able to take two short services last Lord's-day, and if the Lord will strengthen me to the work I shall rejoice."

This compulsory removal of the Fernando Po department of the mission to the mainland is another *beginning*, and has all the rare interest of one. Our missionaries take into it the consecrated spirit of enterprise which a new mission demands. Specially gifted to do a pioneer's work, Mr. Saker plans, and with his own hands executes, works which would require many ordinary men under favourable circumstances to perform. In great feebleness, and very uncertain health, he bears up, under "the care of all the churches," temporalities and morals, whose concerns are often perplexing to an extent that we in England can with difficulty conceive. To the Committee at home, Victoria is also essentially a new mission, occasioning great anxiety as to the measures to be carried out there, and making heavy extra demands on the treasury. Will our readers kindly bear in mind that its claims on them are also those of a new mission? It is not always easy to recognise the connection between the gold and silver or copper, heaped on the collection plate, or subscribed from time to time, and the actual doings going on at this moment on the shores of Western Africa, or the preaching the gospel to hundreds of our darker fellow-men. *Yet there is such a connection*, and the labours of those missionaries, the amount of agency of all kinds employed, is in proportion to the money so contributed. Let every one in giving think of this. "God so multiply your seed sown." That which is withheld cannot be multiplied.

AUSTRALIA.

MELBOURNE.—By the last mail we received interesting communications from our esteemed friend, the Rev. I. New. In a copy of the *Colonial Missionary Journal* which he has sent us, there are two representations of the new chapel

in Albert Street, one of the elevation, and the other of the interior. The former is not yet completed. It seems to be a very handsome and commodious place of worship. The editor of the journal adds the following notice:—

"ALBERT-STREET BAPTIST CHURCH.—This building was projected under circumstances not certainly such as would have induced many to have undertaken it, much less to have carried it out in the noble and generous way it has been. It may not be necessary to mention more on this subject, but those who may feel an interest in the erection of buildings for similar purposes, will find a full account in the *Baptist Magazine* for April; and if the same spirit that actuated all concerned was to pervade the whole of these colonies, we believe that scores of such buildings would soon be erected. This noble edifice was erected under the personal superintendence and designs of Thomas Watts, Esq., of Melbourne, the architect; and though we make no pretensions to describe the taste displayed other than as amateurs, few there are we imagine but will at any rate admire the adoption of the style, and the arrangements for religious worship. The area of the building is 75 feet long, by 52 feet 6 inches,—it is capable of seating with comfort about 800, but 1,100 we are informed have been gathered to hear the lectures now in course of delivery by the Rev. Isaac New, the minister of the church. The building was erected, with all its fittings, under 4,000*l.*, by Mr. Hickson, the contractor, which will require between 3,000*l.* and 4,000*l.* more to finish the exterior."

In a letter which accompanied the foregoing, dated June 17th, Mr. New states,—

"You will see in the notice written by the Editor, a reference to Lectures, ten in number, on the contrast between Christianity and Infidelity, which for ten Sunday nights have crowded our place to excess; aisles, platform, vestries, all filled. I have had the *élite* of the city. Judges, barristers, lawyers, doctors, parsons, men of all classes, infidels and Christians, Protestants and Catholics, Jews and Gentiles, literally, and no figure. Some of the envious sort, when they heard of the crowds that came, predicted that that would cease before they were done; but they were disappointed, for the tenth, if possible, was more jammed than any, and greater numbers went away. The subject was 'Practical Infidelity; holding the Truth in Unrighteousness.' I have had a request to print them in a five-shilling volume, for which nearly 300 subscribers were obtained in a day and a-half. But I have not consented. They would have to be re-written, which to me would be a fearful task. And then they have done good service; and have raised the tone of feeling in reference to the Baptists.

"We had the meeting of our Association on Wednesday at our place; weather unfavourable. Our increase in the year has been nearly 60; but there are 3 others waiting to be received—I mean my church.

"The Baptist Magazine is coming out afresh. I am sole Editor. It will have a new and elegant appearance; our circulation, 1,400. I have introduced into it a new section, entitled 'Missionary Record,' and have just finished an article for July Number; to endeavour to awaken the sympathies of our friends on behalf of the Mission. I will send a Number by the next mail."

We sincerely rejoice in the success which has attended our brethren in Australia. Mr. Taylor continues his untiring labours, and all seem to wonder how he can possibly get through the labours he has entered upon. May he, and our esteemed friend, from whose communications we have selected the previous interesting statements, continue to enjoy vigorous health, and the animating presence and blessing of their divine Master.

NOTES AND INCIDENTS.

POWER OF GOD'S WORD ON HEATHEN MINDS.—Dr. Duff thus describes the profound impression made upon the minds of a number of Hindu youths by the following passages: —*I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you.* He says:—"So deep, indeed, and intense was the impression produced, that in reference to one individual, at

least, from the simple reading of these verses, might be dated his conversion—his turning from dumb idols to serve the living and true God. There was something in them of such an overwhelming moral loveliness—something that contrasted so luminously with all that he had previously been taught to regard as revealed by God, that he could not help crying out in ecstasy, 'Oh! how beautiful! how divine! Surely, this is the truth, this is the truth, this is the truth!' It seemed to be a feeling, though of a higher and holier nature, something akin to that experienced by the discoverer of a famous geometrical problem, when, in a delirium of joy, he rushed along, exclaiming, 'I have found it, I have found it!' and did not rest satisfied till his thanksgivings went forth in a hecatomb of burnt victims on the altar of his gods. In the other case, for days and for weeks the young Hindu could not cease from repeating the expression, 'Love your enemies; bless them that curse you, &c., &c.;' constantly exclaiming, 'How beautiful!' 'Surely this is the truth!' Nor was he allowed to rest satisfied till his gratitude for the discovery ended in renouncing all his sacrifices, hecatombs, and false gods, for the one Sacrifice by which the true God for ever perfected them who have come to a knowledge of the truth as it is in Jesus."

HOSTILITY TO MISSIONS IN TRAVANCORE.—Five or six chapels belonging to the London Missionary Society have been burned down, together with a Shanar village, while the mission stations at Nagerevil and Sandhapooram are threatened with destruction by the Sudras in the same way. The lives of the Shanars, both Christian and heathen—the former especially—are in constant danger. At one station the Christians had fled from their own houses, and were crowding together in the chapel belonging to the mission. The missionaries complained to the British Resident, but were told, that as the Christian women had violated the established Shanar custom of exposing the upper part of their bodies, and having so far assumed the Sudra costume, they had themselves to blame, and must take the consequences. A personal interview on the part of the missionaries with the Resident and the Rajah's chief minister has placed matters on a better footing. But the Government ought to interfere, and put a stop to this tyrannous interference of caste prejudices with the personal rights of the poor native Christians.—*Madras Spectator.*

THE NEGROES OF LIBERIA.—Thirty years ago the whole people were almost entirely uneducated, and destitute of means. Having for several years to contend with a climate unsuited to their constitution, and having repeated wars with the thousands of savages that surrounded them, for a long time they could barely exist. Now, though but one generation has passed away since the first settlement was made, the rising generation—for the most part children of those who were once slaves—is being generally educated, and in their schools the Bible is more constantly used as a text-book than among any other nation of people upon the globe. A goodly number of the more intelligent and enterprising citizens have become very independent, if not wealthy. They have a very respectable and well-conducted government, which has been for the past eleven years entirely under their own control; and a more law-abiding people is scarcely to be found. During the three years of my residence among them, I did not hear of a single murder. A small duty on imports into the country pays the expenses of the government, without a resort to direct taxation; and the exports from the country, consisting chiefly of native products, have greatly increased in the past few years. A goodly number are investing their capital in coffee, sugar, and cotton estates, which must, in a few years, yield handsome profits.—*American Missionary Magazine.*

PROGRESS OF THE NEW MARRIAGE LAW.—The following is from a Burdwan letter:—"Mr. Elliott the Commissioner, I understand, has reported to Government no less than nine widow marriages, including two Brahminees, in the one Thanna of Chunderkonah. The average age of the girls, when first married, was only five years; when left widows, seven years; and when re-married, ten years. Of these nine widows, two are of Brahmin, four of Asin Tantee, one of Sutgope, and two of Teeb castes. Of all these, one a respectable Brahmin family, and the rest, although of the low castes, hold pretty

good positions in the community of the neighbourhood of Chunderkonah. The fathers of the widows personally gave their daughters in marriage according to the Hindu custom. All these marriages were celebrated with great publicity, and with the entire consent of the nearest relatives of the parties. At the commencement, the principal residents of the villages where the marriages were performed were averse to the measure, and bent upon creating a disturbance, and carrying away the brides by force, with a view thereby to put a stop to all such attempts; but the fathers of the brides and the intended bridegrooms, in three cases, presented petitions to the deputy magistrate of Jehanabbad, stating that they apprehended violence from some of the villagers, and begging that the police may be instructed to give them protection, and prevent their opponents from molesting them. The deputy magistrate accordingly directed the police to be very careful that no breach of the peace took place, and that no one improperly interfered with the parties in the voluntary performance of the marriages. In five cases the parties did not consider it necessary to come to the deputy magistrate, but merely gave an eahar before the police, and, under their protection, performed the ceremony without any one disturbing them. By the time these eight marriages were celebrated, the people appear to have become so much reconciled to this innovation, that the last marriage was performed by the parties themselves without the aid of the police. I further understand that the guardians of a very large number of respectable Hindu widows of the neighbourhood of Chunderkonah are exceedingly anxious to have them re-married, and are only waiting for the month of Augrahun to celebrate the same."—*Indian Paper.*

THE CALL FROM INDIA.—We cannot have forgotten the confessions, the prayers, the vows, that were wrung from our chastened hearts eighteen months ago. We owned that we were very guilty concerning our Hindu brethren. We saw the connection between the sin and the punishment. We learned something of the moral and social results of Mohammedan fanaticism and Hindu idolatry. We owned that the gospel, and the gospel alone, was the true remedy. And yet over the whole of India the proportion of missionaries to the population is still little more than one to half a million; and taking separately the district which was the theatre of the mutiny, the average is lower than anywhere else, not one to a million and a-half. Whatever be the duty of the Government, there can be no difference of opinion as to the duty of the Church. It is almost impossible to exaggerate the importance of a large reinforcement, without any delay, of the missionary body in the North-West Provinces. Most encouraging are the symptoms which prompt to immediate action. The constancy of the native converts has raised their character in the eyes of even the missionaries themselves. The neighbourhood of Meerut, which witnessed the outbreak of the rebellion, now exhibits new adherents to Christianity, by scores and almost by hundreds, and this chiefly, as in earlier days, through the agency of native Christians scattered abroad by the recent persecutions (Acts xi. 19).

HOME PROCEEDINGS.

THERE are many meetings held from time to time, the arrangements for which are not made in the Mission House, and of which no account is sent. Of those which are engaged by correspondence with the brethren, some account is given in the next *Herald*. Hence we find that those who kindly undertake deputation work are often surprised, perhaps displeased, that no mention is made of them or their services; and they wonder *why*. It is simply owing to the fact that no one has sent any information about them. We are sorry for this, as we know this monthly record of the meetings interests very many, and it shows what churches and auxiliaries are at work. The record is sometimes

lively and encouraging, and would be more so if we had the desired information sent in due course. The matter has been recently mentioned by one or two friends, and we advert to it now in the hope that good may arise from its being done, and some misconceptions removed.

The Revs. W. Teall and H. Dowson have gone through the churches in the Hampshire Association; and on the 17th, being at Southampton, they saw Mr. and Mrs. John Clark on board the steam packet, and bade them God speed on their voyage to Jamaica.

The Rev. H. Z. Kloekers attended meetings at Maze Pond, Hackney, and Bristol, on behalf of China. On Monday the 17th, a valedictory service was held at New Park Street Chapel, the Rev. C. H. Spurgeon presiding, when the Rev. J. H. Hinton read the Scriptures and offered prayer; Rev. W. G. Lewis described the origin and progress of this new mission; and Messrs. Olney, Grouse, and two other friends whose names we did not catch, earnestly commended Mr. and Mrs. Kloekers to the Divine care.

Mr. Spurgeon, after a striking address, gave Mr. Kloekers, in the name of all present, the right hand of fellowship, and in a few striking sentences of Scripture commended our departing friends to their work, and the blessing of the Almighty in it. Mr. Kloekers' address was full of spirit and fire. The attendance was very large, and the interest manifested was most obvious and ardent. The service will not soon be forgotten by those who were present.

On the following day Mr. Kloekers met the committee, and the chairman, the Rev. J. Russell, addressed him in a few words of counsel and encouragement. The Rev. F. Tucker offered prayer, and Mr. Kloekers, having spoken of the kindness and cordiality of his reception by friends generally, took his leave. Our friends embarked in the *Heroes of Alma*, on Friday the 21st. May the heavens be propitious, and the winds fair, so that they may speedily come to their desired haven.

The brethren Marten of Lee, Clark of Jamaica, Evans of Scarborough, and Walters of Halifax, with neighbouring ministers, took the large Auxiliary of the West Riding, the services connected with which spread over a large part of September and came into October; while the Rev. S. Green was engaged in Shropshire, with the Rev. B. C. Young; and the secretary attended a meeting at Wantage, in company with the Rev. T. E. Fuller, of Melksham; and subsequently joined the Rev. W. Crowe in the Nottingham district, who had previously finished his engagements in Huntingdon and Leighton Buzzard, and their vicinities.

The last mail brought a brief letter from Mr. Underhill, dated St. Thomas's, September 30th, on his passage from Trinidad to Hayti. His health continued good, and Mrs. Underhill was remarkably well. The visit to the mission in Trinidad was exceedingly interesting to themselves, and most pleasant to our friends there.

Mr. Morgan writes, "At Sea, Cape St. Vincent," under date of September 22nd, as there was a vessel in sight by which he hoped to send a line. The voyage at first was rough, but the passage across the Bay of Biscay, and subsequently, was very pleasant. He has found several worthy people on board, with whom he is on the kindest terms of intercourse. The officer in command of the troops has most kindly directed his own servant to attend upon Mr. and Mrs. Morgan, and this has proved a large addition to their comfort. May the whole voyage be as propitious and pleasant!

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

NOVEMBER, 1859.

"THE RELIGIOUS AWAKENING IN IRELAND."

Banbridge, October 12th, 1859.

MY DEAR BROTHER,—Kindly excuse the fragmentary, rough, and unhewn character of the following items of intelligence. No abatement in the good work. It seems to deepen and widen as it progresses. This, I believe, is the case everywhere.

I mentioned in my last I was hurrying up a gallery, to furnish accommodation, *cheaply*, to as many as possible during the winter. It is not yet quite completed. On last Lord's day, after the under part was thronged so that not one more could find standing-room, it would have gladdened your heart to have seen the numbers who, *not without some risk*, climbed the pillar intended to support the stairs, in order to find a resting-place upon the loose boards lying above. There was here, verily, a genuine hungering for the word of life. Who could help preaching with heart and soul to such people?

I glance rapidly at the country stations. On Monday evening about two hundred people assembled in a great room of a ruinous building. After a service of two hours and a-half, only a few would leave. I had, accordingly, afresh to address the anxious, and again commend them in prayer to God. Outside the house, in the open air, another company was waiting for a few "last words." When I reached the road, about a hundred perches distant, I found a goodly number waiting to give me a "heart-warm, fond adieu," and who, seeing my fatigue, declared (I believe, in all sincerity) "*It would do them good if they could just bear me home upon their arms.*"

At Tullyhinan three apartments of a pretty large house were densely filled, while a goodly number stood outside. When I closed the service, a middle-aged woman was struggling in a paroxysm of conviction in one apartment, a little boy in another, and a young woman in a third. I was taken out to speak with a young man. When the congregation, scarcely one of whom had moved, saw me going, they, with one consent, exclaimed, "*Surely he is not going to leave us yet!*" You will know, from what you saw when here, that my work among them was *not* now done. In Lisnafiffey, also a crowded auditory. The eyes of all are so "fastened upon" you, as if faith came by seeing as well as by hearing When the sermon is about half through, a young woman cries out in the agony of her soul. A dwelling-house was at hand; I had her conveyed thither. After spending a little time with her, I resumed my discourse *under circumstances so solemn and interesting as to baffle description.*

In Tullyrain, the barn in which we assembled is the largest in these parts; yet many, unable to obtain standing-room within, were compelled, in a very cold night, to remain outside. There were peculiar tokens of God's presence. Every one seemed impressed. Several prostrations. The dealing with these as much acknowledged as the preaching. I paused only when exhausted nature could do no more. I have reason to know that on that occasion several were delivered from the power of darkness, and translated into the kingdom of God's dear Son.

But why do I multiply cases? every meeting resembles those that precede it, as a wave preceding waves. In all, an interest is felt altogether different from what at any time before ever gratified my heart. The people *want* the gospel. They will go to any distance, and bear almost any privation, to hear it. To meet this state of things, I visit all day, and preach every night. How I hold out I do not understand, except as the promise indicates, "As thy day is, so shall thy strength be." The flesh is often weak; but, blessed be God, the spirit is growingly willing.

O, my brother, the harvest *truly* is plenteous. Whoever preaches the gospel, as it ought to be preached, has wind and tide in his favour. To such a one the people crowd from every quarter. Openings do not need now to be sought; they present themselves on all sides. Minor matters are cast into the background, and a minister is valued as he is wise to win souls. Surely those who "have understanding of the times to know what Israel ought to do," will be roused to peculiar efforts.

Bear with me, brother. Is the Baptist Irish Society entering the field in a manner worthy of the denomination? Oh! that I were face to face with the Committee, to grasp their hands, look into their eyes, and, in an agony of earnestness, urge my coun-

try's suit! Oh! that I could put before them, in characters sufficiently vivid, the scenes which, for the last few months, I have witnessed; in which I have mingled, and borne, thank God, a considerable part. A money difficulty would not then, even for a moment, hinder the extra agency for which, under present circumstances, I have hitherto pleaded in vain.

Be not angry, dear brother, whilst I would fill my mouth with arguments. When Jamaica's swarthy sons stretched out to England their fettered hands, did they supplicate in vain? The land of the murderous Sepoy, of Mackay-famed Delhi, and gory Cawnpore, needs additional missionaries; and how warmly do British brethren respond to the appeal? China presents an opening for the gospel; and, at once, a special fund provides for the exigencies of the case. Ireland, your "little sister," lying, as it were, in your bosom, associated with you by ties both of nature and of grace, lifts now its cry—*a cry you know to be genuine*—a cry so different from any it ever uttered before, it is like life from the dead, like the penitence of the long-lost prodigal. Shall Ireland, under these altered circumstances—circumstances so full of interest, so thoroughly touching, as, when witnessed, to draw copious tears from some of yourselves—shall Ireland, "obtest, beseech, and implore" in vain? Will you not rather imitate His bounty who brought forth the best robe and killed the fatted calf to welcome the wanderer home?

You know, my brother, I have had sufficient opportunity of forming an accurate judgment of Ireland and of its prospects. Twenty years spent in so many and so different fields of labour—spent in my country for my country's good—have given me facilities of a peculiar nature. Now, I do not know a godly man in the north of Ireland who doubts that *within the last few months more souls have been converted to God than have been converted in the previous fifty years.* Every minister and layman who *heartily* preaches the gospel, is *willingly and numerously attended.* The good work proceeds at *a pace so unwonted*, that strangers can scarcely give it credit. But will this state of things continue? Will the gospel always obtain similar favour? Is there no fear of reaction? Will the tide that now *flows* never *ebb?* My firm conviction is that God is *now* subjecting Ireland to the gospel, *if his people do their duty.* But if the opportunity *now* presented be allowed to pass unimproved, we may never have another. The voice from Heaven *now* is, "Be strong and of a good courage: *go up and possess the land;*" and if we be *willing and obedient* (Isa. i. 19), the result is as sure as God's promise can make it. But if a cautious, calculating, timid policy hold us back, as the evil report of the spies held Israel back from attacking Canaan, we may afterwards, *in the power of the Lord*, contribute liberally, and hurl our missionaries in *hundreds* upon the country, to encounter only defeat and disaster (Num. xiv. 40—45).

Brother mine, you will excuse the earnestness with which I thus pour out my heart into your *secret* ear. It arises from my knowledge that, in respect of Ireland, "your heart is as my heart." If I am rather importunate—if I am sometimes troublesome—it is because, under God, I have hope in your *wise*, but *earnest* management of our society now. It is also because I know that you possess, and *most deservedly*, the confidence of the British churches; so that the plan the Committee may adopt as to extra effort, I am satisfied, will meet a noble-hearted concurrence. It also arises from my conviction that this is Ireland's *crisis.* "Now is its accepted time; now is the day of its salvation." Let there be no doubt or hesitancy. Enter worthily on a field where all things are now ready to your hand. Time is flying. Opportunity is passing. Hearts now warm will soon be cold in death. I, probably, will not long weary you with my importunity. But, as if looking my last on the land in which I have felt it a privilege to spend and be spent, I commend it to your compassions. As if from the edge of the grave, I would expend my dying breath in the cry, "Come over and help us." And may the God of mercy aid you, my brother, in this struggle, which I know you have so much at heart!

Yours, in hope for Ireland,

W. S. Eccles.

Rev. C. J. Middleditch.

The present remarkable movement in Ireland calls for increased effort on the part of British Christians.

The Committee have, therefore, resolved to send some Evangelists to labour there for a few months. The Agents already employed are quite unable to meet the demands of the people for the Ministry of the Gospel. "The harvest truly is plenteous, but the labourers are few."

The Committee ask for the sum of FIVE HUNDRED POUNDS.

The proposed effort is to be SPECIAL, and not to be made a permanent charge on the income of the Society. SPECIAL CONTRIBUTIONS are, therefore, earnestly requested.

Several very suitable Brethren have already offered themselves for this SPECIAL SERVICE; the Missionaries in Ireland hail the anticipated help with great thankfulness. It is hoped that arrangements will have been made before the issue of the next Chronicle to carry the proposed plan into operation. Several Friends have spontaneously offered help, as stated below; others, it is hoped, will speedily render the same kind aid. It is scarcely possible to conceive of a call in Divine Providence more clear than that made to British Christians to enter in at the "wide and effectual door" now opened. It will be well if the opportunity be regarded as the summons to preach the gospel in Ireland.

CONTRIBUTIONS

In aid of the SPECIAL EFFORT IN IRELAND.

	£	s.	d.
Lowe, George, Esq., F.R.S.	10	0	0
Pewtress, Thomas, Esq.	10	0	0
Stevenson, George, Esq.	10	0	0
Bowser, A. T., Esq.	5	0	0
Gray, Miss, Islington	5	0	0
Kelsey, H. R., Esq.	5	0	0
Middleditch, Rev. C. J.	5	0	0
Oliver, E. J., Esq.	5	0	0
Salters' Hall; Rev. J. Hobson	5	0	0
W. T.	5	0	0
Heaton, W., Esq.	3	3	0
G. K.	2	2	0
Rains, John, Esq.	2	2	0
Beater, O., Esq.	2	0	0
Elton, Rev. Dr. and Mrs.	2	0	0
Marlborough, Mrs.	2	0	0
Miller, W. H., Esq.	2	0	0
Friend, from Bristol	1	1	0
Allen, Mr. T.	1	0	0
Friend	1	0	0
Hiett, Mr. William	1	0	0
Risdon, Mrs.	1	0	0
Scarlett, Mr.	1	0	0
Smith, W. L., Esq.	1	0	0
Bywater, Mr.	0	10	0
Cox, Mr. William	0	10	0
D'Elboux, M. L., Esq.	0	10	0
Evans, Rev. W. W.	0	10	0
Room, Rev. C.	0	10	0
Trestrail, Rev. F.	0	10	0
Underhill, E. B., Esq.	0	10	0
A. F. C.	0	5	0
Powell, Rev. A.	0	5	0
Wills, Mr. B.	0	3	9

CONTRIBUTIONS

Received on behalf of the Baptist Irish Society, from June 21st to Sept. 20th, 1859.

*** The particulars are omitted for want of room; they will be given in the Annual Report.

	£	s.	d.
London—			
Bird, Mr.	0	5	0
Broad, Peter, Esq., for Debt	5	0	0
Hoby, Rev. J., D.D.	1	1	0
Keyes, G. T., Esq.	5	0	0
Lowe, George, Esq., F.R.S., for Debt	5	0	0
Lush, R., Esq., Q.C.	1	1	0
McDonald, Mrs., Two Half-yearly Dividends, on Legacies for Schools, by W. L. Smith, Esq.	13	12	4
Pewtress, Thomas, Esq., for Debt	5	0	0
Watson, W. H., Esq., for Debt	1	0	0
Whitehouse, J., Esq.	2	2	0
"A Debtor to Mercy alone"	10	10	0
Elimelech and Naomi, a Wedding Anniversary Thanksgiving	5	0	0
"Thanks be unto God for his unspeakable gift"	20	0	0
Brixton Hill, by W. H. Miller, Esq., for Rathmines	5	0	0
Camberwell; Simmonds, Mrs.	0	2	6
Eldon Street, by Rev. B. Williams	1	1	0
Hackney, by G. B. Woolley, Esq., moiety of Collection	12	2	6
Walworth, by Mrs. Watson, Treasurer, Lion Street Female Missionary Society	6	0	0
Amersham, by W. Morton, Esq.	5	0	0
Andover, by Rev. F. Wills	3	6	6
Birmingham, by J. H. Hopkins, Esq.	27	6	9
" Additional	2	10	6
Bootle, by T. R. Hope, Esq.	1	0	0
Bures, by Rev. A. Anderson, additional	2	3	0
Burton-on-Trent, by Rev. A. W. Heritage	0	11	6
Caerphilly; Edmunds, Mrs.	2	0	0
Clipstone; Warthin, Mrs. E. A. (don.)	1	0	0
Coseley; Green, David, Esq.	1	0	0
Dover, by A. Kingsford, Esq.	5	12	6
Downton, by Rev. F. Wills	3	6	6
Dunstable, by Rev. D. Gould	9	8	5
Epsom; Elliott, Rev. W.	0	10	6
Harlow, by Rev. F. Edwards, A.B., additional	5	0	0
Lancashire, by Rev. T. Berry, on account	23	0	0
Little Houghton, by Miss York	0	15	0
Liverpool, Myrtle Street, by John Golding, Esq.	21	0	0
Luton; Rev. T. Hands, Collection	8	6	0
Margate; Cobb, F. W., Esq.	2	2	0

	£	s.	d.	£	s.	d.
Milton, by Miss C. Dent				3	0	0
Northampton; T. H.				0	10	0
Pershore: Mrs. Risdon, for Debt				1	10	0
Portsmouth, by Rev. F. Wills—						
Landport	3	0	0			
St. Paul's, Southsea	3	11	2			
				6	11	2
Salisbury, by Rev. F. Wills				1	8	6
Sheffield; Wilson, J., Esq., *Clifford*				2	0	0
Sheepshed, by Mr. B. Christian				6	0	0
Southampton, by Rev. F. Wills				3	12	6
Thrapstone, by Rev. J. Cubitt				3	0	0
Welford; Billson, Mr. W.				0	10	6
Westbury Leigh; Clift, Rev. Z. (*don.*)				1	0	0
Whitchurch, Hants, by Rev. F. Wills				1	5	2
Wales South, by Rev. P. Griffiths—						
Abercarne	1	0	0			
Abergavenny	2	13	1			
Aberdare	1	13	3			
Aberaychan	0	10	4			
Bridgend	0	8	0			
Cardiff	10	11	6			
Chepstow	0	19	3			
Dowlais	0	1	6			
Ebbw Vale	0	16	6			
Merthyr	4	3	3			
Newport	4	7	6			
Pontypool	3	15	0			
Swansea	5	1	6			
				36	0	9
Graham's Town, by E. J. Oliver, Esq.—						
Tremlett, James, Esq., for the Debt				2	2	0
Toronto, by Rev. Dr. Fyfe—						
Crotty, Mr. Thomas				0	13	6

Received from September 21st to October 20th.

	£	s.	d.	£	s.	d.
London—						
A. H. E.				5	0	0
Cooper, Mr.				0	10	6
Cox, Thomas, Esq., for Debt				5	0	0
Eros				1	0	0
Room, Rev. C.				0	10	0
Tritton, Joseph, Esq.				5	5	0
Broadway; Mann, Misses				1	0	0
Dorsetshire, by Rev. W. Barker—						
Dorchester	1	0	0			
Lyme	5	0	2			
Poole	1	13	0			
				7	13	2
Dublin; Beater, O., Esq.				5	0	0
Eyemouth, by Mr. E. Paxton				0	10	0
Keynsham, by Rev. W. C. Pratt				1	3	10
Lancashire, by Rev. T. Berry—						
Accrington	11	10	6			
Ashton-under-Lyne	3	8	0			
Bacup	1	5	0			
Blackburn	2	1	6			
Burnley	1	10	0			
Darwen	0	5	0			
Haslingden	4	4	6			
Padiham	0	5	0			
Preston	8	9	0			
Ramsbottom	0	4	6			
Sabden	1	10	6			
Waterbarn	3	3	0			
Waterside	5	0	0			
Wigan	5	0	0			
	47	16	6			
Previously acknowledged	23	0	0			
				24	16	6
Leicester, by J. Bedells, Esq.						19 0 0
Liverpool; J. Coward, Esq., for Mr. Eccles's Gallery						1 0 0
Oakham; Rev. J. Jenkinson						8 2 10
Paxford, by Rev. F. Trestrail—						
The late Mrs. Reynolds						2 0 0
Pershore; Mrs. Risdon, for Mr. Eccles's Gallery						0 10 0
Shortwood; J. Hillier, Esq., for Debt						2 0 0
Swansea, by Rev. P. Griffiths						0 10 0
Taunton, Poundsford Park—						
Craik, Miss Julia						1 0 0
Windsor, by Rev. S. Lillycrop						4 6 2
Do., for Mr. Eccles's Gallery						0 12 6
Scotland—						
By Rev. J. Milligan—	£	s.	d.			
Edinburgh	22	5	2			
Glasgow	65	15	6			
By Rev. D. Wallace—						
Aberdeen	17	13	0			
Anstruther	2	8	6			
Cupar Fife	8	18	6			
Dundee	5	8	6			
Dunfermline	8	0	0			
Irvine	5	3	3			
Kirkaldy	5	5	0			
Paisley	22	15	0			
Perth	11	17	6			
St. Andrew's	2	5	6			
Stirling	1	5	0			
						179 0 5
Legacy.						
Mrs. Jane Hopkins, Newport, Essex, by Mr. J. B. Jeffery						12 0 0

The thanks of the Committee are presented to Mr. Godwin, of Whitchurch, Hants, for a valuable case of useful articles.

Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special efforts for Bathmines and Belfast, will be thankfully received by the Treasurer, Thomas Pewtress, Esq.; or the Secretary, the Rev. Charles James Middleditch, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. James Brown, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

THE

BAPTIST MAGAZINE.

DECEMBER, 1859.

DEATH, CHRIST'S AGENT FOR GOOD.

BY EDWARD MIALL.*

"For all things are yours; .... death."—1 CORINTHIANS iii. 21, 22.

LET us thank God for this, one of the brightest gleams of light which flash in upon our souls from the pure word of God! Paul is telling the Corinthians what they may count as theirs when Christ counts them as his: and amongst the things ordained to serve them, he reckons death. If we had but grace to discern the full meaning of the truth announced to us in these few simple words, we should far better appreciate than we do that wondrous love which partook of flesh and blood in order "to deliver them who, through fear of death, were all their lifetime subject to bondage." No need for that fear now—*we* belong not to *death*, but *death* to *us*. When Christ conquered death, he appointed him to do a part of his loving will upon his own followers. It is *Christ's* work that he is commissioned to do in each of us—the servant of our Lord sent to do us service; the grim Ethiop whom the bridegroom of the church has placed under orders to minister in certain needful ways to His bride.

Alas! my friends, we are but too unaccustomed to look upon death in this light. We are apt to forget the relationship he sustains to our Divine Master, and *whose* errand of love it is he comes to perform. We half lose sight of the purpose in the process, and allow our hearts to linger over the dross that is cast aside, rather than rejoice in the undimmed purity and unchangeable worth that goes forth of it. The cessation of vitality, the cold remains, the darkness and silence of the tomb, the shattered hopes, the severed ties, the vacant place so long filled by the object of our affection—these are the first sad trophies which remind us of the presence and power of death; and so long as we are yet in the body, these will always be the first to arrest attention, to seize the

* Reprinted, by the permission of Mr. Miall, from an unpublished volume, entitled "In Memoriam; being Sermons and Addresses at the Funeral of the late Rev. H. Toller. Printed for private circulation only."

imagination, to impress themselves upon the heart. It is in accordance with the laws of our nature that they should do so. The bright, warm, steady sunshine of acquiescence, trust, and thankfulness is always ushered in by a weeping morn. The desolate heart *must* have this relief; for faith, although it moderates and dignifies the sorrow of bereavement, does not wholly and at once extinguish it. Nevertheless, we cannot begin too soon to look away from what death *un*does in the case of our brethren in Christ, whose "earthly house of this tabernacle he has dissolved," and to turn our thoughts to the higher, nobler, purer, and infinitely more glorious "house not made with hands, the building of God, eternal in the heavens," into which, by this undoing of death, their spirits are released.

When first I heard of the event which we are now seeking to improve, the abiding impression made upon my heart by the intimacy which subsisted between your late pastor and myself, in our college life, and by the occasional intercourse which, for upwards of twenty years since then, we have had together, came out with a distinctness and vividness which powerfully but not painfully moved me. Guilelessness, purity, and genial cheerfulness are the predominant characteristics by which he will be remembered by *me*. His presence always brought with it, at least to *my* heart, that sort of exhilaration of which we are sensible in bright summer mornings, when the fresh gladness of the day silently penetrates and diffuses itself through all one's sensibilities. And, therefore, when I received a request to discharge my present task—so trying to perform, so impossible to refuse performing—I felt that the occasion might be dealt with most appropriately by giving full display to that aspect of the gospel best fitted to awaken in us a similar sense of pure and tranquil cheerfulness. It appeared to me instinctively, that thus we might most suitably honour the memory of the departed. Hence I selected, as a basis for our reflections, the passage of Scripture I have just read to you. My purpose is, with the assistance of the Holy Spirit, whom our Lord designated the Comforter, to look at death, and, if possible, to persuade you to look at it, not in those sombre colours in which it makes itself visible to the natural eye and heart, but as it may be seen by a living faith from the higher and more commanding position of God's revelation to us in his Son Christ Jesus. We have stooped down and looked into the sepulchre;—now let us see if we cannot catch a glimpse of the angels with shining garments, to lighten our hearts with a ray or two from the heaven that is beyond it!

The general proposition laid down in the words of our text, at once so terse yet so comprehensive, seems to be the following:—That to all who are Christ's, death is a minister of good. We often speak of him as the King of Terrors; but to those who belong to the Saviour, by the choice of their hearts responsive to his invitation, death comes, not to work terror, but to render needful service. Approach them in what guise he may, the purport of his errand is to help, not to destroy. He is theirs in the same sense as life is theirs—in the same sense as apostles and evangelists are theirs—in the same sense as the visible world outside of them is theirs—in the same sense as God's providence is theirs. All are agents working under the guidance of their Father in heaven towards the practical completion in them of His purpose of love. Theirs death is, not as having any control over him,—for he comes, or delays coming, quite irrespectively of their bidding, often in defiance of the passionate pleadings of their will,—but to do part of that work which

they desire above all other things should be done, and that part of it, moreover, which he only can do. This is the aspect under which, warranted by the text, we deem it both timely and wise to contemplate death on the present occasion, as an agent commissioned by our Divine Lord to help on the complete salvation of those who are His.

One of the first things that will strike us, as we read the whole passage of which the text is part, is that what is said of death is said of it as only one particular in a wide enumeration comprising pretty well all the relations of what we are to what is beyond us. It is not merely death that is ours—it is not that he is ours pre-eminently. He is simply placed in the same category with other classes of agency employed by Christ in bringing His "many sons to glory." The item, it is true, comes out unexpectedly to us; we should hardly have expected to find it in this catalogue of treasures. But it stands there only in the modest form of an item; and what the apostle predicates of it, he predicates of several other kinds of agency, beginning with his own. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

Let us look at the proposition first in its widest scope. "All things are yours." Such is the beneficent law of Christ's kingdom; as it is elsewhere expressed by this same apostle, "all things work together for good to them that love God." It is a grand truth;—no mere hyperbole,—no dream of the imagination,—but real, solid, and capable of appreciation by actual daily experience. For *we* are as our *hearts* are. The life, as our Lord has taught us, is more than the meat. If the life be healthful, sound, and true, it assimilates to itself that upon which it feeds. True possession of a thing consists in the power and disposition to extract from that thing, and apply to our own benefit, all the good it contains. Proprietorship, in the ordinary sense of the term, is neither necessary to possession nor to enjoyment. When Jesus lived and laboured amongst men, albeit "He had not where to lay his head," do you think that the scenes of beauty and of grandeur over which He cast His eye by the day, or the wilderness of stars which looked down upon Him by night, were not (quite irrespectively of his *divine* right in them) more truly his than any other man's? Did they not minister to His human spirit just the instruction, the use, the refreshment, and sustenance which it was in their nature to yield, and in His will to appropriate? Did He not make them tell Him all that they were charged to tell man of the Father whom He supremely loved? And as it was with Him, so, in the measure of their union to Him, it is with those who are His. When by His grace He reconciles them to God, He puts them at one with the universe which God governs. His purpose, His plans, His doings, are what, in the exercise of their deliberate and ultimate choice, they would have them to be; simply because they are His. If the whole universe were their own, in the sense of proprietorship, they could not desire better than that it should be ordered just as He orders it. For the creature can only impart good to us as it is imparted to the creature by God; and hence, when God is ours,—or, more properly speaking, when we are His, through Christ his Son,—all things that He has made, all things that He regulates, all that His wisdom or His goodness has woven into His plans, are ours up to the extent of our capacity to know them. God's will is the law of our souls, our principle of spiritual life; and God's will is expressed in every one of His works and ways. The harmony between that which is within us (in so far as it is divine) and that which is without (in so far

as He either made it or makes use of it) is perfect. All is as we would have it to be, because it is as our God would have it do be; and, therefore, to the whole extent in which we can trace God in nature, in providence, or in the kingdom of His Son, "all things are ours."

Oh, friends, how comes it that this grand, this all-sustaining truth sounds in our ears so much akin to fiction? How few of us, how very few, even while we believe our title, in virtue of Christ's brotherhood to us, is good and unimpeachable, arise and take possession of that boundless estate which it has pleased His Father and our Father to bestow upon us! How few have attained to that sublime height of spirituality on which the apostle stood, when he described himself "as having nothing, and yet possessing all things!" Nevertheless, I hope that even *we* can bear witness to the truth that "we are not straitened in Him, but we are straitened in ourselves." Even "now are we the sons of God," little as we may have made ourselves the masters of our high inheritance. Do we not find reason every day to bewail the dimness of our sight? Are we not grieved, or ought we not to be, every day, at the grossness of our tastes, the slowness of our understandings, the perversity of our wills? What disastrous mistakes are ours! How difficult do we find it to see the will of our Father in the arrangements and the events which interfere with our own, or, when we do see it, to prefer giving way to it! "The law of our members;" oh, how pertinaciously, and with what lamentable success, it wars against "the law of our mind, and," for the time being, "brings us into captivity to the law of sin, which is in our members." "All things are yours," says the apostle to them that are in Christ Jesus. Ay, but to how many of us does the inheritance minister more comfort, more satisfaction, more joy, than a splendid, broad-acred, landed estate to the heir whilst he is still in his pupilage, and rebellious against the discipline of school? Therefore there is need that we should turn from the general, to the special, proposition of our text. "All things are yours; . . . . death."

And death has something to do in us, and for us, which we are crying out to have done, and which he only can do. For life—"the life which we live in the flesh," as Paul has described it—is but a preliminary to something better than itself, and which yet it hinders us from fully possessing. This our animal body, with all its wants, its susceptibilities, its ties of relationship, its affections, and its powers, is, as it were, but the seed of our immortal being. It is the medium by which we are first put in contact, or *en rapport*, with our Father's universe; the instrument by which the mere alphabet of thought, the first simple ideas, are let into the soul, to constitute the groundwork upon which the spiritual life may be reared. We could not spell out the name of God from any of His works,—could not apprehend any of those lessons respecting His perfections and His character,—could not arrive at any knowledge of the relationship He sustains towards us in Christ Jesus His Son, nor become the subjects of any of those emotions which these relationships excite, but for the rudimentary ideas introduced into the mind through the bodily senses from the world without. We seldom reflect how much we owe to the body—how all the primary elements of our knowledge have their origin there. But whilst "the life that now is"—its varied interests, its ever-recurring wants, its intertwining ties, its toils, its sufferings, and its pleasures—furnishes the material, the natural stem, upon which the divine life is grafted; neither is its continuance for any great length of time necessary to that life; nor, indeed, is it compatible with its

perfect development. In relation to the life of God in our souls, the body, which obtains for us from the outer world the pictures which help us to understand the earliest lessons which God teaches us with regard to Himself, has this disadvantage—that its ever-present and intense reality is but too apt to make the pictures of far more interest to us than the lessons they were intended to impart. Let us take, as a single illustration, the family institution. Look at its prominent points,—love, courtship, marriage, conjugal unity, parental affection, filial reverence and obedience, brotherhood;—why, what a store of ideas and experiences do they supply us with, and were probably ordered of God that they might supply us with, by the light of which we may comprehend those higher spiritual truths of which they are a type! What glorious, what divine truths they illustrate for us, and in what vivid and attractive colours! How could we have comprehended the text of revelation without the aid of these pictorial illustrations drawn from our own life and experience? No wonder, therefore, that the apostle, in broadly classifying some of the chief agencies which subserve the spiritual good of those who are Christ's, places "life" among them. But then, as we know, those very things connected with the family institution which are so vivid an illustration of divine things, owing to our fallen state, keep our attention, engage our sympathies, engross our interest, and so detain us from passing on to those truths, respecting God in His relation to our souls, which they should assist us to understand and appreciate. So that, after they have answered their first end, and furnished us with the ideas by the help of which we may read and apprehend what God has set before us in His glorious gospel, the time comes when it is better and more serviceable to us that they should be set aside,—and this service is rendered us by death. Death puts away the apparatus by which, in this our childhood of being, we learn the letters which the gospel, used by the Spirit of God, teaches us to put together, and spell out slowly the story of divine love, in order that we may pass on to that nobler process of acquainting ourselves with God, which is suited to the trained capacities of "perfect men in Christ Jesus."

Let us come, however, to particulars. Let us try to apprehend in what respect death ministers to the expansion of divine life. This is one of those truths of which we can far more easily catch a definite glimpse in special instances than in general statements. I will not pretend to put before you all the ways in which death works a friendly work upon the members of Christ's kingdom. I could not do it, if I tried; for our knowledge on this subject, even at best, is extremely limited and imperfect. But, I think, two or three results may be selected and glanced at, quite sufficient to leave upon every Christian heart an abiding impression that the Apostle Paul spoke no mere fancy when he said that death is ours.

I. *Death renders unspeakable service to them that are Christ's, by finally disengaging the soul from every law of attraction which operates to hinder its rising to God.*

All spirits renewed by the breath of God's Spirit sigh for rest in the bosom of their Father. The life begotten in them by the quickening Word manifests itself in predominant aspirations to know Him perfectly, to love Him supremely, and to be governed by His loving will exclusively. "Whosoever is born of God," says the beloved disciple, "doth not commit sin; for his seed remaineth in him: and he cannot sin,

because he is born of God." Between the life born in us from on high, and the life which sets up its own will as paramount over God's, there is irreconcilable variance; and that variance cannot wholly and finally cease until the weaker and more transitory life be extinguished. For the sins that we commit are not, and cannot be, the offspring of the *divine* life in us, but of the *natural*. But so long as we remain on earth the divine life is enclosed in the natural, as the life of the plant is enclosed in the perishable seed when it is buried beneath the soil. And between the two there is constant antagonism; for "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Hence, the movements of the divine life are, more or less, a perpetual struggle with what Scripture distinguishes as the fleshly life; the one striving, in obedience to its nature and its tendencies, to get the mastery over the other. And a wearisome struggle it is, as every Christian man feels, when from time to time he reviews, in the presence of God, its progress and its results. Where is the "man in Christ" who is not oftentimes constrained to bemoan himself in doleful strains of complaint and confession, like the son in distant lands, whom foreign novelties and vanities have too frequently betrayed into a temporary forgetfulness of a parent's yearning affection and the pure and tranquil enjoyments of home? "Oh, Father, thine own child—son in a family of which Jesus is the elder brother—oh, why is my heart so far from Thee? Why will it not rest in the greatness of thy love? I am myself only when thy presence drives all meaner things from my soul. I am conscious of freedom only when my will moves in grateful obedience to thine. The spirit of a son is not dead in me, thanks to thy superabounding grace; and whenever, in the silence of my soul, I remember home, oh! how I long to break away from the strange influences which beset and entangle me, and to rest my distracted and aching heart upon thy love!" Ay! and the more we learn of God in our daily experience,—of His watchful care for us in our temptation,—of His soothing gentleness towards us in our humiliations,—of His surprising and ever-enduring forbearance towards us in our childish waywardness,—of the sweet consolations he breathes in our souls when sorrows and sufferings buffet us,—ay! and the more we see of ourselves as we pass through our discipline, our unworthy desires, our fond and foolish plans, our weak compliances, our ungrateful forgetfulnesses, our proud and rebellious oppositions, our mean, selfish, and grovelling motives,—the more shall we long for the hour when this inward strife shall cease. Well, our Lord—who sees all, who pities, who pardons, who sustains us through all—selects the moment when He may finally detach the fleshly and corrupt nature from the divine life which He has begotten in it, leaving the divine life henceforth freed from every influence which obstructs its expansion and growth according to the laws and tendencies of its own heavenly nature. And He sends death to destroy and dry up for ever the seat and source of its pollutions, and to dismiss the soul, cleansed, sanctified, joyous, "without spot or wrinkle, or any such thing," to her native sphere—to His own gracious presence, "where there is fulness of joy," and to His own right hand, "where there are pleasures for evermore." *We* see only the destruction, and we naturally weep over the loss of a life that had been linked to ours by the tenderest ties. But He, who sees not as man sees, says to us, "Blessed are the dead who die in the Lord," to which the emancipated spirit responds a glad and grateful "Amen."

II. *Death further serves them whom Christ owns for His, by separating the Divine life from a growingly inadequate machinery of thought, feeling, and expression.*

I am not going to enter upon any metaphysical inquiries. In my judgment, they are always barren of profit in relation to spiritual things, and are never more impertinent than when they are carried on over the grave. But every man who thinks and feels may observe (if he will attend to the subject at all), that he thinks and feels by the instrumentality of the body. How this should be—how mind should act upon matter, and matter re-act upon mind—is a question beyond the reach of human science. Enough that the fact is patent to everybody. We carry on our processes of thought, whether religious or secular, by means of a delicate and elaborately organised apparatus, which, being physical itself, is variously affected by all kinds of physical influences. Between our bodily temperament (whatever that may be), and the character and play of our emotions, there is a mysterious but ever-active sympathy. A breath of malaria will cloud the brain—a torpid liver will depress the spirits, and give irritability to the temper. To what extent our perceptive powers, particularly when exercised upon divine things, are "cribbed, cabined, and confined" by the physical laws which govern their action, we do not know. But we *do* know that the instrument by which they work is, in its most healthful condition, unequal to the strain they can bring to bear upon it, and that very often, as our Lord said, "the spirit is willing, but the flesh is weak." Suffice it here to remark, that the spiritual life is perpetually coming upon physical boundaries which limit and, in some measure, baffle its movements, whether of thought, or feeling, or expression. Our souls are imprisoned within but a narrow dwelling-place, and when Christ has looked in upon them, and touched them with a sense of His loveliness, its unsuitableness to the new life He has quickened in them soon becomes painfully apparent. What a little we can see, even when the Sun of Righteousness pours floods of golden light upon the small part of His dominions visible to us through the windows of our tabernacle!—and how often is that little concealed from us in consequence of those windows becoming dimmed by impure vapours from within! We look a little while, and vehemently long to go forth into the sunlight of His smile; but we soon get tired and restless, and lie down exhausted, like a sick patient, to whom the joy of day quickly becomes oppressive. We cannot pray, we cannot praise, we cannot meditate, we cannot commune, we can put our souls upon no active and upward exertion, without being sensible after a very little while of fatigue and reaction. The more intently we gaze up into the heavens, the sooner, for the most part, do our eyes become blinded with tears. The brighter the glory that we look upon and admire, the more quickly do we feel that we must withdraw our sight. He to whom "abundant revelations" were vouchsafed, who was "caught up into the third heavens," and who "heard unspeakable words," whether in the body or out of the body he could not tell, was thereupon troubled with "a thorn in the flesh," and up to his dying day he "bare in his body the marks of the Lord Jesus." Have we not all, at some stage or other of our spiritual experience, found our eyelids heavy with sleep, even before "the excellent glory" of a tranfiguration has well faded from before our eyes? and have we not felt the deep truth of God's declaration to Moses, "Thou canst not see my face and live"? And as we grow older,

the mechanism by means of which the spirit acts becomes less pliable, and physical infirmities, like damp weeds heaped upon a bonfire, keep down, although they cannot extinguish, the flame that would else glance upward. So that when it pleaseth our gracious Master to say to death, "Strike me down that tent, and let my child come forth to the open liberty of spiritual knowledge and love," He sends the grim messenger upon a most kindly errand. "For now, we see through a glass darkly; but then face to face: now we know in part; but then shall we know even also as we are known."

III. *Death serves the Christian, by introducing him to the final sphere of holy activity and enjoyment, to qualify him for which the whole discipline of life has been directed by his Lord.*

There is an exquisitely beautiful and richly suggestive passage in Paul's Second Epistle to the Corinthians, which will best preface the few thoughts by which I wish to illustrate this head. He says, "For in *this* we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The apostle, as I understand him, figuratively expresses a vehement desire to lay down the body, not with a view to get rid of the inconveniences and sufferings which it entailed upon him, but rather with a view to those positive spiritual advantages upon which he would thereupon enter. His earnest longing was, not so much to put off this mortal life, but to put on the heavenly life. And something of this, if we are Christ's, most of us will feel. We are now at school, under training for "the inheritance of the saints in light." By various processes, some pleasant, some the reverse, gentle and severe, sweetly alluring and painfully imperative, our Father is forming us to a glorious manhood, to be spent more immediately in his presence, and in taking part in the fulfilment of His designs. And as our spiritual aptitudes are one after another improved by trial and exercise, we cannot but occasionally look with longing towards that wider sphere in which they are to find their ultimate work. For we cannot doubt that there, more thoroughly than here, work will be associated with joy. So much care would not be spent upon our spiritual education in this seminary of souls, unless to fit us for some spiritual occupation upon a far wider and nobler stage than this. What sort of occupation that may prove to be, we may be unable to conjecture, but we may be certain it will be worthy of our Father's choice, and that it will bring out into active exercise all our divine capabilities; that it will be suited—whether in kind, in extent, or in variety—to the matured powers and characters of the sons of God. For if, "when He who is our life shall appear we shall be like Him," it follows that the work given us to do will also be like His—holy, beneficent, and diffusive of joy. The end will justify the means, and, in dignity, importance, and duration, will infinitely transcend them. It is this "eternal weight of glory," this actual, solid, massive reality of divine good, the prospect of which made departure from this life so desirable in the estimation of the apostle; and it is this which, when it comes, will make the stroke of death such a boon to Christ's disciples. It may not *seem* so now either for ourselves or for our friends; but God is faithful even though we believe not; He cannot deny himself, cannot act unsuitably to His nature, as every child of His will rapturously acknowledges

when he enters "into the joy of his Lord." The breaking-up day of His sons may be painful enough to those who for awhile are left behind for further instruction and discipline; but to those of them who go home to settle down, under the Father's eye, to their everlasting occupation and enjoyment, it is, in the highest sense, beginning to live. And, as in this life, so in that; we shall learn more, ripen more, and undergo a more rapid improvement of character, within a brief season of experience in our final sphere, than ever we did during the whole period of our schooling; and when death has elevated our souls to their apppointed orbit, we shall "shine as the stars of the firmament, to go no more out for ever."

IV. *The last illustration of my theme upon which I shall touch, and that but briefly, I give in the words of the apostle, "Absent from the body, present with the Lord."*

"Whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Faith exchanged for sight. What mind can conceive the immense difference which the exchange implies; the difference between the glimpses of a dream, or what, in our present states seems like one, and the steady contemplation, in our waking hours, of a felt reality? "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." And this satisfaction have all the sons of God; for "when He who is our life shall be manifest, we shall be like him, for we shall see him as he is." "Present with the Lord," and "to be for ever with Him." Our hearts at rest, at last—at rest in the embraces of His love—doubts all gone, distance annihilated, fluctuations of feeling at an end, His eye upon us, His arm around us, His smile calling forth ours, His will our law, His joys ours to share, His glory ours to reflect! Let us try to enter into this thought, brethren! then shall we be able to comprehend something of the deep and inexhaustible significance of our text, "For all things are yours; .... death."

The truths I have tried to set before you, dear friends, will not, and cannot, chase away the poignant sorrow we feel in having been called to part with a brother—to some of you a brother by natural ties—to many of us a brother both in friendly affection and by Christian ties; but from that sorrow these joyous truths take all its bitterness. Tears there are, and cannot but be, as the result of this mournful dispensation; but, thank God! they are tears which sparkle with the light of heaven. None who knew HENRY TOLLER intimately can doubt, for a moment, that death has done service for him; or that the Master of assemblies, in removing him from his place in our midst, practically said to him, "Friend, go up higher!" And now that he has received his promotion, and has entered upon his eternal occupation, and into his eternal reward, we, who remain for awhile, and who feel his loss, naturally look back upon what he was whilst amongst us. What a blessed thing that we can look back with approval, and that the photograph of his character which he has left upon our hearts is such as we can steadily gaze upon with calm and grateful satisfaction! From personal knowledge I can only speak of him as a friend with whom I became closely intimate before his public career commenced, and, although favoured with but brief and occasional intercourse with him since that period, with whom that early intimacy never cooled. I can say nothing of him as a minister of the gospel of

Christ, nor as a pastor. It was not my good fortune to hear him preach more than once or twice, and the providence of God so arranged our separate spheres of labour, that I could see but little of him in that which he so adorned. Happily, however, *you* require no other memorial of him in these capacities, than that which his beautiful life has impressed upon your hearts. *I* can only speak of him as "a man in Christ," a friend, and brother. And if I were to put my view of his character in the language of Holy Writ, I should borrow our Lord's words, and say, "Behold an Israelite indeed, in whom there is no guile!" That manly, frank, and kindly face of his was the best key to his heart. There was a blending of strength and gentleness, of firmness and sensibility, of the decided will and the loving heart, which are so seldom seen in union. And he was always (if I may so say) in his place. Modest, gentle, genial, without parade, he moved in his orbit so truly, as to excite no special wonder till he was gone. The secret of his being able to do all that he has done with so little noise, lay in the harmony of his own soul. The truth shone forth from him in steady, equable rays, like the light of the evening star, which we love even more than we admire. His manly piety was suffused through his conduct in the various relations of life, so much, as a matter of course, that whilst we were all aware of the fragrance which he gave out through them, we were the less likely to take note of its cause. His religion was of a masculine order. Quiet and dignified in its strength, it sprung from the deep soil of his convictions, and grew, not by fits and starts, but steadily and seemingly without interruption; and his character, the fruit of it, ripened progressively and mildly from the beginning to the end of his spiritual career. Whatever belonged to him was genuine. Whatever he did, he did with his might—threw his heart into it—and made it earnest business. He shrank from no position which sanctified reason pointed out to him as proper to be occupied, but he evermore took into it an affectionate nature, a genial temperament, a tender manner, and a large measure of the charity which "thinketh no evil." His course has been a singularly happy one—giving much solid enjoyment to himself, imparting constant pleasure to his friends, and leaving behind it no cause for grief, but that it was not a longer one. I have no incidents to relate of his dying hours: it will suffice to say, that he displayed throughout the same calm, obedient, cheerful, loving spirit, with which you, the people of his charge, were so familiar. As his "life" was "yours," so let his "death" be. "Be followers" of him who now, "through faith and patience, inherits the promises!"

SKETCHES IN INDIA.

BY A CIVILIAN.

No. I.—THE MUHARRAM.

THE Mahomedan superstition retains its hold upon the minds of its believers, not only by the simplicity of its creed (*There is no God but God, and Mahomet is his prophet*) and by its powerful appeals to the passions, but it also dazzles and engages the imagination by its many incidental displays; and it is by the gorgeous festivals of the Mahomedan year that its professors, belonging as

they do to impulsive and volatile races, are compensated for the want of any imposing ceremony or ritualistic show.

The ceremony of the Muharram is properly one of mourning, yet observing it with western feelings, it presents rather the aspect of a jubilee. To recount at any length the circumstances out of which this ceremony has arisen would render this paper undesirably long, and interfere too much with its purpose, which is simply that of hasty description; but it will be necessary to take a momentary retrospective glance. It will be remembered that, immediately upon the death of the Prophet, very violent dissentions arose as to the succession to the Khaliphat. From these the faithful were divided not only into two great political parties, but also into two bitterly opposed religious sects; and these remain to the present day, under the names of Soonees and Sheeahs. In the course of this conflict the two grandsons of the prophet, Hassan and Hoosain, were murdered; the first by poison, the second by the sword; and Hoosain, the younger, with all his retinue, was slain near Kufa, in the 46th year of the Hijra, and was buried at Karbata. The principal part of the ceremony has reference to their death.

These historical incidents will serve to elucidate the following hasty description of a drive in the native town of Bombay, on the evening of the 9th of the month of Muharram.

Usually the streets at this hour are lined with men sleeping before their doors on sacks, low cane charpoys, or the bare floor; and, as the carriage jolts in the ruts, scores of heads, with shaven crowns or gaily coloured skull-caps, are lifted from unexpected corners to ascertain the cause of the disturbance. But to-night there are no sleepers, and the streets are thronged by an excited crowd. There is the Parsee, with his robe of snowy cambric and lofty cap; the Hindoo, with blue, scarlet, white, or gilded turban; the Mussulman, displaying at intervals the most fanatic excitement; and, notwithstanding their rules of seclusion, thousands of graceful and picturesquely dressed native women.

The streets are brilliantly lighted, sometimes with strings of lamps stretching across from house to house, sometimes festooned before the residence of some wealthy or enthusiastic Moslem; and in each street or lane, there is one spot—in some streets there are many—flooded with light, and surrounded by spectators. These are the taboots, or "coffins," and are supposed to represent the mausoleum of Hoosain. They are beautiful models of Saracenic architecture, and all have the same general character, though there is much difference in the detail; only the framework is of wood; the decoration, which is very elaborate, is of glass, silver, and gold. They are never completed before this ninth night, which is the last of their exhibition; and until then, something, either a storey or minaret, a dome or pinnacle, is added every day. There is often great taste shown in their decoration; their sizes vary from a few inches to thirty feet in height.

They certainly are very pretty; the proportions are invariably good; the style of construction and decoration light and elegant, and generally they are well executed; sometimes the manipulation of leaves, birds, and flowers, in gold or silver leaf, is absolutely faultless. They are erected by a subscription in each district, or by a community, such as a native regiment. The front is illuminated by numerous cocoa-nut oil lamps, and on the approach of a "sahib" a blue light is generally fired, which throws into fine relief the flowing drapery, the shawls, the long robes, the all-covering sheet of Bedouin, Mogul, and Pathan; it

lights a fiercer glare in the eyes of Beloochie and Arab, and it gives an aspect of still greater gaiety and excitement to hundreds of the prettiest children in the world. Directly under the taboot sits a band of native musicians, to the regular though monotonous tom-tom of which a nautch-boy dances; and now you have a glimpse of many an interior, into which no European would ever venture.

At midnight the taboots are all brought from their places of exhibition, and carried round the town in separate and very numerous processions. There is the glare of thousands and thousands of torches, which, with the winding streets, the projecting gables, the pinnacles of the mosques, the fantastic architecture of the Hindoo temples, and the balconies of the wealthy Banians, make masses of light and shadow of which the eye can never weary. The tat-tat-tat of the native music still accompanies the procession, and instead of the nautch-boy, there are now large parties of men dancing in advance, with a singular mixture of grotesqueness and agility. Many of these were not Mohammedans, but Hindoos. It may be that, as the Moslem faith is no longer the dominant religion, the Hindoos find that there is much about it compatible with their own creed. Thus they went through all the principal streets of the native town, and notwithstanding the tropical sun, the dust, and the hot wind of August, they again started, this time on their final procession, at eleven o'clock the next morning. It is during these processions that murderous frays have often taken place; for it is a point of honour with them not to give way. However, they are now compelled by the British authorities to keep to the left, thus avoiding collision; and the procession of the "bloody horse" is entirely prohibited.

Their approach, from time to time, along the wider streets carries one centuries back to many an incident in early Hebrew history. The open windows and the flat roofs were crowded by white-headed patriarchs, children and women, loaded with jewellery; they had pearls and emeralds in their ears, and nose-rings, gold and silver armlets, bracelets, and anklets, which make a liquid tinkle at every movement; jewels in their hair, and jewels round their necks. Far away down the avenue of human beings, a cloud of dust is seen advancing, and gradually from its midst is caught the sound of cymbal, pipe, and drum. By degrees the flashing, glittering taboot is discovered, carried aloft on the shoulders of appointed bearers; as it comes nearer, the forms and the steps of the dancers are clearly seen, and aid the illusion; for now it seems like a removal of the tabernacle, and now again like some triumphal return to the Holy City. The incense ascends in thick clouds of perfume, and the women and children strew the way with flowers; and when, occasionally, the dancing-men were replaced by singing-women, recollections of Miriam or of Jephthah's daughter, crowded upon the memory. Thus they make their way to the beach, and commit the taboots to the waves, in most cases stripping them of their valuable ornaments before they do so.

It is commonly said that the Soonees take no part in these proceedings, but this is a mistake; this year, every one of the taboots in Bombay was prepared by members of that sect; and the Sheeahs conducted their mourning within their mosques, and in the Ashur-Khanah or Imam-Barah.

By good fortune and determination, the writer of this paper was within the Sheeah mosque for some time, and witnessed all their peculiar lamentations. He cannot forbear expressing his opinion that the Eastern superstitions no longer have any principle of life; the emotion evinced is only spasmodic,—is but the galvanism of fanatic excitement. What else can a Christian infer from the

remark made on this very day to the writer by an intelligent Mahomedan: "Whatever a man's birth may be, so is his religion."

Three days after the fast of the Muharram had closed, a Hindoo festival took place on the spot where the taboots were thrown into the sea. It is called Nariyal Purnama, or cocoa-nut day. Though more idolatrous in its origin and meaning than the preceding, it is now nothing more than a pretty holiday for the children. On the 15th of the light half of Shravan, the rainy season is supposed to close, and the time of year for voyages to begin. Accordingly, cocoa-nuts are thrown into the sea as a propitiatory offering for those about to embark.

The beach was crowded by children of all castes and creeds; Mussulman, Hindoo, Parsee, Jewish, Native Portuguese, and others, without distinction, though none but Hindoos made the offering. In doing this, very few of them uttered any prayer, or observed any ceremonial; they simply threw the fruit or flowers into the water, with the sportiveness of childish glee. They were all in new clothes, many of them being dressed most sumptuously; besides their jewellery, the girls had little patches of thick gold-leaf on their foreheads and cheeks. It was a pretty sight; the large softly-beaming, expressive black eyes and rich olive complexions of the children make them perfectly bewitching, so long as they retain the fresh looks and the round comeliness of early life. It was pleasing, too, to see the fathers and elder brothers tend them with the most careful fondness; for, whatever follies and crimes are justly attributable to these people, they have, at any rate, the instinct or the virtue of the most tender homely affections.

No. II.—THE CAVE TEMPLES OF ELEPHANTA.

India is, to the European, a land of wonders. Its various races, in daily contact, yet keeping themselves distinct for centuries; its strange religions; the strict monotheism of the Mahomedan, who perpetually reiterates the unity and the mercy of God at every mention of His name; the elevated symbolism of the Parsee, who adores the sun and the strangely beautiful element of fire; the pantheism of some races, the apotheosis by others of every imaginable attribute of the Divine nature, and every vice of the human heart; the worship of the Creator, and the equally open and undisguised prayer to the Destroyer; its marvellous and chequered history, its mysterious social organisation of caste, and the religious and historic monuments which carry the mind so far up in the march of ages, that it feels lost and bewildered in the "dark backward and abysm of time,"—these are but some of the marvels of this strange land.

But the interest of the monumental ruins of India is not confined to the sentiments with which they may be invested; for many of them are intrinsically wonderful, both in magnitude and workmanship. The imagination will often adorn a ruin with grace or beauty, from knowing its history, though it may be in itself neither picturesque nor suggestive. There is no need of any exercise of the imagination to give interest to the Rock Caves of Elephanta. I therefore gladly comply with your request, and describe a recent visit.

Imagine an intensely hot and cloudless day, towards the close of the Indian rainy season. This implies that every spot of earth is covered with the most luxuriant vegetation; that the sun's burning rays are reflected from grass of a fresh, light, but brilliant green; that every stick and stone is covered with moss, while the air is alive with insects, and loaded with moisture.

It was early on such a morning that I drove to the Apollo Bunder, to embark for Elephanta. Every living creature seemed languid, and the air itself was so breathless and still, that the great lateen sail of the bunder boat hung uselessly down from the long raking mast which projected far over the bows. I called to take a companion from aboard a ship in the harbour, and soon the regular monsoon wind had sprung up, and away we went merrily dancing over the waves. Elephanta is one of the group of islands on the west coast of India, of which Bombay is the principal, not on account of its size, but because it is the most populous and the seat of the government. Wind and tide being now in our favour, we arrived in an hour, and were greeted by about fifty naked savages, rushing into the water with so much gesticulation, and with cries so wild, that one might have supposed they came to resist our landing; but we found their object to be the possession of our persons, and the consequent bakshish for carrying us over a marsh still to be crossed before we touched terra-firma. The jungle does not stop even at the water's edge, and there are trees actually growing right out to sea. We were on the west side of the island, which consists of two hills divided by a well-defined opening. This opening, however, was not deep, forming a plateau of high table-land by which the hills are united. It was to this point we directed our steps up a steep well-built stone staircase; and having reached it, a scene opened that would of itself have well repaid us. On either side the lofty peaks of the hills towered above us, clothed to the summit with the thickest jungle, whence proceeded the discordant cries of the parrot, the scream and chatter of the monkey, the howl of the hyena, and whence often enough is heard the more terrible roar of the tiger. Far below was the little patch of rice-ground cultivated by the inhabitants of the island, the land-marks of whose separate plots were towering graceful palm trees; beyond, lay a broad arm of the sea, with the tide-race glistening in the sun; farther on still, the shores and steep hills of Salsette, or Tromba; and towering in the background with absolute sublimity, the mountain range of the Ghauts.

Turning to the right along a gully, we came to the entrance of the temple, which is hewn out of the living rock, and extends into the very heart of the mountain for nearly 150 feet. There has been a façade or portico before the entrance, of which no vestige remains; the mountain, thick with shrub and foliage, overhangs the mouth of the cave, and seems to be upheld entirely by the massive columns which support the roof. The temple is square, but looks longer than it is broad; for it is divided into a nave with side aisles, by two rows of columns. Still it has not the appearance of the interior of a western church; for it is low in proportion to its length and breadth, the columns are all crossed by flat, massive beams of rock, and there is not an arch in the whole place. The columns, though low, have considerable elegance; for their style is adapted to their situation and purpose. There is a good deal of carving on each, such as leaves, cusps, fillets, flutings, &c., and the decoration of almost all varies somewhat. There are twenty-six altogether, eight of which are broken, and there are sixteen pilasters, similar in detail. Along the sides of the cave are about fifty colossal figures; a huge bust is seen occupying the centre compartment, where, in a western church, the great east window or the altar-piece would be. This is the Hindoo Trinity, Brahma, Vishnu, and Shiva, that is, the Creator, the Preserver, and the Destroyer. It is an immense three-faced figure, nineteen feet in height. It is in alto-relievo, not cut quite away from the rock which forms the end wall of the cave, nor indeed are any

of the other figures. Each face has its corresponding pair of arms, though there is but one bust, and the whole is enclosed in a deep niche.

The central head, that of which the full face is turned to the spectator, is Brahma, the Creator. There is no particular expression of countenance, but there is a strength and massiveness of feature in this and the other principal figures which is scarcely in accordance with a favourite opinion that they represent the Brahminical caste; or, if this view be accepted, it will be necessary to allow that the Hindoo features have become both refined and emasculated; those in this temple are nearer to the African than the Asiatic type.

The face to the spectator's right, the left of the bust, and of which only the right cheek is seen, is Vishnu the Preserver; he holds a full-blown lotus in his right hand. And that again to the spectator's left is Shiva, the Destroyer. It has generally been said that he is frowning, but this is a mistake; he clearly smiles—but on what? He holds in his hand the deadly cobra, which, coiled round his arm, reposes on his extended hand, and with expanded hood and swollen crest quivers before his mighty master, who in return "grins horribly a ghastly smile." There is a protuberance on his forehead, whence will burst the flame that is at last to consume the world; and he wears a cap, among the ornaments of which are a skull and other appropriate symbols.

There are seven or eight other niches or compartments, with colossal figures, twelve or fourteen feet high, representing subjects or incidents from the Hindoo mythology. They are executed with considerable skill. In a neighbouring chapel there is a long frieze in basso-relievo, and also the remains of colour decoration; but the characteristic peculiarity, both of the principal temple and of all the smaller chapels, is the worship of Shiva through his emblem of the Ling. In three or four of the minor chapels the image occupies the centre, and is the first object of remark; but in the principal temple, it is in a square compartment on the right-hand side. This little oratory has four doors, at each of which stand two colossal stone door-keepers, each one leaning upon an ugly and apparently malignant dwarf.

Though the Portuguese government desecrated this and other temples, and it has consequently fallen from the high repute in which it was once held, there are still numbers of devotees who visit it annually. As may be supposed, with such a people and such a religion, the rites observed are gross and disgusting. The whole temple may be said to be one huge monolith, one block of stone; for it is carved out of the living rock. This makes it even more imposing than its dimensions would indicate if it were an ordinary erection. In addition to the main entrance already described, it has two side-entrances. These, however, are scarcely accessible from without, though it is possible to emerge from them to some minor chapels of a similar character.

TRUE WISDOM.

I HAVE taken much pains to know everything that was esteemed worth knowing amongst men; but with all my disquisitions and readings, nothing now remains with me, to comfort me, at the close of life, but this passage of St. Paul—that "Christ Jesus came into the world to save sinners;" to this I cleave, and herein I find rest.—*Selden.*

OUR TRACT LITERATURE.

UNDER the designation which we have placed at the head of this article a very large and influential part of the current literature of the day—we might rather say, of the age—is comprehended. It has, as yet, we believe, if not entirely, almost entirely, escaped criticism. The admitted excellence of its object, the elementary evangelical character of its matter, and the great care and excellent temper with which it has generally been executed, have combined with the small bulk of the separate productions to screen it, if not altogether from the critic's eye, yet from his formal notice.

We are not sure, however, that this course has been a wise one. There are many other writers of tracts besides those employed by the Religious Tract Society, and multitudes of tracts are in circulation which have nôt undergone so formidable an ordeal as theirs. Not unnaturally, pious, benevolent, and energetic individuals write tracts, and print and circulate them, as an obvious and, to some persons, an easy method of attempting to do good; and far be it from us to withhold from them the commendation which is undoubtedly their due. It follows, however, from such a widely spread activity, that not merely individual shades of opinion, but opinions less carefully formed and expressed, are disseminated; and thus a state of things arises in which it is necessary for the public weal that the critical function should not be held in absolute abeyance.

Let not our readers be alarmed. We are not about to review the entire series of religious tracts with which the public have become so familiar, or even the publications of the Religious Tract Society; but as a sample of what we mean, we select one of a very pleasing series of four-page tracts, entitled "Tracts for You;"* a series evidently designed in the best spirit, and commendably adapted for extensive circulation.

"Allow me to give you this," said a kind and valued Christian friend to us, as he put a small tract into our hand; "I think you will like it."

We thanked him, and put the tract into our pocket. On reaching home we perused it, which was the work of but a few minutes; the thoughts to which it gave rise, however, diffused themselves not only through many hours, but through many days, and ultimately settled into a conviction that it was both infelicitous and unscriptural.

The subject of the tract is, "The Love of the Holy Ghost;" and it is marked "No. 4 of Tracts for You." The design of it is to show to a sinner that the Holy Spirit loves him, and by this love to plead with him. We have no complaint to make of the spirit in which it is written; on the contrary, this is most pious and affectionate. We remark only, that the views it exhibits are, in our judgment, unscriptural. Let our readers judge of them by an extract. The tract commences thus:—

"Reader! That Almighty Spirit, who 'in the beginning' 'moved upon the face of the waters,' and 'commanded the light to shine out of darkness,' is now hovering over *you* in his love and pity. He has long watched your steps and counted your wanderings; and has sought at times, not 'few and far between,' to call you from the ways of sin and ruin. 'Come,' He has said, 'come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' 'To-day' He offers you salvation. He has prepared the gospel feast, and bids you welcome:—'Behold, all things are now ready;' come, for 'yet there is room.' Hearken, O sinner. The great and glorious Spirit of God is waiting to bless you with His quickening influences."

* "Tracts for You." Jarrold & Sons, 47, St. Paul's Churchyard.

In expressing our conviction that this representation is unscriptural, we shall endeavour to clear our way by making two admissions. First, we admit that the Holy Spirit is a being of infinite love; as one of the Divine Trinity, equally so with the Father and the Son. We admit, also, that the Holy Spirit manifests his love to mankind in the work of redemption. What we cannot admit is, that the Holy Spirit exercises this love towards all men.

On making this statement, it may, perhaps, be said to us, "But why not? The Father has loved all men; the Son has loved all men; and why not the Holy Spirit also?"

Our reply to this is in two particulars.

The love of the Holy Spirit, in respect of its manifestation in the work of redemption, is liable to be limited by the position which he holds in the economy according to which that work is conducted. In this economy, according to Divine wisdom, different parts are assumed by the several persons in the Divine Trinity. The entire sovereignty of redeeming grace is exercised by the Father, who forms his eternal purposes of mercy, and commits the execution of them to the Son; the Son accepts the Father's commission, and, without the exercise of sovereignty, performs the Father's will; the Holy Spirit, also, without the exercise of sovereignty, receives his commission from the Son, and carries out his prescribed operations of grace. The manifestation of the love of the Spirit in redemption, consequently, is not necessarily universal because the love of the Father and of the Son is so. It *may* be limited; and, when the work which he has to perform comes to be spoken of (of which hereafter), it will be plainly seen that it is so.

In the meantime we content ourselves with observing, that a limitation is indicated by the current phraseology of Scripture. Thus, in writing to the Thessalonians, the Apostle lays it down as distinctive of believers in Jesus, that God "hath given unto us his Holy Spirit" (1 Thess. iv. 8); and in writing to the Ephesians he qualifies the exhortation (of which the writer before us most unwarrantably makes a *universal* application), "Grieve not the Holy Spirit of God," by the restrictive expression, "by whom ye are sealed unto the day of redemption" (Eph. iv. 30). In like manner, it is laid down in another place, "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). And (to cite no more examples) in 1 Cor. ii. 9, the possession of the Spirit of God is represented as a grand elementary distinction between Christians and the world.

There is another thing in the passage quoted which we cannot approve, namely, that it reduces and limits the action of the Holy Spirit to the outward *calling* of a sinner. If our readers will take the trouble of perusing it again, they will be satisfied of this without our citing it a second time.

Now, we think this nothing less than a total misunderstanding and misrepresentation of the nature of the Spirit's work. The office of the Spirit, as we understand the Scriptures, is to exercise a direct influence on man's heart; an influence gracious and holy, but almighty and effectual. So the children of God are said to be "born of the Spirit" (John iii. 8), surely much more than calling; and Luke tells us of one "whose heart the Lord opened" (much more than calling, too), "that she attended to the things which were spoken by Paul (Acts xvi. 14).

We cannot but think that a great dishonour is done to the Holy Spirit

when his immediate and almighty operation, as the author of the new creation, is thus ignored or overlooked.

There is besides a mistake in this respect, that what is here ascribed to the Spirit has already been done by another hand. The Spirit, we are told by this writer, "has prepared the gospel feast, and bids you (sinners) welcome." Surely not. It is Christ who has prepared the gospel feast, and bids sinners welcome. "Come, for all things are now ready," is not the voice of the Spirit, but of the preached gospel, which, under Christ's authority, is to be published to all nations.

Here is first the proper work of the Spirit ignored, and then the work of Christ taken out of his hands, in order to give the Spirit something to do.

We think it also highly derogatory to the Holy Spirit to reduce his work, as has here been done, to a species of good endeavour of uncertain efficacy. He has "*sought* at times . . . to call you from the ways of sin and ruin." "Hearken, O sinner! the great and glorious Spirit of God is *waiting* to bless you with his quickening influences." "Great and glorious" indeed! But, in the name of all that is scriptural, what an incredible attitude is this to put the Holy Spirit of God into! Is it not enough that the compassionate Son of God is waiting on sinners for their acceptance of his gospel, but we must have the Holy Spirit also "*waiting*" upon sinners till they are willing to receive "his quickening influences"?

But does not the Spirit of God call sinners? The writer of this tract says he does, and he names three ways by which he "speaks" to them; first, "through their natural judgment and conscience;" secondly, "through the Holy Scriptures;" and thirdly, "by numerous agencies, amidst all the changeful scenes of time." We have preferred quoting the writer's language, but it is obvious that by "agencies" he means instrumentalities. Now we have no objection to its being said that GOD speaks to men by these means; but we have an insuperable objection to its being said that the HOLY SPIRIT thus speaks to men. The work of the Spirit in redemption is, as we understand it, totally separate from, and elevated far above, all such operations. It is in no respect instrumental, but direct and efficient. It is, as the Puritan divines phrased it, "effectual calling;" and in this sense the word *call* is often used in the New Testament.

It may be said, however, that even regarding the work of the Spirit as a gracious operation on the heart, there are scriptural grounds on which it may be deemed, if not absolutely universal, yet co-extensive with the ministry of the gospel.

A momentary glance at the passages referred to will satisfy us on this point.

The first is Genesis vi. 3, "My Spirit shall not always strive with man." On this we remark, that the context shows it to relate, not to any operation of the Spirit on the heart, but to the inspired ministry of Noah.

The second is Acts vii. 51, where Stephen says to the Jewish Sanhedrim, "Ye do always resist the Holy Ghost." Here also the connection shows that the reference is to an inspired ministry; since it immediately follows—"as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?"

The third is in 1 Cor. xii. 7, where we are instructed by the Apostle that "the Spirit is given to every man to profit withal." A glance at the context of this passage makes it evident that its reference is exclusively to the supernatural gifts, which were then so copiously enjoyed, and by which the possessors of them were to profit, not themselves, but others.

We return to our position, therefore, that there is no scriptural evidence that the influence of the Spirit of God is enjoyed by any but the children of God.

Let your readers now permit another extract, which will exhibit the author's practical application of his doctrine.

"Do not say, 'I cannot be a Christian; I would if I could; I have tried, but in vain.' *O sinner, it is true that of yourself you can do nothing;* but God has anticipated your wants. Christ has done everything for you. 'When we were yet without strength, Christ died for the ungodly.' He hath fulfilled God's law on your account, and having accomplished this, he ascended up on high, and hath sent down the Holy Ghost to call you to partake in the rich blessings purchased with his blood: else had he died in vain. His work for you had been abortive unless the mighty Spirit of God had come to convince and teach, and quicken and sanctify you. But now you are without excuse."

Were you not obliged to hold your breath, dear reader, as you read this passage? What *can* be the meaning of it?

The writer supposes a wicked man to say, "I cannot be a Christian; *I would if I could;* I have tried, but in vain." The supposition is both false and monstrous. No such thing ever happened in the world, or ever can happen. The very contrary is the fact. The state of every impenitent sinner's heart is described by our Lord, when he said (John v. 40), "Ye *will not* come unto me that ye might have life."

The assertion is also a strange one, that, without a universal mission of the Holy Ghost, Christ "had died in vain."

We admit, of course, that, in so far as the actual salvation of men is concerned, Christ would have died in vain if the Holy Spirit had not been given, since all would have refused his mercy; but surely there is another object to be answered by the death of Christ besides the actual salvation of men. "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" that is to say, to provide for all an opportunity of salvation. This is actually done, and in this respect Christ cannot have died in vain, whether men will hear or whether they will forbear.

Or does our author mean to say, that man's inability to do anything is such that no fair opportunity of salvation can be said to be presented to him unless the Holy Spirit be given to help him?

In this case it may be observed, first, that the help tendered is really no help at all. For nothing is done by the Spirit, only he "*waits*" to bestow "his quickening influences," if the sinner will but believe. "Believe," says the writer, "and you shall know the working of his mighty power." Why, if the sinner will but "believe," Jesus Christ will receive and save him at once; so that he is no better off now than he was before.

And it may be observed, secondly, that this supposed offer of help is not only without avail, but without occasion. "O sinner," says our author, "it is true that of yourself you can do nothing." A very current phrase, no doubt, but in what sense is it "true"? A sinner can, of course, reject the gospel, for he actually does so; and why can he not perform the antithetic act of receiving it? Only because he is deeply averse to it.

And this is just the meaning when it said that a sinner *cannot* repent, and come to Christ. He will not—nothing more. Now, in such a case as this, an offer of help is inappropriate, and even absurd. If there be something which a person *wishes* to do, an offer of help may possibly be appropriate and agreeable; but if there be something which he is deter-

mined not to do, an offer to help him do *that* could have no effect but to excite his laughter.

It may be observed, thirdly, that such an offer of help as is now before us can have no success. If the Spirit waits for a sinner's willingness to receive his "quickening influences," he will wait a long while—aye, till the day of doom.

The author of this tract strangely writes as though he thought an appeal founded on the love of the Spirit would be persuasive to a sinner's heart. Does he then forget that the appeal of LOVE has been made already, and in a manner much more influential, by the Son of God extended on the cross? And does he think that a sinner who can turn away unmoved from the aspect of Calvary, will be melted on being told that "the Spirit is waiting for you"? The idea is absurd. All that love can do has been done already.

The writer concludes his tract by printing in capital letters a passage from the prophet Isaiah, which has no connection whatever with his subject—thus: "LET HIM TAKE HOLD OF MY STRENGTH, THAT HE MAY MAKE PEACE WITH ME, AND HE SHALL MAKE PEACE WITH ME" (Isaiah xxvii. 5). Whether he had any clear idea of the sense in which he wished his readers to understand this passage, when he so put it, may be doubted. To us he seems to mean that, if a sinner will seek the influence of the Holy Spirit, he shall make peace with God—a more unscriptural notion than which we never met with. What then becomes of "repentance towards God, and faith towards our Lord Jesus Christ"? To show, however, that the passage is utterly irrelevant, we give below the rendering of Bishop Lowth:—

> "I have no wall for my defence:
> O that I had a defence of the thorn and the briar!
>
> "Against them should I march in battle,
> I should burn them up together.
> Ah! let her rather take hold of my protection!
>
> "Let him make peace with me!
> Peace let him make with me!"
>
> *Isaiah* xxvii. 4, 5.

Lest we should be thought to be making too much of a small and comparatively insignificant publication, we might say, on the one hand, that the subject on which it has led us to treat is in itself sufficiently important to justify a pointed notice of it; but we say rather, on the other hand, that the smallness of the individual tract may well be merged in the magnitude of the object which we have in view. It is clearly time that religious people should begin to examine the tracts which they put into circulation, and not allow themselves to be led by fascinating titles. It would be well also, if tract-writers would take somewhat more pains to do scriptural justice to the great themes which they handle. Religious tracts are, to a great extent, poor people's Bibles, and they should be written under a solemn sense of responsibility to speak of, and for, God the thing which is right.

J. H. HINTON.

London.

REMINISCENCES OF THE LAST SOCIAL SCIENCE CONGRESS.

FEELING assured that our friends will not be unwilling to know something more than can be gathered from the public prints, of the late meetings that have been held in Bradford in connection with the above Association, which is exciting the attention of some of the best and noblest workers in the cause of their fellow-men, these lines are submitted as the result of the observation of one who was there; one who feels that in the midst of much that was perhaps scarcely worthy of the occasion, there were, nevertheless, facts given, data reasoned upon, papers read and discussed, and principles enunciated, out of which great good must come; one who feels too that these meetings have been treated in anything but a fair and ingenuous spirit by some of the powers of the press that claim to guide public opinion; and also, that while this movement is not in itself essentially and avowedly religious, it is one which must promote the best interests of humanity, and which may be rendered tributary to the highest aims and noblest efforts to which Christianity can ever aspire. There is no doubt but that there is *some* ground for the exceptions that have been taken, and the banter with which its operations have been met in certain quarters, as there must necessarily have been in any new human effort of the same magnitude, originated for the same purpose, and just feeling its way in its infancy—the last having been only its third meeting—to what its precise future position and work may be; and just as still greater causes for ridicule are found by the same critics in our missionary work, and in some of the noblest enterprises the church or the world has ever known.

Our readers will be aware, then, that this Association has just held its sittings, which have been crowned, in the estimation of its best and wisest friends, with the most triumphant success, in Bradford, Yorkshire. It was well that the Congress should be held there; that town having sprung into a state of great influence and power with almost unexampled rapidity, during the last few years; its population having been gathered into it from all parts of the kingdom; while the first Total Abstinence Society in England was formed there; her citizens have built for themselves a public hall that in some respects is one of the finest in England; her dissenting ministers were, if not actually the first, nearly so, in the year 1850, to commence special services for those who neglect our more regular worship—services which have been carried on since, and are still, with the best results; while there are two Dissenting Colleges upon the borders of the town, Airedale and Horton, now Rawdon; and there is a spirit of activity and good understanding generally amongst all classes, for the promotion of the public good, which promises well for its continued and increasing prosperity. It was in their public Hall then, with a part of the Court-house, and one of our own places of worship, Sion Chapel, with its school-rooms and vestries granted for the occasion, that these conferences have just been held; and it may serve to give as clear an idea of the character of the meetings as *can* be given in this way, if we classify them according to their arrangement of mornings, afternoons, and evenings. The *morning* meetings being for hearing papers read, one each morning, by the Presidents of Sections, each one on his own Section; the *afternoon* for the reading of papers by any of the persons who had forwarded them, in all the Sections at the same time, in their different places of meeting; and the *evening* meetings partaking of a more general character, and somewhat in the public meeting or soirée style.

Let it be remembered, then, that the Association is divided into five Depart-

ments:—Social Economy, Jurisprudence, Education, Punishment and Reformation, and Public Health. On each of the last five mornings of the week, a paper was read by the President of each of these five departments, Lord Brougham reading the first, as President of the Council, on Social Economy; Vice-Chancellor Sir W. Page Wood, on Jurisprudence; Monckton Milnes, M.P., on Punishment and Reformation; the Right Hon. W. Cowper, M.P., on Public Health; the Right Hon. C. B. Adderley, on Education; Sir J. Kay Shuttleworth, on Social Economy. With reference to these papers, it may be said that they were all written by men supposed to be first in their several departments, and that they were all more or less searching and thorough in the treatment of their subjects. They occupied about two hours each in the delivery, and they were listened to by some of the most earnest practical men in these things that there are amongst us, day after day, with unflagging interest and zeal. Lord Brougham's paper perhaps deserves pre-eminent notice, both on account of the fame of the writer, and the wonderful grasp with which it seized, and the masterly power, both moral and intellectual, with which it dealt with, almost every subject of pressing public interest. It was a fine thing to see the noble veteran, with the snows of more than fourscore years upon his head, rising from his seat in that vast hall, walking to the front of the platform, amid the ringing cheers that, round after round, greeted him, with an unfeebled step, but planting himself before the audience as firm as a rock, and never turning from his task to sip water, or for any other purpose, till he had finished his more than two hours' address, which was heard in every part of the hall, and with the main features of which we are all now more or less familiar. And still finer than this was it, too, to notice how much of pure feeling and high moral tone there was, as his voice choked when he was paying a most graceful and merited tribute to Florence Nightingale, or as he described the awful evils of intemperance, and as he held up the recent cases of bribery in all their shameful enormity; there were very few present whose hearts were not touched, and who, as they listened to the "old man eloquent," ripe with wisdom, and at times almost catching up again the fire of his youth, did not feel proud of the man, and pray that he might yet be long spared to crown the wondrous deeds of his younger days with the riper counsels and efforts of his old age. The other papers, it is scarcely necessary to add, were excellent; it would be difficult to give the palm to any one of them; each was most admirable in its own department, and it would be hard to conceive how the respective subjects could be more thoroughly sifted and more comprehensively dealt with, in the same limits, than they were then.

After these papers were read in the mornings, the next part of the proceedings was the separation of the audience, and the adjournment of the members and associates to the rooms of the different societies, where they were to read or hear papers of their own. A printed programme was issued each day, so that it was known what papers would be read, and by whom written; and friends were at liberty, therefore, to go where they would find what would most interest them. The number of papers sent into the council amounted to somewhere about three hundred; from these, however, a selection was made as judiciously and carefully as possible, so that those read only amounted to rather more than half that number. It was felt, moreover, desirable, that for the future a tribunal should be appointed by whom the papers sent in should be yet more carefully examined, reducing the number still more, by putting aside all but those that were of the highest order, and securing more time for their fair and appropriate discussion. It may serve to give some idea of the range of sub-

jects treated upon, if we choose a few from the mass that were read. And, trying to select where selection is most difficult, these are some of the topics:—"The Social Condition of the People as affecting and as affected by the Law;" by Thomas Chambers, Common Serjeant of London. "On the Importance of Natural History as a Branch of Education;" Rev. A. W. Worthington, Mansfield. "The Criminality of Drunkenness, and the consequent Rights and Duties of Society in regard to the Criminals;" Rev. W. Arnot, D.D., Glasgow. "The Air we breathe; ought every one to do as he likes with it?" W. J. McGowen, Esq., Liverpool. "How can our University System be made more available for the Middle and Working Classes?" Rev. R. Bruce. "Working Men's Colleges;" David Chadwick. "Loss of Life in Coal Mines;" P. H. Holland. "How to make Statistics useful;" Rev. Dr. Begg. "On the Industrial Employment of Women;" Bessie Parkes. "The Progress of the Free Public Drinking Fountain Movement;" C. P. Melly, Esq., Liverpool. Punishment *versus* Reformation;" E. B. Wheatley Balme. "How to war with Crime;" I. B. L. Baker. "Recreation in its Moral Aspect;" Rev. George Hough. "Benefit Societies;" Rev. Nash Stephenson. "The Injurious Effects of enforced Attendance at Public Worship on the Education of the Children of the Poor;" Rev. J. Erskine Clarke, Derby. "The Evil and Impolicy of Strikes, and what might be substituted;" Malcolm Ross, Bradford. "The Claims of the Journeymen Bakers on the Sympathy and Assistance of the Public to aid them in obtaining a Limitation in the Hours of Labour;" John Lilwall, Esq., Sec. to the Early Closing Association, London. "Suggestions for a Bill to prevent the Traffic in Intoxicating Liquors;" Samuel Pope, Esq. It will be understood that these are selected almost at random from the mass of one hundred and seventy papers that were read on kindred themes; and it will be felt at once, that though they may none of them be professedly religious, yet they have to do with the removal of some of the greatest obstacles religion has to contend with, and that they could not possibly be read and discussed in the spirit in which they were, by earnest, practical, and a great proportion of avowedly Christian men, without the best results. This was felt, the writer has reason to believe, by all who took part in the meetings, and felt most by those who saw most of them.

After the morning and afternoon engagements, there remain the evening gatherings to be noticed; and these, as has been said, were more general in their character, and were held mostly in the large hall. The Monday night, for instance, was inaugural, at which votes of thanks were passed to the principal officers for the past year, and addresses were delivered by Lord Shaftesbury, Lord Brougham, and some other of the more distinguished members; many of whom, it should be said, by the way, had attended the Parish Church in the afternoon, where a sermon was preached by the Bishop of Ripon. On Tuesday evening there were meetings of different kinds in different parts of the hall, for free and friendly intercourse and conversation, on "Direct and Indirect Taxation," "Industrial Employments of Women," "Reformatories and Ragged Schools," and other similar subjects. On Wednesday evening the meeting was chiefly in connection with the Mechanics' Institute, a portion of the time, however, being taken up with the awarding of the prizes given by John Cassell for essays on various subjects; after which the Institute prizes were given to the successful candidates, and suitable addresses were delivered by many of the tried and well-known friends of these Institutions, including our venerable friend and brother, the Rev. Dr. Godwin, and his son, J. V. Godwin, Esq., one of the first merchants in Bradford, the President

of the Institute, and the Local Treasurer of the Association. The Thursday night meeting, which was in some respects the crowning one of the week, was set apart mainly for the Working Classes, who filled the spacious hall to overflowing, and who were addressed in speeches for the most part very appropriate and telling, by such men as Lords Shaftesbury, Brougham, and Radstock; W. Chambers, Esq., Frank Crossley, Esq., M.P., and others. The meeting was presided over by his Worship the Mayor, and thanks were voted to the speakers on the motion of three working men, who all spoke in a most admirable spirit, though one of them reminded the Lords that they had not quite got to understand them yet, but he felt sure they would do before long. On the Friday night there was a soirée for members and associates, at which opportunity was given for free intercourse, as the seats were taken from the body of the hall, and the area converted into a spacious and most delightful promenade. The evening was rendered all the more interesting by music from the Festival Choral Society, and the exhibition of some of the works of the Local School of Design. The meetings on Saturday brought the whole proceedings to a close, and then the friends who had spent so pleasant a week together separated, and were scattered in a few hours over the country, till as many as are spared may be called together again next year in Glasgow. It may be mentioned that one gentleman, a surgeon of the town, a man well known and universally respected, both as a medical man, a philanthropist, and a Christian,—Thomas Beaumont, Esq., one of the Local Executive Committee,—who had taken a most active interest in all the meetings, had read a most admirable paper in one of the sections, who was well when the meeting closed, was a corpse in less than twenty-four hours after, furnishing a striking illustration of the words that the meeting of the Association itself may well suggest to us, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Bradford. J. P. Chown.

MR. JOHN W. SHOWELL.

John Whitehouse Showell was born in Birmingham, in the year 1799. His parents were both Christians, and members of the church in Cannon Street Chapel. His father, who read the hymns for several years in public worship, was a nephew of the venerable Mr. King, a deacon of the church for more than forty years. In early life, the subject of this brief account was called to suffer a severe loss in the death of his father, and was consequently thrown entirely upon the loving care and sympathy of his mother. Blessed with good training and religious influences at home, his mind was early impressed with divine things; but the event to which he alluded, as causing impressions which proved deep and permanent, was one which may well give encouragement to Christian widows in similar circumstances. After the father's death, there was no one in the family who could undertake the duty of conducting its worship, and the widow, rather than so important a matter should be neglected, resolved, even in the presence of apprentices, to perform this service herself; and to these prayers, under the blessing of the Spirit, was the son indebted for his conversion to God. Thus he became doubly endeared to the heart of the mother, being her son both in the flesh and in the Gospel of Jesus Christ. This pleasing fact may well stimulate Christian widows to go and do likewise. By this happy event, and associated afterwards with domestic piety, he was saved, as a young man, from those erratic courses and vicious indulgences which are often the bane of the whole subsequent life. In 1820, he was baptized by Mr. Birt, and joined the church in Cannon Street.

In 1829 he was elected to the office of deacon, and in 1832 he was made secretary of the church; both of which offices he filled to the close of his life.

In 1852, in testimony of their appreciation of his character and important services, the church and friends connected with Cannon Street presented to him a handsome easy-chair, with an inscription upon a silver plate expressive of their feelings, together with a purse containing £100. After much suffering he died on the 5th of October, 1859, and was interred on the 11th, in the general cemetery. A few words may now be permitted respecting his character and life.

He was a man of ardent feelings, great buoyancy of spirit, considerable mental power, and much aptitude for conversation and business. These qualities endeared him to his family and friends, and no doubt led to his being made a deacon of the church when comparatively so young. To do good in various ways was the great and leading purpose of his life. His interest in the young people of the church remained unabated through life. He endeavoured to interest them in missionary work, printed a little address to them periodically, and gave them such information and statistics as might stimulate and encourage them. His attention to the aged and suffering of the church was untiring. Entering into their peculiar feelings, advising them in matters of difficulty, speaking to them words of comfort, and ministering to their temporal wants, he often cheered and gladdened their spirits. Carrying on a business as printer and stationer, he acquainted himself with many of the best authors among our old divines, made choice selections from their pages, and printed them in neat and cheap forms for gratuitous circulation among afflicted and tried Christians. By a method which is much overlooked by many, he aimed to be useful—namely, by letter-writing. The letters which he wrote to persons of all ages, in different circumstances, and in various parts of the country, if collected, would form an interesting volume. Many who have those letters now preserve them as among their most valued treasures, and the amount of good which he accomplished in this way will never be known till the final revelation. For some years he acted as Registrar of Marriages; and his cordial greeting, his hearty good wishes, and words in season on the wedding morning, many in Birmingham will remember as long as they live. He was remarkable for his antiquarian researches and statistical information; publishing an almanack for many years for the town and neighbourhood, and being often applied to by members of all sections of the church for assistance in such matters. He was eminent for the catholicity of his spirit; and while adhering conscientiously to his particular views as a Baptist, yet he loved all good men of every denomination, and rejoiced to have fellowship with them. Many seasons of conference and prayer did he spend with the venerable J. A. James, and acted as secretary for the pastors and deacons of the Independent and Baptist churches in connection with their quarterly meetings. At the last of these meetings which the Rev. John Angell James attended, in a short address, after alluding to the eminent services and usefulness of Mr. Showell, he concluded with words to this effect: "If I wished to show you how the grace of God can enable a Christian to bear afflictions, I would point you to my friend Mr. Showell, who is a lesson to us all." It may be mentioned here, that as a mark of respect and esteem from another denomination, the deacons of Carr's Lane Chapel attended his funeral obsequies. As a deacon, not only was he mindful of the poor, but by his presence, counsel, sympathy, and prayers, he gave generous support to his pastor. As secretary of the church, he was unrivalled, as the volumes which he has left behind abundantly testify. Never were the affairs of a church more amply or more minutely recorded; and these records will be invaluable to some future historian of the Baptist denomination in the town and district. But amid all these labours for the church and the world, the great feature of his life was the bodily pain which he was called to endure. From the peculiar nature of the complaint, and from which at last he died, his sufferings were sometimes intense and dreadful; but as soon as the paroxysm was over, the old smile would cover his face, and he would exclaim, "God girded me with strength." For some time before his removal, a great

part of his correspondence and writing was done while lying upon the sofa. Still, murmuring and complaining never came from his lips. It was the aim of this good man not only to be submissive, but cheerfully to acquiesce in the will of God. Throughout the closing scene of life he was calm and happy. "I am not afraid to die," he said one day to his minister, "I have a good hope through grace. I am neither ecstatic nor desponding. The enemy is not permitted to distress me. I am kept in perfect peace." Then his interest in the young revived in his dying hour, and he said, "O tell the young people in Cannon Street from me, that I was called to believe God from my youth, and that I have found him faithful and good, and that if they wish to be happy in life and in death, they must look to Jesus." A short time before his release, he summoned his work-people, two at a time, into the chamber of death, gave to each a small New Testament, with the name of each person and date written with his own hand, and under the date the words, "Meet me in heaven." One text was much blessed to his mind during his last days. One day, when his minister stood at his side, as if unconscious of everything around him, and speaking to himself, he cried with great energy, "Showell, what is the ground of thy security?" After a short pause, he gave the answer in soft and gentle tones: "'Because I live, ye shall live also.' *That* is the ground of my security;" and in this state of mind he passed from the toils and the sufferings of earth, to the rest of heaven. This brief record of all the relationships which were honourably filled, as citizen, husband, father, office-bearer, and Christian, and of the duties which were bravely done, and of the sufferings which were heroically borne, speaks for itself, and enforces its own lessons. He was, no doubt, the subject of imperfections, and who is not? We care not to record them. The surviving widow and family have no dark stain to hide from view, and he has passed from our midst without reproach in the eyes of the world. Let God be glorified in him. May the deacons and members who mourn his loss be quickened by the lessons of his life and death, and be faithful and loving followers of all those who through faith and patience are inheriting the promises.

Birmingham. I. L.

ANOTHER CHAPTER OF HYMNOLOGY.

WILLIAM ARNOLD THE COMPOSER.

THE following memorials of a very interesting individual were taken down from the dictation of his surviving friend, the late Mr. Johnson, of King Street, Reading, not long before Mr. Johnson's death. They have, therefore, never yet been made public; and it is presumed that all those who have at any time had their sympathies awakened by the plaintive melodies bearing the authorship of Arnold can hardly fail of experiencing some degree of attachment to the man.

William Arnold, a native of Portsea, or, as it was then termed, Portsmouth Common, was descended from a family remarkable, on the mother's side, for musical talent,—his maternal grandfather, together with a group of sons and grandsons, forming for a long period the principal force in the singing department of Dr. Wren's Chapel. So much in love were they with their office, that they were in the habit of rehearsing pieces before the public service began; and on one occasion were so absorbed in the execution of Handel's chorus of "The Horse and his Rider," as to remain unobservant of the fact that they had overstepped the proper time, and that the pulpit was already occupied by the worthy Doctor, who succeeded in bringing them to order by good-naturedly calling out, "I think it is time that that horse was put into the stable."

Dr. Wren's successor, adopting Unitarian principles, the family of Arnold's mother joined the church in Orange Street, then conducted by the Rev. Mr.

Dunn, and afterwards by the Rev. John Griffin. Arnold himself preferred to worship with the Wesleyans; and the sweet tones which arose from the seat which he and his children occupied, soon became the subject of observation. He had married early in life, but soon lost his wife, after passing through deep domestic sorrow, and was left with three children. At this time he appeared to be a solitary man, stricken in heart, and shunning all society; but this did not prevent those who were aware of his powers of psalmody from seeking his assistance in the formation of a choir for St. Peter's Chapel, which the Wesleyans had recently purchased, especially as it was known that in his earlier days he had composed some tunes to metres in the Wesleyan Hymn Book which were much needed. Though he for awhile recoiled from the proposal thus to come forward, yet he lent the singers some of his tunes, and eventually could not forbear from pointing out those modulations which only a leader and composer could efficiently express. From hymn tunes, the choir soon proceeded to the execution of more difficult concerted pieces. Arnold's fine commanding tenor now filled the place with music; and, carried away with the power of song, he not only delighted all around him, but seemed even to himself a new man. These happy seasons past and gone, his mind would instantly relapse into that melancholy which appeared to be its habitual atmosphere.

"So music past is obsolete;
And yet 'twas sweet, 'twas passing sweet,
But now 'tis gone away."

Kirke White.

The secret was, that all this time he was a stranger to the peace which the world can neither give nor take away. He sought it long, but found it not for some years; and yet, strange to say, some of his choicest melodies were the product of this period of sadness. Their character may be taken as indicative of the ebb and flow of his hopes during the hour of his protracted discipline. Those who are familiar with the Wesleyan Hymn Book will have no difficulty in recognising this fact, when they recall the cadences of the tune, "Aaron," set by Arnold to those expressive lines,

"Depth of mercy! can there be
Mercy still reserved for me?"

Another, not less emphatic, though less known, named "Benjamin," which he adapted to the hymn,

"Weary souls that wander wide."

And the more familiar air, "Martha," made to the words,

"And can it be that I should gain
An interest in the Saviour's blood?"

Other of his tunes have become standard in most congregations. "Job" is one of these. He arranged it first for Dr. Watts's hymn,*

"Awake our souls, away our fears,"

till its majestic structure made it more commonly associated with

"The great Archangel's trump shall sound
While twice ten thousand trumpets roar."

Arnold's occupation was that of a shipwright in Portsmouth Dockyard,

* We believe that the tune which he designed pre-eminently to distinguish as his best received the appellation of "Sarah" in memory of his deceased wife. It is adapted to short metre, and is now frequently disguised under the name of "Essex."

where on several occasions he became conspicuous for his mechanical ingenuity. He used to say that these tunes "came floating into his mind" while at work. If the inspiration seemed worthy of being arrested, he would forthwith note it down on a thin piece of board, put it into score at once, and cutting the board in half, place the two faces together, and drive a nail through them for preservation. In the evening he would carry it home and try it over with his friend Johnson, who to his latest hour loved to recall the innocent pleasure with which from time to time they thus passed their mutual verdict on the airs "floated" by the morning's breeze, and pronounced an approval which the public were not slow to ratify.

The gifted composer has long been numbered with the dead. (He died in 1832); but of him may justly be entertained the hope that he now mingles his strains with the countless throng "before the throne." This was his dying aspiration; and with equal beauty and affection he expressed it to the son of his old friend Johnson, who saw him when near death. "Give," said he, "my last love to your father. Tell him to meet me in heaven. We shall never more sing together on earth; but *there* we shall sing louder than the angels, for He has done more for us than for them."

J. WAYLEN.

MANSELL'S LIMITATIONS OF RELIGIOUS THOUGHT.

To the Editor of the Baptist Magazine.

DEAR SIR,—I should be glad if you would permit the insertion in your next issue of a few remarks, in the way of stricture, upon the article in your last on "Mansell's Limitations of Religious Thought." I conceive that the writer of that article has so utterly mistaken the real purport of Mr. Mansell's meaning, and has undoubtedly misrepresented it in his criticisms, that I crave a portion of your space for a friendly rejoinder. And to begin with sentences to the following effect:—"I doubt whether we do believe in that which is incomprehensible. I believe that there are things not comprehended; but this object of faith is comprehensible surely." Is it not evident that the first of these sentences is inconsistent with the second. Does not the latter affirm the writer's belief in the existence of incomprehensible things, and is not this believing in the incomprehensible, at least as much as Mr. Mansell desires his readers should? Mr. Mansell does not remit us to *faith* for the *comprehension* of revealed truth, but for the acceptance of it. His critic evidences the doctrine of "justification by faith" as one to which Paul invites us to bring our reason. Granted, but let the doctrine of the Trinity be in question, is not the *modus* of the Divine existence incomprehensible? And yet, is not the *fact* of such existence believed in? And is not this one simple explanation of the phrase so often heard—"I believe in it, but I cannot comprehend it"? The same reasoning would apply to the incarnation. Here the object of faith is the *existence*, not the *modus*. It may be replied, "Yes, but on this showing, it is the *fact* of the existence which is believed in, but it is the *modus* which is incomprehensible." It is true, but yet how often is this expressed in the phrase the critic reprehends, and that not by loose thinkers, but competent divines. It will be further said, "But does not Mr. Mansell ask for us to believe in the existence of that of whose existence or being you can have, according to him, no conception?" We answer, Yes, and so do all Christian divines. Our critic confesses we have no "adequate conception" of God; and this is what both Sir W. Hamilton and his pupil mean by the phrases "inconceivable," "incogitable," "unthinkable," *i.e.*, no total conception or notion involving *all* that God is. Have we not been taught from our childhood that infinity, omnipresence, omniscience, &c., are inconceivable? Is it not the language of the pulpit,

week by week, that "the finite cannot grasp the infinite"? And yet nothing more has been done by Mr. Mansell, than to put into a more scientific form these daily acknowledgments of the impotence of human reason. It may still be said, "How then can I believe in anything of which I have no conception? If the words I use have *no meaning*, how can I be said to believe in the existence of that which they represent?" Such questions only spring out of misconception, and a forgetfulness of the fact that though we may have no *positive or adequate conception* of such a phrase as *infinite space*, yet the words, as conveying a negation, being a denial of limitation to the space we know, have a properly defined meaning, unambiguous and precise. If it be replied, "I have a conception, but not an adequate one," then the answer simply is, that both Mr. Mansell and his master repudiate the use of the word in such a sense altogether. I pass to the third point of the criticism, and there I think I find fresh proof, not of the difference of opinion betwixt the critic and Mr. Mansell, but of the former's misapprehension of the latter's teaching. It is evident that Mr. Mansell's doctrine is simply this, that faith is not staggered because of the impotence of the reason to form an adequate, full, and positive conception of God, but accepts as true what cannot be construed in thought; thus, whilst reason cannot grasp the notion of an infinite non-commencement, except under the form of denying any limit to time, yet faith accepts such a negative notion as the basis for its assent to the positive fact. And does not our critic allow this, when he says, "Every one must admit that reason cannot comprehend the incomprehensible, and that the finite cannot grasp all the extremes of the infinite"? But he also says, "I no more believe than I comprehend the incomprehensible." But does he not believe there are some things incomprehensible? Yes. Does he not believe that infinity, or an infinite God, is incomprehensible? Yes, for does he not say, the "finite cannot grasp the infinite"? Then most surely, as much as Mr. Mansell, does he believe in the incomprehensible. But the mischief is, that he treats Mr. Mansell as though he had said, that though reason could not, yet faith could, *comprehend* the infinite; for he asks, "Why should faith, any more more than the reason of a finite and conditional being, lay hold on, so as fully to realise, the absolute and infinite?" Surely no man teaches that *faith* can realise the infinite, but simply that faith accepts as true that infinite which can only be realised in thought as the negation of limit. Our critic's "inadequate conception," and Mr. Mansell's "negative conception," come to the same thing practically.

A word in conclusion respecting the ambiguous use of the term "absolute." Mansell is quoted as saying, "God has given us truths, not to tell us what he is in his absolute nature, but how he wills that we should think of him." "We must remain content that we have that knowledge of God which is best adapted to our wants and trainings; how far that knowledge represents God as he is we know not, and we have no need to know." These sentences excite the suspicion of his critic, who asks, "Are we to believe that God is our Father, &c., subject to the miserable peradventure that all this may not correspond with the absolute truth?" Surely here is a strange jumbling of ideas; these questions are beside the mark. Is it not one thing that the relative should be true, and another to affirm that such truth is the measure of *all* truth? The word "absolutely" is used by the objector as synonymous with "utterly" or "entirely," but not so by Mr. Mansell. But are we justified in supposing that our knowledge of God, in his relations towards us, fully expresses his absolute nature? that our knowledge is convertible with the *whole* truth? But it is said, "The relatively true cannot be absolutely false." Undoubtedly it cannot; but to say nothing about the evident meaning of the word "absolutely" here, can it be supposed that Mr. Mansell would reject such an assertion? No, but he might ask the question, "Is relative truth absolute truth?" and would not the reply be, "No"? Mr. Mansell would affirm without hesitation, "So far as we know God, it is as *he is;* but do we know *all* he is?" and if not, are we not justified in saying with Mr. Mansell, "How far that knowledge represents God as he is, we know not"? I doubt not that both Mr. Mansell and his objector are agreed as to the province of reason, and that the latter will assign to it no task which the

former says it cannot perform. The one holds we must believe in the incomprehensible; the other, though denying this, believes there are some things not comprehended. Here are two ways of saying the same thing. The one affirms we have no complete knowledge of the absolute God, the other affirms we have only inadequate conceptions. I hold that Mr. Mansell has furnished us with the proper mean betwixt the two extremes of Popery and Rationalism, and instead of being taught that we should crush our reason and live by blind faith, or that we should credit nothing but what is analogous to our own limited experience, we are asked to follow the directions of reason, and believe only as she declares it is safe.

Yours, sincerely, D. W.

THE LOSS OF THE "ROYAL CHARTER."

Psalm lxxvii. 19.

THY way is in the waters, and thy footsteps are not known,
Thick clouds and darkness, O our God, are round about thy throne.
Still finite man must wonder at thy most righteous will,
Who rideth on the waters, and bids the waves be still.

Oh! how those hearts were beating, when at the dawn of day
They hailed the distant shore, not many miles away.
And some have landed joyously, with hearts and spirits light,
And none forebode the terrors of that tremendous night.

Little they heed those gathering clouds in the far heavens above!
Little they fear the rising storm, as swift they homeward move!
God in the heavens sitteth; those clouds his footstool are;
He hath decreed that they shall soon fill them with dire despair.

Ask not, my soul, the reason; when earth has passed away,
His wisdom shall reveal it in everlasting day.
Many who found a watery grave are resting now above,
Praising amid the angel choir his everlasting love.

Oh! how supremely blest were some, amid that fearful band,
Who had not then to seek their God, whilst trembling in his hand.
They know it is their Father, though strength and heart may fail;
Their faith can see his glorious face behind so dark a veil.

Ah! 'tis a fearful night of darkness and of dread;
Like lions leaping on their prey, the waves break overhead.
Hope against hope they cannot, for every hope is o'er;
They know each furious billow is driving them on shore.

The morning dawns. What terrors doth its wished-for light reveal!
Alas! from every fainting heart none can the truth conceal.
The anchors parted long ago, and on the rock-bound shore
That doomèd vessel soon must break, to breast the waves no more.

Oh! Christian, in that hour of need, thy anchor still is sure,
And on the Rock of Ages firm, thou ever shalt endure;
Unchangeable and steadfast, though time shall pass away,
Still shines thy beacon, lighting thee to everlasting day.

Well may they shriek with terror, with such a death in view!
But He in whom they're trusting, will bear them conquerors through.
Now in the howling tempest, they kneel to him in prayer,
And know that each petition he graciously will hear.

'Tis over now! one fearful crash, one shriek of wild despair,
Then all is still, save that the storm still "hurtles in the air."
But to the presence of their God the Lamb their souls hath led,
Awaiting in glad hope that word—Thou sea, give up thy dead!

Hammersmith. E. R.

Reviews.

SERMONS.

Lectures on Redemption. Eleven Lectures. By JOHN HOWARD HINTON, A.M. Houlston & Wright,

Sermons. By EDWIN PAXTON HOOD. Judd & Glass.

The Unseen; a Series of Discourses. By W. LANDELS, Minister of Regent's Park Chapel. Second Edition. Nisbet & Co.

A RECENT writer on Natural History has deduced an argument for the benignity of God from a consideration of the compound nature of light. If light were absolutely simple, or if it were refracted from all bodies at precisely the same angle, we should lose the graceful diversity of colour which now charms us, and one monotonous uniformity of tint would cover universal nature. We should no longer be dazzled by the bright and vivid hues of the gay parterre; no longer gaze with unwearied delight at the "sweet nurslings of the vernal skies, bathed in soft airs, and fed with dew;" the field and forest would no more present their infinite varieties of verdure, "shade unperceived so softening into shade, that as they still succeed they ravish still." It is difficult, perhaps impossible, to imagine how much we should lose by such a change.

We may transfer this illustration of God's goodness in nature to that better light shed abroad by the Sun of Righteousness, and the differing susceptibilities of the hearts which receive it. In many respects there is a glorious sameness in all Christian experience, as there is in the sunlight that streams over the world, gilding with equal radiance hut and palace. The truth received, the effect produced, is in each case essentially and fundamentally the same. And yet what infinite varieties may we trace! In that innermost circle which stood nearest to our Lord, and most perfectly reflected his image, we find disciples so various in character as John and James and Peter, Martha and Mary. Love and zeal, righteousness and pity, active service and meditative piety, have their representatives in that little flock. And it is so still. Uniformity is no more the law of grace than it is of nature. "The truth as it is in Jesus" is susceptible of modifications infinitely varying according to the various idiosyncrasies of the recipient. One man shall catch and reflect one ray of light, and another man another. "The glorious gospel of the blessed God" kindles the imagination of this hearer, stimulates to noblest action the intellect of that, excites to fervour the affections of a third, whilst a fourth is mainly influenced by its appeals to conscience. With "diversities of gifts" there is "the same spirit." Let the same text be preached upon by half-a-dozen ministers, and each will be impressed by it differently; each will, so to speak, receive and reflect its radiance from a different mental angle. And as the synthesis and combination of the prismatic colours is needful for the production of pure light, so must all those partial interpretations be combined to gain the full and perfect truth.

This "variety in unity" is aptly illustrated by the volumes of sermons before us. The doctrinal differences between the respective authors are so slight and unimportant, that we may regard them as holding essentially the same creed. Even the points in which they disagree do not come into prominence in these discourses. It would need some previous knowledge of theological controversies

to discover that they belong to different schools of theology. And yet, what amazing difference do we at once perceive in the modes of treatment! Each writer, following the bent of his own genius, gives just those views of truth which are congenial to his own mind. The colours of the rainbow are hardly more distinct and different than these volumes; yet the common truth they inculcate is scarcely less uniform than the ray of light which causes it.

In almost any collection of sermons which might come before us for review, those by Mr. Hinton would have precedence. His age (to which he touchingly alludes in the preface to this volume), his eminent services to the Church of Christ, the sinewy force of his thoughts, the pellucid clearness and compact brevity of his style, unite to claim priority for him. We are quite sure that all our readers will deprecate his suggestion that "This may be, perhaps, my last public testimony to the truth as it is in Jesus." So far from evincing any abatement of vigour or decay of those qualities which have won for him so high a place among our theologians, we think that he has never written better, or produced any work which will prove more widely acceptable. There is the same facility for disentangling the most complicated thread of argument; the same firm, exact, decisive method of conducting a discussion; the same keen perception of the precise point in dispute;—shall we add, the same occasional love of paradox? With what ease does he in the following words dispose of the theory, that humanity was eternally redeemed in Christ:—

"We are gravely told that humanity had an eternal existence in Christ, and in Christ was eternally beloved, elected, and redeemed. On this I shall only observe, that I hold the eternal existence of the human race in Christ to be a pure fiction, alike unprovable and unintelligible. It is rooted in a philosophical speculation—the Platonic system of ideas—which is palpably false, and which is subversive at once of the moral government of God and of the gospel of Christ. *It is the dictate of common sense, it will at any rate be enough for us—to date the existence of man from his creation in paradise, and his redemption subsequent to his creation.*"

The grave irony of the concluding sentence could hardly be surpassed. The doctrinal views propounded in these lectures may be gathered from Mr. Hinton's own words. After adverting to his THEOLOGY, published more than thirty years since, he adds:—

"I am not sorry to make known to the world, that in the progress of life my religious views have not been changed, and the lectures are not quite a reprint, although a reproduction of my published thoughts. . . . . I am now almost seventy years of age, and I have spent forty-five years in the ministry of the gospel, but my theological views are, notwithstanding all anticipations and announcements, unchanged."

The lectures restate, in a popular form, the doctrines more fully stated and defended in Mr. Hinton's larger treatises. Those have been discussed at so much length in works devoted to the subject, that it would be an impertinence to attempt their investigation in a review article. Besides which, any fresh discussion of them should proceed, not on this popular restatement, but on the original *corpus delicti*. This much, however, it is only right to say, that the theological works in question have exercised an immense, though unacknowledged, influence upon modern thought on these subjects. When they originally appeared everybody was startled at the fearless audacity of the language employed. The first result was therefore to call forth strong and indignant protests against the proposed innovations. By degrees, however, it was found that the doctrines advocated were far less objectionable and dangerous than

the language in which they were couched seemed to imply; and that some of the things which at first sight appeared most objectionable were rather changes of terminology than of fact. In many respects it will be found that, though Mr. Hinton's phraseology is still rejected, yet the doctrines he advocates have been incorporated into our popular theology.

To this general statement there is one remarkable exception. Mr. Hinton's criticisms have done much to check the use of the phrase "Moral inability," as ambiguous, and on many grounds objectionable. But he has not succeeded in doing away with the fact expressed by it. Theologians have not, and ought not to accept the phrase "will not" as equivalent to, and more truthful than, "can not," as descriptive of fallen man's condition. "Ye *will not* come unto me," is the complaint addressed by our Lord to the whole human family. Universal experience and observation verify the charge in every particular case. A fact so universal and constant demands some equivalent explanation. It must have a cause equal and co-extensive with itself. What is it which determines that invariable proclivity of the will? We accept Mr. Hinton's statement as regards the observed phenomena. We complain that he stops there, and will not go a step further back to seek for the determining cause or motive, and inquire why it is that this appalling fact should exist so invariably and universally. Admitting that the proximate reason for man's rejection of the gospel is because *he will not*, we demand—why will he not? To this our Lord replies, "No man *can* come unto me except the Father draw him." We do most strongly protest against these two sentences of our Lord being regarded as equivalent the one to the other. In our view, they describe the two parts of which man's depravity consists—the first describing his voluntary rejection of the gospel; the second assigning the cause of that rejection, by pointing to that which, so to speak, lies behind the will and determines it. But this is not the place to enter upon a discussion of the intricate questions of Freedom or Necessity.

The next volume before us—Sermons by E. Paxton Hood—differs in almost every respect from the foregoing. Full of crudities, often spasmodic, sometimes common-place, proceeding by jerks and fits and starts, sadly wanting in calmness and repose, it still abounds with beauties, and is rich in stimulating suggestive thought. It has defects which would sink most volumes of Sermons, but it has excellences too, which more than compensate for them. An ordinary reader who should open upon the following passage would be likely to throw the book away without further inquiry:—

"*Turn into reality the great fact that you have a soul.* Did you ever hear how Fichte awoke the consciousness of his hearers? He pointed to the wall, the white wall. 'Gentlemen,' said he, 'I want you to *think the wall.* Have you thought the wall? Now, *think the man that thought the wall.*' Ah! to do that is to realise to ourselves our soul."

We more than doubt whether Fichte ever said anything of the sort. If he said it, it was not worth repeating. And when we "have thought the man that thought the wall," we are still far enough from having realised to ourselves the existence of a soul in the high and solemn sense intended. There are few of the Sermons in which the reader is not annoyed by some *bêtise* of this kind; but there are few pages without passages of rare beauty and worth. The second discourse on "The Child Christ" is one of great value and suggestiveness. A fragment on the Inheritance of Light we should like to quote entire, if our space would permit. A Sermon on Unexpected Piety tells some homely truths in a very touching and effective manner. On the whole, we

have seldom seen a volume of Sermons less adapted to serve as models for imitation, or containing more to provoke hostile criticism; yet it is full of excellences and beauties of various kinds, "like orient pearls at random flung."

Of Mr. Landels' Series of Sermons on The Unseen, we need say but little. Being a second edition, its contents are by this time well and widely known. Without the compact force of Mr. Hinton, or the eccentric genius of Mr. Paxton Hood, this production of Mr. Landels has a calm and quiet beauty of its own. The subject is one eminently adapted to his style both of thought and language. The unseen things here treated of are—The Invisible God, Ministering Spirits, The Soul, Hades, The Sleep of the Departed, The Resurrection, The Judgment, Endless Life, The New Heavens and the New Earth, Our Father's House, Our Friends in Heaven, and Our Ignorance of Futurity. These form a very inviting series of topics, and we cannot doubt that such of our readers as may still be unacquainted with the contents of the volume will be anxious to see what Mr. Landels has to say upon them. The concluding paragraph affords at once a specimen and a summary of the whole. We therefore quote it.

"We have now finished our remarks on things invisible. We have directed your attention to the existence and worth of your immortal soul; we have told you of the unseen beings who are constantly hovering around you; we have there shadowed forth the state on which the soul enters at death; we have shown why death may be a sleep; we have proved the fact and described the results of 'the general resurrection;' we have brought before you the solemn transactions of the judgment day; we have looked into the endless life which the righteous shall inherit; we have tried to picture to you the fair scenes and holy character of the new heavens and new earth; we have wandered through the many mansions of our Father's house, and have imagined the joy which will flow from the reunion and recognition of friends in heaven; and, finally, we have seen that the brightest revelations of the future which have been given come far short of the reality, and that it '*doth not yet appear what we shall be.*' Many important and momentous subjects have been brought before you; solemn voices have spoken to you from the unseen; weighty considerations have been submitted to you; and now it only remains for me to close with a caution and a prayer:—a prayer that you may be rightly influenced by, and sustain a proper relation to, these tremendous realities; and the caution that, as Christ controls the invisible and is the Lord of the future, only they who are found in Him—trusting in His mercy, and obedient unto His will—can regard the invisible without fear, and look into the future with hope."

The Life of the Rev. Richard Knill. Being Selections from his Reminiscences, Journals, and Correspondence; with a Review of his Character, by the late Rev. John Angell James. By Chas. M. Birrell. Price 4s. 6d. Nisbet and Co.

A Life of Richard Knill, edited by Mr. Birrell, with a contribution from the pen of John Angell James! Religious biography could scarcely afford a more attractive combination. The missionary meetings of almost every town in England have been enlivened by Mr. Knill's pungent appeals, and racy humour, and telling anecdotes. The difficult task of editing a heterogeneous mass of journals and personal reminiscences could not have been entrusted to more competent hands then those of Mr. Birrell. The fact that it contains the last written words of Mr. James, who laid down his pen to die, will invest the volume with a deep and peculiar interest.

The volume is, to a very large extent, autobiographical. The editor has strung together into one continuous whole a series of extracts from the papers above referred to, and has succeeded in producing a biography of rare value. In these days of wearisome prolixity, when biographers seem to work with the shovel rather than the pen, piling up into one crude and incongruous mass every trivial and insignificant detail—love-letters and washing-bills, invitations to dinner, and reflections upon things in general,—it is no small

merit, in a memoir, to be readable and short. We are quite sure that of this memoir every page will be read, and—*mirabile dictu*—there are few readers but will wish it were longer. We have rarely, or never before, seen a biography in which we have regretted that the writer has confined himself so closely to his task, as to keep himself almost entirely out of sight. We do not wish to see less of Mr. Knill, but would like to have seen more of Mr. Birrell. This however, if a defect, is one scarcely distinguishable from signal excellence.

Amid so much interesting matter to choose from, we know not what to select for quotation. Opening at random, we come to the following touching incident of Mr. Knill's college days :—

"It was the custom for the students, after the first year's residence, to read a discourse in turn, for the criticism of their compeers and tutors. When under skilful guidance, there is, probably, no better training for the actual duty of the pulpit. On the first occasion when Mr. Knill submitted a production to this ordeal, he selected as his text, 'Ye who sometimes were far off are made nigh by the blood of Christ;' and proceeded to illustrate the words from his own experience, and to urge the claims of Christ to the gratitude of redeemed men with such force and pathos, that several of the students, forgetting their judicial character, were melted to tears. The conclusion was followed by a long pause, after which the president, observing the general impression, and drying his own tears, rose and left the room, saying, '*Brethren, criticism is disarmed to-day.*'"

We have in this indident the key-note to the whole of Knill's subsequent career. To save souls was with him a passion, nor did he ever care to speak or preach, save with this end in view. The great lesson of his life may be fitly expressed in the concluding words of Mr. James's review of it :—

"Standing, as I now do, in the prospect of the close of my ministry, of the eternal world, and of my summons to the presence of the great Lord of all, the salvation of souls as the object of the ministry appears to me, more than ever before, in all its awful sublimity. Everything else, as compared with this, seems but as the small dust of the balance; and, though perhaps not altogether an idler in the vineyard of the Lord, it is now my grief and my surprise that I have not been more devoted and more laborious. Defects, omissions, and errors come out before our view in the evening of life, and especially when it is spent, as mine now must be, in retirement, solitude, and suffering, which we did not perceive during the burden and bustle of the day. To my younger brethren I say, You are engaged in the greatest work in the universe; for, in preaching for the salvation of souls, you are brought into fellowship with God in His eternal purposes of mercy to the children of men; with our Lord Jesus Christ in his redeeming work upon the cross; with the Holy Spirit in His mission to our world; and with the prophets, apostles, and martyrs. Heaven through eternity will resound with the praises of your diligence, or hell with lamentations and execrations upon your neglect. Happy will it be for you, and happy for your flocks, if the perusal of this volume should help you to find and to wear the mantle of Richard Knill."

Brief Notices.

BOOKS FOR SUNDAY SCHOOLS AND THE YOUNG.

1. *The Good Steward.* A Manual for Sunday School Teachers. A Prize Essay. By Thulia Henderson. Sunday School Union.—2. *Margaret Penrose, or Scenes in the Life of a Sunday School Teacher.* Sunday School Union.—3. *The Teacher's Offering.* Ward & Co. Sunday School Union. 1d. per Month.—4. *The Angel of the Iceberg, and other Stories illustrating Great Truths.* By the Rev. J. Todd. 1s. Knight & Son.—5. *Gleanings from Gospel History.* Knight & Son.

THE first two volumes on our list, being published under the auspices of the Sunday School Union, have in that fact a sufficient guarantee for their sound and useful character. The Good Steward (1) labours under the defect common to all prize essays, of being accurate and unobjectionable, rather than original and forcible. Books written to order, or written under the unwholesome fear of an examining Committee, will always want freshness and freedom. We cannot say that this volume is free from the faults thus indicated. But it will prove a valuable contribution to our Sunday School Literature. Its principles are admirable, and just such as are needed to make an efficient teacher. It would be well if a copy were circulated in each of our schools; better still if the teachers would read it together, to discuss and

develope its lessons.—"Margaret Penrose," (2) is a tale of much interest, containing some useful hints and suggestions for those engaged in this good work. Unless we are deceived, it has already appeared in one of the periodicals issued by the Union.—"The Teacher's Offering" (3) is an admirable little Monthly Magazine, adapted for sale, gift, or loan, by the teacher to his class. The illustrations are generally good, the matter interesting, the print clear and legible,—a matter of considerable importance, though often overlooked in publications for children. We consider this little Magazine one of the best of its class.—Dr. Todd's last work, "The Angel of the Iceberg and other Stories" (4) is a series of allegories, many of which are told with great beauty, and all convey a good and useful moral. As might be conjectured, he is least happy and successful where he introduces spiritual and preternatural machinery into his tale, though even here he does not signally fail. But it is in his development of human and especially child-nature, that he is most at home. This little volume cannot fail to become a universal favourite, as it well deserves to do. Children will revel in it, and children of a larger growth will often be found peeping between its covers.—"Gleanings from Gospel History" (5) are a series of lessons from the life of our Lord. They are not designed especially for the purpose, but would be found useful in the way of furnishing suggestions for lessons, or addresses, or as giving a framework or outline to be filled up by the teacher. The narratives, it is true, are told without much spirit, but they are diligently and carefully compiled from the gospel history, and teach many useful lessons.

FUNERAL SERMONS FOR THE LATE REV. J. A. JAMES.

1. *The Funeral Services for the late Rev. J. A. James, including the Oration at the Interment, and the Funeral Sermon.* By the Rev. R. W. Dale, M.A. Hamilton, Adams, & Co.—2. *The Good Man: A Gift from God.* A Sermon, etc. By Charles Vince. Price 4d. Hamilton, Adams, & Co—3. *The Faithful Servant*, by W. Landels. Price 6d. Nisbet & Co.—4. *The Chariot of Israel and the Horseman thereof.* A Sermon by the Rev. A. Raleigh. John Snow.

We cannot wonder that the press should teem with tributes to the memory of Mr. James. His character was so universally esteemed, his influence was so widely-spread, such numbers in all parts of Christendom have occasion to cherish his memory with the deepest gratitude for unspeakable benefits received from his writings, that nothing was more natural than that his death should have occasioned deep feeling. Of this feeling the Sermons before us are an expression. Where all are so excellent, it would be invidious to specify any one in particular. The discourse by his coadjutor and successor, Mr. Dale, is, of course, *the funeral sermon.* It contains an admirable delineation and analysis of his character, and a sketch of his history, so deeply interesting as to raise still higher our expectations of the biography now in course of preparation.—Of Mr. Vince's Sermon (2) we are constrained to say that it increases our regret that one who can write so well should write so seldom. If we mistake not, this is almost the first publication of one of our most popular preachers.—Mr. Landels's discourse (3) is all that we might expect from the eloquent pastor of the Regent's Park Chapel.—That by Mr. Raleigh, of Hare Court Chapel (4), though occasioned by the death of Mr. James, has little special reference to him, but is a thoroughly good sermon upon the text indicated by its title.

MISCELLANEOUS.

1. *Macmillan's Magazine.* Edited by David Masson. Price 1s.—2. *Deborah, or Christian Principles for Domestic Servants.* By the Rev. Norman Macleod. Price 1s. Constable & Co.—3. *The Ulster Revivals; being the Papers read at the Evangelical Alliance, by the Bishop of Down, Dr. M'Cosh, &c.* With Preface by Dr. Steane. Nisbet & Co.—*The Revival; What I saw in Ireland.* By Rev. J. Baillie. Price 6d.—4. *The Story of a Pocket-Bible*, 3s. 6d. Tract Society.—5. *The Workwoman's Day*, 1s. 6d. Tract Society. — 6. *Almanacks and Pocket-Books for* 1860. Tract Society.

The first number of "Macmillan's Magazine" (1) is one of great promise. The article on the present position of Europe, by the editor, is characterised by sound sense and high principle, rather than originality and brilliancy. Dr. George Wilson contributes a quaintly suggestive paper. The continuation of "Tom Brown's School Days" will hardly equal expectation, if these chapters are to be taken as a specimen. But it is never fair to judge a work by its introductory pages, or a magazine by its first number. It gives excellent promise of "things unaccomplished yet."—Dr. Macleod can never appear in print without a hearty welcome. This we cordially give to the little volume

before us (2). How much do we all owe to domestic servants. How little do we feel our responsibilities toward them. The eloquent and admirable minister of the Barony Church throws all his heart and all his power into this appeal for them, and to them. Whoever has a shilling to spare will find it a good investment to purchase one of these little volumes for use in the kitchen or servants' room. The extracts at the end are worth the cost of the book. —Messrs. Nisbet & Co. have published two deeply interesting little books on the Ulster Revivals (3). For the small price of a shilling both can be procured, and they furnish some of the most trustworthy and well considered accounts of the whole question we have ever seen. The papers read before the Evangelical Alliance were by some of the first men in the North of Ireland. They exhaust the philosophy of the subject; and the report of an eye-witness so qualified to judge as Mr. Baillie, the biographer of Hewitson, must command respect. These two little books deserve a careful study and a very wide circulation.—The "Story of a Pocket-Bible" (4) attracted much attention in the pages of the "Sunday at Home," in which it appeared week by week. The tale was well worth reprinting in a more permanent form. It makes a very handsome and acceptable volume of about 400 pages, and will form a very suitable present to any thoughtful young person, especially such as may be leaving home or exposed to temptation.—"The Workwoman's Day" (5) describes the history of several young dressmakers, one of whom has been brought up under the teaching and example of a pious mother, and who has profited by these unspeakable advantages. Her influence for good among her frivolous and thoughtless companions is well illustrated. The lessons taught are, that, with an earnest purpose, the feeblest may do something; that, amidst the greatest temptations, the weakest may maintain their steadfastness by the help of God; that a course of sin always entails misery; and that "godliness with contentment is great gain."—The Almanacks and Pocket-Books of the Tract Society (6) for the forthcoming year maintain their well-earned reputation. There are very few works of the kind which contain more useful information than the Christian Almanack (1s.). The larger and smaller Pocket-Books give ample space for the insertion of all engagements, together with much valuable matter.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

CANNON STREET CHAPEL, BIRMINGHAM.—This chapel has been closed for alterations and improvements, and a handsome organ has been erected. The opening services commenced on Thursday evening, October 20th, when the Rev. G. B. Johnson conducted the introductory service, and a sermon was preached by the Rev. H. S. Brown. On Sunday, the 23rd, sermons were preached by the pastor, the Rev. I. Lord. On Tuesday, the 25th, a tea-meeting was held, and a public meeting followed, the pastor in the chair. The Rev. W. Bailey offered prayer, and addresses were delivered by the Rev. J. J. Brown, Messrs. Hopkins, Phillips, Zair, Jordan, Braine, Hopkins, jun., Wade, &c. The galleries and body are now lighted by a circular light pendent from the ceiling, and below is lighted by branch lights under the galleries from the walls. The friends present were delighted with the improved appearance of the whole place, and the pleasing announcement was made at the close of the meeting that, of the £600 expended, only about £70 remains to be raised.

BAPTIST ASSOCIATION OF SCOTLAND.—The fourth anniversary of this association was held this year in Glasgow. The conference opened in Hope Street Chapel, at half-past eleven o'clock on the 20th of October, T. Muir, Esq., in the chair. The following topics were brought under the notice of the conference:—"The signs of a genuine revival of religion as affecting the church and the world," by W. B. Hodge, Esq. "The duty of Christians individually and socially with reference to the revival of religion," by Mr. M'Alpine, of Paisley. "Parental and pastoral duty, in relation to the comparatively adult portion of our congregations," by Mr. Culross, of Stirling. These deeply interesting subjects were discussed by the Messrs. Dickie, Chapman, and Tullock, of Edinburgh; Watson, of Paisley; Dunn, of Airdrie; Mr. Williams, and H. Bonser, Esq., of Glasgow, and others, with great earnestness and much brotherly love. At half-past six o'clock the annual public meeting of the Association was held in North Frederick Street Chapel, Mr. Williams presiding. After prayer by Mr. Mansfield, of Rothsay, very effective addresses were delivered by Messrs. Tullo c

of Edinburgh; King, of Kirkaldy; and Forsyth, of Greenock.

The Association consists not of churches, but of individual members of evangelical Baptist churches—Baptists who hold the doctrines of free, sovereign, unmerited grace; who view salvation as originating in God, carried forth and perpetuated by the Word of God made flesh, and effectually applied by the Holy Spirit.

The report, which was read at the business meeting, informs us that during last session seven students had been under instruction by the tutor, the Rev. Dr. Paterson, and other ten had been received during the year; it gratefully acknowledged the tokens of God's reviving grace, enjoyed by several of our churches in Scotland; and urged the necessity of an educated ministry, and of an increased union and co-operation on the part of all belonging to the denomination. We think in the efforts of the Association there is encouragement given to look for better and for brighter days amongst the Baptists of Scotland. A greater measure of Christian charity that will heal all their breaches, and fidelity on the part of Baptists who are now in the fellowship of Pœdobaptist churches, will most assuredly give such strength and influence to our denomination as would make it a felt power in this land.

LAYING THE FOUNDATION-STONE OF A BAPTIST CHAPEL IN BIRMINGHAM. — In the Bristol Road, Birmingham, on the 7th, the ceremony of laying the foundation-stone of an edifice to be called the Wycliffe Chapel, was performed by W. Middlemore, Esq. The proceedings were commenced by the Rev. G. Cheatle, who gave out a hymn. The Rev. C. Vince having offered prayer, Mr. Middlemore proceeded to lay the stone. In afterwards addressing the audience, he stated that, "From the Rev. J. A. James he received, on the night before that good man's death, the following note:—'My dear Sir,—Enclosed I forward you my cheque for the £10 I promised, and which I ought to have sent before. I suppose you intend to begin soon. I may live till I see the foundation laid, but I have no expectation to live to see the top stone brought forward with shoutings of grace unto it. I am rapidly getting worse." In the evening of the day a meeting was held in the Circus Chapel. After singing and prayer, W. Middlemore, Esq., was called to the chair; the Rev. J. J. Brown addressed the meeting; the Revs. R. W. Dale, A.M., and R. D. Wilson, in hearty and noble speeches, expressed the sympathy and good wishes of the Independent body; and the Rev. I. Lord and C. Vince represented the Baptist churches in the most cordial manner. The buildings about to be erected consist of a chapel 83½ ft. long, and 54 ft. wide, arranged to accommodate 911 persons, and has side and end galleries, entered by stone staircases from the sides of the building.

GREENFIELD CHAPEL, LLANELLY.—The first anniversary services of this place of worship were held on Sunday and Monday, 23rd and 24th of October, when sermons were preached by the Revs. Charles Short, M.A., and T. Thomas, D.D. The collections amounted to £239 3s. 8d., making altogether, since the formation of the church last year, upwards of £1,000.

GILLINGHAM, DORSET.—It having become necessary to rebuild the Baptist chapel in this place, a neat but tasteful Norman structure has been reared from the designs of Mr. W. Stent, of Warminster, which was set apart to its sacred use by religious services on Thursday, October 27th. The dedicatory prayer was offered by the Rev. R. P. Erlebach. The sermons were preached by the Revs. H. Anderson, and S. Manning, of Frome. The Revs. Messrs. King, Hannam, and the venerable pastor, conducted the devotional exercises. The entire cost is £450, about one-third of which has yet to be provided for.

NEW BASFORD, NOTTS.—The chapel in this place, under the pastorate of the Rev. C. Forth, has been enlarged and undergone considerable improvement. Two spacious school-rooms have also been erected. Re-opening services were held on the 6th inst., when sermons were preached — in the morning, by the Rev. James Martin, B.A.; and in the evening, by the Rev. H. Hunter. On the Monday following a tea-meeting was held in the school-rooms. After tea there was a meeting in the chapel, during which addresses were delivered by the Revs. J. Edwards, W. Underwood, W. R. Stevenson, M.A., F. Forbes, and J. S. Nithington. The cost is about £650. The collections during the services amounted to £37. This, with the addition of sums previously promised, makes the total amount realised £410. It is hoped that within two or three years the remaining debt of £240 will be cleared off also.

PEMBROKE DOCK.—On Sunday, Nov. 7th, sermons were preached on behalf of the Sabbath Schools, by the Rev. B. J. Evans, Manorbier. The attendance was good, and the collection liberal.

RECOGNITION AND ORDINATION SERVICES.

FARSLEY, NEAR LEEDS.—On Wednesday, Nov. 9th, services were held to recognise the Rev. E. Parker, late of Milm Bridge, as pastor. The Rev. J. Compston gave out the hymn. The Rev. W. J. Stewart, of

Stanningley, read the Scriptures and prayed. The Rev. H. J. Betts, of Bradford, described the nature of a Christian church. The Rev. T. Dawson, of Liverpool, addressed the minister. The Rev. W. Colcroft, of Bramley, concluded with prayer. At the close of the service nearly two hundred friends partook of tea. In the evening, after reading and prayer by the Rev. J. P. Campbell, Mr. Parker gave a statement of his experience. The Rev. J. Foster (the late pastor) gave an address on the duty of the church to the minister. The Rev. D. Crumpton, of Salendine Nook, addressed the members of the church. The closing address was delivered by the Rev. J. P. Chown. The pastor concluded with prayer. The attendance was large, and the services were highly interesting and profitable. The new pastor enters upon his labours with very propitious prospects.

Heneage Street, Birmingham.—A series of services were held at Heneage Street, Birmingham, on November 1st and 2nd, in connection with the ordination of the Rev. W. Hanson, late of Horton College. On Tuesday evening a large number met for prayer, and the Rev. J. Phillips delivered an address. On Wednesday afternoon a good congregation was convened in the chapel, when an address was delivered by the Rev. J. J. Brown. The Rev J. Phillips asked the usual questions, and the Rev. R. D. Wilson offered the ordination prayer. Nearly two hundred assembled in the school-room for tea. At half-past six, service was again commenced in the chapel, after which, the Rev. J. Acworth, LL.D., delivered a charge to the pastor, from Acts xx. 28, and the Rev. I. Lord preached to the church.

Broseley, Salop.—On Lord's-day, Oct. 23rd, services were held in connection with the recognition of the Rev. E. Jones as pastor. Sermons were preached by the Rev. W. H. Bonner. On the following day a tea meeting was held, when the building was crowded. The Rev. W. H. Bonner presided. Mr. T. E. Pugh, on behalf of the church, related the circumstances which had led to an unanimous choice of their pastor, to which Mr. Jones gave a response. Addresses were delivered by the Rev. E. Jenkins, Messrs. W. Evans, and J. Jones, after which the chairman addressed some words of counsel to the pastor and his people.

Edenbridge, Kent.—The public recognition of the Rev. B. Dickins, late of Regent's Park College, took place on Tuesday, November 1st. The services were commenced by the Rev. J. Mountford. The Rev. Jas. Cubitt delivered the introductory discourse; and the ordination prayer was offered by the Rev. T. Henson. The charge to the minister was to have been given by the Rev. Dr. Angus, who was unfortunately absent. In the absence of Dr. Angus, the Rev. W. Brock very kindly delivered an admirable address. A considerable number of friends took tea in the British School-room; and in the evening Mr. Brock again preached.

PRESENTATIONS AND TESTIMONIALS.

St. Clement's Baptist Chapel, Norwich.—A congregational tea-meeting was held on Tuesday evening (8th November) in the school-room of the above chapel, for the purpose of expressing to the Rev. J. A. Wheeler the thankfulness of the congregation that he had consented to remain with them, notwithstanding the liberal offers which he had received from other churches at a distance. Upwards of 300 friends assembled on the occasion, to honour the pastor for the kind and disinterested conduct which has distinguished his ministerial labours in this city. Mr. John Gambling, jun., presided. The meeting was commenced with the offering of prayer by Mr. Reeve, and was addressed by the Rev. P. Colborne, J. W. Dowson, Esq., Messrs. Fletcher, S. Browne, Edward Smith, J. W. Bailie, and Alexander Rapier. During the evening, Mr. William Brighten, the organist, assisted by the chapel choir and others, under the leadership of Mr. Linford, gave some musical pieces. The school-room was beautifully decorated for the occasion. Mr. Bailie informed the company that a Literary Institute had been established under the presidency of the Rev. J. A. Wheeler, and that weekly meetings of the members would be held during the winter season.

MINISTERIAL CHANGES.

The Rev. W. Kilpin, having resigned the pastorate of the church in Kilham, Yorkshire, is willing to supply any vacant church with a view to the pastorate. Letters may be addressed to the Mission House, 33, Moorgate Street.—The Rev. W. J. Godson, late of Gladestry, has accepted the invitation of the church at Ebbw Vale, and entered upon his labours there.—The Rev. A. T. Eden, of Bampton, Oxfordshire, has accepted the unanimous invitation of the church at Burford, and commenced his labours there with pleasing prospects of success.—The Rev. J. Pooley, late of Westbury, Wilts, has accepted the unanimous invitation of the church at Corsham, and intends commencing his labours in January.—The Rev. J. Williams has accepted the

invitation of the church, Cwmtwrch, near Swansea, to become their pastor.—The Rev. J. Rowe, of Risca, has accepted the invitation of the Baptist church at Fishguard.—The Rev. W. Jones, Aberbangad, has accepted an invitation from the church at Newcastle Emlyn.—The Rev. S. Borton Brown, B.A., has accepted a cordial and unanimous invitation from the Baptist church, Salford.—The Rev. Frederick Leonard, LL.B. (late of Ross), has accepted an invitation to the pastorate of the Baptist church meeting in Zion Chapel, Hereford. His address is "Castle Street, Hereford."

RECENT DEATHS.

THE REV. ANDREW SMITH.

The Rev. Andrew Smith was born at Warminster, Wilts, in the year 1778. His early education was limited, and he was brought up to the trade of a shoemaker; but, being of a restless disposition, about the age of eighteen he went to London, and there for some time indulged in the follies and sins so common to that period of life. After a short time, however, feeling but little satisfaction in such a course, he was led, by Divine Providence, to listen to the preaching of Mr. Burnham, who ministered at Grafton-street, Soho, and the word of life was soon blessed to his conversion. At the age of twenty he was baptized, and soon afterwards he began his long and honourable course as a preacher of the gospel, first under the direction and patronage of his pastor, and afterwards of the celebrated Mr. Ivimey; who, believing him to be adapted to the work, took care that he should be pretty constantly employed. He was not originally educated or intended for the ministry; and, indeed, for many years after he had begun preaching, steadfastly avoided every solicitation to become a *pastor*; but at last the voice of Providence seemed to speak so loudly, and the hand of Providence to be so clear, that he could no longer resist what appeared to be so evident a duty. He forsook his worldly business, and for nearly forty years gave himself wholly to the great and good work. *Thirty* of these years—no mean part of the very longest lifetime—were spent in this important and honourable employment in one place, at Rye, in Sussex; and during the whole of these years he was in labours most abundant as an itinerant preacher, in season and out of season, as strength and opportunity were afforded. After leaving Rye, he spent four years in the service of the church at Cranbrook; but here age and infirmity compelled him at last to retire to his native town, whence, after a residence of five years, he was taken to his final reward, on the 21st of May last, in his eighty-second year. Though his long and arduous course was not untainted by sin, nor unattended with sorrow, he has given his surviving widow and friends many reasons to glorify God on his behalf, and from his example to thank God and take courage. For sixty long years he was enabled to hold on his way, rejoicing in the light and liberty of the gospel, and cheerfully bearing His yoke which is easy, and His burden which is light; and he often testified that he found it no hard service. He gave full proof of his ministry, by always abounding in the Lord's work; and who can estimate the value of such incessant labours, carried on with such diligence and zeal during so long a time? For his preaching was *evangelical*, as all who have heard him can testify: and that not *barely* so, because it is well known that, with some small exceptions, no other kind of preaching amongst Dissenters would be tolerated; but it was *eminently* so. There was always a full, clear, and unmistakable proclamation of Christ crucified, as the way, and the only way, the truth, and the life—the sinner's only hope, and the saint's only refuge. Christ, Christ, was his cry—"Him first, Him last, Him midst, and without end," as if, like the apostle, he was determined to know nothing else amongst men. And this, too, was his own personal experience. "Give me Christ, or else I die," was amongst his last dying expressions, uttered with an earnestness and intensity that proved how heartily he clung to that only hope set before him.

His preaching was also what may be called very *doctrinal*—not to the exclusion of, nor in opposition to, what is practical, but rather as the *foundation* of it. There are some who undervalue, and even disapprove, of this kind of preaching; affirming, and affirming with great appearance of truth too, that "He can't be wrong, whose *life* is in the right," forgetting that a man's "life" is as much, nay far more inward than outward—that it is the state of the hidden man—of the *heart*—that constitutes true character, and that it is as idle as it is wicked to value ourselves or each other by mere outward acts, however lovely and admirable in themselves, unless they proceed from right principles. Yet our departed friend uniformly insisted upon the absolute necessity of repentance from dead works, as of faith and love towards God, and that not merely as an *evidence* of that faith, but the very *object* and *purpose* of it. And although, in his preaching, he uniformly insisted upon the need of simple and absolute reliance upon the Redeemer alone for salvation, and the folly and sin of trusting to our own doings or sufferings; yet in former years he had, like many other good men before him, to bear the calumnious

charge—false indeed, to absurdity—of being *legal* in his preaching, because he would not allow that unholiness consisted with the Christian character. In early life, too, he was not a stranger to infidel suggestions, and to doubts on some of the most vital points of our holy religion. Here, doubtless, Satan took advantage of a mental nature, speculative, active, and excitable; but so great was his watchfulness and prayer, that these suggestions were successfully resisted, and were doubtless overruled, by his gracious Saviour, to render his faith and dependence on Him more simple and more strong, so that his faith, in consequence, stood less in the wisdom of man, and more in the power of God. True, in his last declining days, the grasshopper became a burden, and heart and flesh failed, and bodily weakness lessened his usual quickness of memory, and deadened the powers of his mind; but yet often, when lost to what was going on around him, his mind was always at home, and always rational and collected about the great doctrines of the Bible. Here seemed to be the very anchor of his soul, which rendered him sure and steadfast, and seldom has there been seen more clearly than in his case, the value of these blessed truths in a dying hour.

His character was marked by great *simplicity* of purpose—the simplicity, not of a fool, but of a *child*. In him shone conspicuously, a transparency and godly sincerity, which so highly adorns the Christian character, but which, unhappily, is not always well developed. Yet surely the Christian, of all men, has no need of trickery, and scheming, and contriving, in order to further his own interests and opinions, or the interests of the church of Christians.

His last words were characteristic. Feeling, doubtless, the approach of the last enemy, but one whom he had long since eagerly longed for and regarded as his friend, he said to his wife, in a hurried, eager manner, as if impatient to be gone, "Good-bye, good-bye. I am going to Jesus!" and after lying in a calm and conscious, yet speechless, state for some time, he gently fell asleep, in the sure and certain hope of a joyful resurrection unto eternal life, and doubtless at once realised his own joyful anticipation. May it be the blessedness of the reader and the writer of these lines to leave behind them evidences, equally bright and clear, of the possession of a glorious immortality. J. F.

Warminster.

THE REV. CHARLES CAKEBREAD, LATE PASTOR OF THE BAPTIST CHURCH, LANDPORT.

Our beloved brother was born at or near Banbury, in the year 1795, and was the son of pious parents who were solicitous to train him up in the nurture and admonition of the Lord. His father was a minister of the gospel, and pastor of the church at Kineton, in that neighbourhood, and died at the early age of thirty-six.

At the age of thirteen, Mr. Cakebread was placed as an apprentice in a pious family at Blockley, where he enjoyed the ministry and counsels of the venerable Elisha Smith. In a few months, however, he was sent for, to witness the death of his father; and that scene made a deep impression on his mind; nor did he ever forget the earnestness with which his dying parent pleaded with God, that in the days of his youth he might be born again of the Spirit, embrace the Lord Jesus Christ as his Saviour, devote himself to the Lord's service, and finally meet him in glory everlasting.

Returning to Blockley, the impressions received at the deathbed of his father were strengthened by the pious solicitude of a female servant, who would often take him to a throne of grace in private, and pray for him, that his father's God might be his Father and his God.

Those prayers of the dying and the living were registered in heaven; the Lord took him up, and from that time he was enabled to say, "My Father, thou art the guide of my youth."

Let pious parents and servants be encouraged to seek the salvation of the young committed to their charge, for in due season they shall reap if they faint not.

When about sixteen years of age, the providence of God removed Mr. Cakebread to Portsea, and there the ministry of the Rev. Daniel Miall was much blessed to his establishment and growth in grace. In 1813, when about eighteen years of age, he was baptized on a profession of his faith in Christ, and united in fellowship with the church in Meeting House Alley (now Kent Street); and from that eventful period of his life our dear brother became an active and useful servant of Jesus Christ. In the Sunday schools belonging to the church, containing more than a thousand children, and in every other possible way, he sought to promote the glory of God and the spiritual and eternal interests of all around him.

It soon became evident that he possessed gifts for the ministry, and at that time an institution was formed at Portsea for imparting suitable instruction in theology, &c.,

to those young men who were likely to be useful as preachers of the gospel; Messrs. Neave, Arnot, and Mileham were the tutors, and from their kind instructions our beloved brother and others derived many advantages.

Many of the villages around Portsea were at that time in a state of almost heathen darkness; and our departed friend, with several other young men, supplied eight or ten of those villages every Sabbath with the glad tidings of salvation, extending to a distance of ten miles in every direction.

These were happy seasons, "the days of our espousals," when we went after our beloved Saviour, "in a land that was not sown;" and often has the writer (who was also a messenger to him when he joined the church) accompanied our departed friend in these labours of love, walking eight or ten miles out in the morning; and after preaching in three or four of the villages, singing, as we returned in the evening—

> "How sweet a Sabbath thus to spend,
> In hope of one that ne'er shall end."

The Lord was pleased to crown those efforts with his effectual blessing, and "the word of the Lord had free course and was glorified;" so that many of the villagers, at Anmore, Southwick, Wheatlane End, Purbrook, &c., believed, and were baptized and added to the church.

Let all the Lord's faithful servants, whether village preachers, Sunday school teachers, or in whatever department of labour engaged, be of good courage, assured their Lord and Master will be with them, and crown their labours with success; for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In 1828, Mr. Cakebread was set apart to the pastoral office over the church recently formed at Marylebone, Portsea; when Messrs. Tilley, Neave, Birt, Shoveller, Morris, Clay, Arnot, and Headden were engaged in the services, which were particularly interesting.

In a short time, however, it was thought desirable that the church at Marylebone should unite with that at Landport; and Mr. Cakebread became co-pastor with the Rev. John Clay, till the death of that zealous and useful minister, when he was unanimously chosen to take the sole pastorate.

The beloved partner of his joys and sorrows fell asleep in Jesus in November, 1856. She was an excellent Christian, and an affectionate wife and mother; persevering in every duty, she collected more than £300 towards the reduction of the debt of the chapel, and was in every respect a true minister's wife.

The bereaved husband felt the stroke severely; he mourned, but he did not murmur; but with Christian resignation was enabled to say, "Father, not my will, but thine be done;" and, though afflicted with disease of the heart, he continued to labour in season and out of season, preaching Jesus Christ and him crucified, always relying on the promise, "My grace is sufficient for thee, for my strength is made perfect in weakness."

At length the church requested him to suspend his ministry for three months, and seek a change of air and scene, hoping that, by the blessing of God, he might be spared to break the bread of life to them for many years; but his Lord and Master had otherwise, determined and, though his health seemed partially restored for a season, they were to hear his voice no more.

His three months' absence from home was drawing to a close, when he spent a few days with the writer, appearing much better, and hoping soon to resume his labours with his beloved flock. While at Staines, he gave an address at our prayer-meeting from the words "Our Father;" all present were delighted to hear him, but little thought he was so near our Father's house above, though while speaking of the love, and tenderness, and care of our heavenly Father, he seemed standing on the threshold.

That was his last public testimony. He went from Staines to Uxbridge, and from thence to London, remained there a few days, and returned home; not to preach, but to add his dying testimony to his living one: "Jesus Christ, the same yesterday and for ever."

Our beloved brother fell asleep in Jesus, December 2nd, 1858, and was buried in the Dissenters' cemetery. His funeral was attended by all the ministers in the vicinity, and by a great number of friends, besides the members of his own church and congregation, who felt desirous thus to express their love and respect to his memory. On the following Sabbath, his death was improved in the several chapels in the neighbourhood.

Mr. Cakebread exemplified, in the whole of his deportment, the holy tendency of the gospel of Christ. His character was unblemished, and his conduct distinguished by Christian courtesy, hospitality, and benevolence, in all the relations he sustained as pastor, husband, father, and friend; and in the neighbourhood in which he lived so long, and served God so faithfully, his memory will long be blessed; while his motto from his conversion to his translation to heaven was, "By the grace of God I am what I am."

Thus did our beloved brother live and

die in the Lord. United to Jesus by a living faith, clothed in his righteousness, and meetened for glory; to him death had no sting, nor the grave any terrors; and while his surviving children and a large circle of friends, in whose affections he will never die, lament their loss, let the voice from heaven check each murmuring thought. "Write, blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

"He is gone to the land, where no trouble nor sorrow
Can ever his peace or his pleasure annoy;
Where no anxious thought of the care-bringing morrow
Can ever the joy of the moment destroy."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

GREGORY HAWSON.

Staines.

Correspondence.

MUST THE ORDINANCE OF BAPTISM BE IN PUBLIC?*

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Allow me a short space for a reply to the query of "G. C." concerning the baptism of females in a more private manner.

1. The question of the *time* when or before whom a candidate should be baptized, is not, I submit, a question for the church to decide upon. Baptism is not a church act, but an individual act; it rests alone with the administrator and the candidate. The business of the church is to receive satisfactory evidence that those whom she receives into fellowship are "born again," and baptized upon a profession of faith in the Lord Jesus Christ; bearing in mind, and practice too, the injunction, "By love serve one another." The pastors and deacons will confer in the matter, and in their judgment will do that which seems best in each case. The church surely has no authority to interfere. Did the church interfere in the baptism of the jailer and his household? or of Lydia and her household? or with Philip in the baptism of the eunuch? If so, we ask for chapter and verse; if not, why should our churches profess to be "wise above what is written"? I know a case of a pastor's wife, who, from *severe nervous affection, could not*, in a *public* assembly, be baptized, but who desired in the presence of a few believers to obey her Lord's will; she was an eminently holy woman. The church refused, and the pastor's wife died without having *thus* testified her love to the Saviour. Such things I conceive are unscriptural; they injure us in the eyes of brethren whose views differ from our own; they distress, as in this case, godly souls—ay, and godly pastors too; and cause the dishonour of the Saviour in the neglect of his own ordinance.

2. Let the *utmost care* be taken that in administering the ordinance of baptism, all is *decorous* and *quiet*, as a Lord's Supper service—*and it may be so*—and much of this shrinking from baptism in public will be avoided. During a pastorate of twenty years, and the baptism of nearly 600 candidates, I have never had more than three or four cases of the kind to which your correspondent refers, and in the church never any unpleasantness on the matter, save once, many years ago, and that was very trivial.

3. Let not our sisters in Christ suffer "false shame" to affect them in this obedience to Christ. In proportion as they look upon the ordinance as a *privilege to be enjoyed*, so will they in most cases rise above all hindrances, and, cheerfully obeying their Lord, will "go on their way rejoicing."

I am, dear Brother,

Yours sincerely,

JOHN THOMAS WIGNER.

King's Lynn.

* We have received several letters in reply to the inquiry of G. C. We insert the one which seems most to the point, and which will render the appearance of the others needless.

GENESIS AND GEOLOGY.

To the Editor of the Baptist Magazine.

SIR,—As you have repeatedly invited the attention of your readers to publications bearing on the question, "Does the Book of Genesis harmonise with the Sciences of Astronomy and Geology?" I entreat you to give me space in your pages for a few suggestions and remarks on the subject.

I insist, that the Book of Genesis was written under the influence of Divine inspiration, and therefore that it cannot teach error;—that it proves itself to be inspired, by recording events which happened before the creation of man. It may be true that the writer was unacquainted with Astro-

nomy and Geology, but it was not necessary to his purpose that he should be. The Book of Genesis does not state when the substances of which the earth and the heavenly bodies consist were first created, and it is only by assuming the contrary, that the discoveries of the geologist and the astronomer appear to be at variance with the Scriptures. Sir Isaac Newton, Dr. Dick, and Dr. Gregory, with a host of other Christian astronomers, saw no conflict between Scripture and their science. I therefore assume that there is none. I understand the revelations contained in Genesis to refer to the formation of our world as a habitation for man, and the living creatures with which it abounds, and the adaptation of the heavenly bodies to the purposes they serve;—that these revelations have little, if any, reference to the fossilised creatures and vegetables discovered by the geologist, who is therefore left to assign his own dates to these creations.

In reference to the first chapter of Genesis, verses 1 and 2, I read that the earth was without form and void (or empty), and darkness was upon the face of the deep (or abyss), and the Spirit of God moved upon the face of the waters.

This language to my mind implies, that before the creation of which the writer is about to give an account, the substances of which our earth is composed then existed, and that what, from the imperfection of human language, we call a creation was in fact a bringing into form, and binding together, and it may be, giving new properties to those substances.

From the 6th to the 9th verse, we have it stated that there was a division of the waters above and those below the earth, and the 9th verse narrates, that when this division had been made, God said, "Let the waters under the heaven be gathered together in one place, and let the dry land appear:" thus assuming its existence previously to what we usually call "the time of the creation." If this anterior existence of the earth be admitted, the Scriptures agree with the geologist as to the antiquity of the earth.

I read in the 14th verse of the 1st Genesis a record of the Divine command that there should be light-bearers; by which I understand, that the planetary bodies were then commanded to give light to the earth, and the raising the earth out of the waters removed the impediment to the light reaching the earth.

The geologist asserts that the fossilised animals and vegetables he finds in the earth lived under different conditions to those we now have, and thus far his science harmonises with Divine revelation.

I am not unmindful that the fourth commandment states, that in six days the Lord made heaven and earth, and all that in them is; but as I have before observed, I understand this to mean a maturing partly with previously existing things.

Your constant reader,

INVESTIGATOR.

Camberwell, October, 1859.

Editorial Postscript.

THE portrait in the forthcoming number of the Magazine will be that of the Rev. C. H. Spurgeon. It will be engraved from the photograph, which in the judgment of Mr. Spurgeon's own family and friends, is considered to be incomparably the best in existence. Innumerable as have been the portraits of him, we believe that very many of our readers will be glad to have *a real likeness* in the best style of steel engraving. We hope in the next, or an early number of the Magazine, to give a paper from his pen on the working of the Elder's Office in his church and congregation.

The arrangements we have made for the ensuing year will, as we confidently believe, render the Magazine even more generally acceptable than it has been hitherto, and secure for it a yet larger measure of support.

The following article of intelligence forwarded to us for publication, cannot be reduced under any of our ordinary headings; we therefore insert it here.

BOND STREET CHAPEL, BIRMINGHAM.—At special church-meetings held in this place of worship, it has been resolved to have a plurality of elders to take the oversight of the church; to administer baptism *without delay* to every penitent believer who requests it, on his confessing that Jesus, the Christ, is the Son of the living God; to afford an opportunity at the breaking of bread every Lord's-day, for mutual teaching; to cease to sanction the singing of praise on the part of unbelievers; to renounce all human creeds; to give up pew-rents and public collections for church funds; and to substitute the designation "Church of Christ meeting, &c.," for that of "Baptist Church." Mr. Chew, who preaches in this chapel, requests members of his congregation and others to discontinue the use of the term Reverend, in addressing him.

THE MISSIONARY HERALD.

RELIGIOUS AWAKENING IN ARMENIA.

The intelligence recently received by the American Board of Missions from Northern Armenia is of the most interesting character. That light from heaven which has now, for months, been in such an extraordinary manner breaking in on the darkness of Ireland appears to be glancing on the wilds of Asia, and awakening numbers there from the dead sleep which has scarcely before been broken. At Breisa, under the date of March 3, we learn that for more than two months, on every evening except Thursday, when the weekly lecture is given, a prayer-meeting had been held from house to house among the brethren. "The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren on that day seemed to experience an almost overwhelming sense of sin. Some, who had already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to the missionaries that day, almost in despair, and with bitter tears begged to know whether they thought there could be any hope for them. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to labouring for those who are still in darkness."

Mr. Barnum, by whom these particulars were communicated, in writing again two months later, from Constantinople, communicates the intelligence sent by the native pastor, that the work had received a new and remarkable impulse. "The members of the church were more active than ever, and in the bookstore and market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and were so persistent, it was difficult to get rid of them, and find time to eat and sleep." He also says, "From all parts of our mission we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people." "Never before has the prospect for reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he could speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults; and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a Bible (though our bookseller did not recognise him at the time), but, unfortunately, not a single copy of the Turkish Scriptures could be found."

Another missionary, Mr. Wheeler, of Kharpoot, returning from a tour in the eastern part of the district, expresses himself as rejoiced by the signs of promise; such as an increasing demand for Bibles, and for instruction in the art of reading, and a greatly improved state of feeling.

Mr. Parsons, of Baghchajuk, describing of a series of meetings held during a time of unprecedented religious interest, says, "We have never had more precious meetings for prayer and Christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; mammon tried its power to retain its worshippers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not *by* the truth, but *to oppose* the truth. Then came help from abroad. At one time we had four Vartabeds (bishops) in town. But the Lord has wrought by his Almighty Spirit. The leaven has been working, and the good seed is widely scattered."

In Southern Armenia, also, there is an unusually awakened state of the public mind. The testimony of Mr. Schneider, the missionary at Aintab, is that, "though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab has the Armenian population been so much interested in these matters. Reading and examining the Scriptures, conversations, inquiries, and discussions have become exceedingly common. One marked result has been a decided increase of the Sabbath audience; for the last few Sabbaths, there could not have been many less than one thousand hearers. As a whole, the state of things in Aintab is very hopeful." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," is the burden of each story of revival. It is from the depths of self-abasement that the cry arises which calls down THE SPIRIT from on high.

Mr. Barnum's remarks on this point will be read with earnest attention at the present time.

"The only instrumentality which has been employed here is prayer. Next to a sense of sin on the part of Christians, has been a conviction of weakness. The question has often been asked, How can it be that we, a mere handful of weak, ignorant persons, in the midst of so much darkness, ourselves sinners, and deserving only God's displeasure, how *can* it be that we, by our feeble, faithless prayers, can move the great God, and incline Him to come among us and display the wonders of His grace? and then, with the conviction that the salvation of others was in a good measure depending upon our fidelity, how often has a trembling soul exclaimed, 'Who is sufficient for these things?' Often have these humble Christians said, 'If we could only know that others were praying for us — that our brethren in America were praying for us—what encouragement it would give us to labour and pray; for, perhaps, the Lord would hear their prayers in our behalf.' Never before have I been so deeply impressed with the value of the prayers of other Christians, or felt so dependent upon them; and if I could now raise a shout which should reach across the ocean, it would be, 'Brethren, pray for us.' The majority of these Christians are weak and inexperienced, being themselves but recently emerged from the darkness of superstition. The pastor of this church has several times said to me, 'I would gladly go down on my knees to Christians, and would kiss their feet, it I might thus incline them to plead with God in our behalf.' No, dear brethren, but a small

part of your duty is discharged when you give of your gains to support the cause of Christ in foreign lands. According to the confession of all Christians, these human instrumentalities are of no possible avail without the influences of the Holy Spirit to give them vitality and energy. And the Spirit is given in answer to prayer—not a general, formal petition for the spread of the truth, but an ardent supplication from hearts which feel the full power of the words upon their lips. When the church shall become prepared to give the whole heart to Christ, and to pray with the whole heart, then shall we see the kingdom of God coming with great power in all lands. In the Divine economy, the poor widow's mite, borne upon the wings of her faith and her prayers, is a more powerful means of good than the thousands which are given from the stores of plenty, with the feeling that, in the mere giving, duty is satisfied, and even merit acquired. Sad as would be the consequences to the missionary work were the funds for carrying it forward to be cut off, this is by no means the worst calamity that could befal it. No poverty is so deep as to hinder any Christian, man, woman, or child, from rendering the most important service in carrying forward the cause of the Redeemer, if he will only bear this cause continually upon his heart to the Master himself, and 'give Him no rest till he establish, and till He make Jerusalem a praise in the earth.' "

FOREIGN INTELLIGENCE.

NORTHERN INDIA.

AGRA.—Mr. Gregson has forwarded an account of a visit which he has paid to Chitoura, the scene of Mr. Smith's labours for many years, and which he would have resumed, but for the pressing call from Delhi. The premises are not repaired, since the Government have not yet decided what allowance to make for the property destroyed. It is reported that from one-half to two-thirds of the value of all property *not removable* will be paid. If this be the decision, we hope it will soon be carried into effect.

It will be seen from Mr. Gregson's statement how important a sphere of labour Mr. Smith formerly occupied. A *village* seems to offer nothing striking or noticeable; but where it is only one among a hundred, it becomes a centre round which a vast population clusters. Gladly would the Committee have re-occupied it, the moment that it was safe to do so; but there was no one to send, and the return of Mr. R. Williams, who was to have been Mr. Evans's colleague, still further weakened the mission-band in the North-West. We must, therefore, be thankful that Mr. Gregson is not only disposed, but able to pay it an occasional visit, and thus, in some measure, retain possession till it can be more efficiently occupied.

"For some time past I have been anxious to go over to Chitoura for a week or two, and visit the scene of Mr. Smith's former labours. Before I could conveniently leave Agra for this purpose, the hot weather set in, and I was obliged to defer my visit.

"Two or three days after the fresh showers, Mr. Gregson and myself were located in Mr. Smith's old bungalow at Chitoura. Mr. Harris, at my invitation, went with us for about a week, and accompanied Thakoor Dass and myself on our visit to the village.

"I was extremely delighted with Chitoura as a field of missionary labour, and do sincerely hope the Society may be enabled speedily to re-occupy it. Chitoura itself is only a large village, containing a population of perhaps 1,000 souls; but it is the centre of a large number of villages, varying in population from one or two hundred to a thousand, and perhaps upwards. The number of these villages so near t Chi-

toura, at a distance of one or two to six or seven miles, greatly surprised me; and I am informed, to a still greater distance, in every direction, villages are equally thickly scattered.

"The country is open, and I should imagine very healthy, as it appears also to be rich and fruitful. A missionary would have to rough it. He would be fourteen miles away from Agra, and have no European society nearer than that.

"Indeed, there ought to be two missionaries here. It would be very trying for a missionary to be here alone.

"There would be abundance of work for both, and their mutual position would be very cheering and necessary. I think that the field is very inviting, and would amply repay the labour expended upon it.

"A few words about the buildings. Of course, the Christian village is only the wreck of what it was, and all the mission buildings need more or less repairs.

"The mission houses are two,—one formerly occupied by Mr. Smith, another very small one purchased for a second missionary, were both burnt and destroyed, but a fine was imposed upon the zemindar, and they have both been partially restored.

"Next comes the chapel. This is near the two missionaries' houses, and is a substantial building; the walls and roof are in good repair, the framework of the doors and windows are in, and all requisite to fit it for use is to put in doors and windows, and whitewash and paint it. Next comes the Native Christian village, at the back of Mr. Smith's house. Seven thatched houses for native Christians are almost habitable, as is the case with a line of seven brick houses. And last of all comes the large weaving-house, which is not likely to be wanted again. This requires many repairs to make it wind-and-water tight. In case of Chitoura being again re-occupied, many of them—nearly all, indeed, of these buildings—might come in useful. A thorough repair of the two missionaries' houses would be necessary; one for a perpetual residence; the other, if not permanently occupied by a second missionary; for occasional visits by a missionary from Agra. Chitoura is a very healthy station, and the Agra missionaries might resort to it now and then, as a needful and beneficial change for themselves and families, without in the least suspending their labours, and to aid and cheer the resident missionary.

"In reference to my recent visit, I spent there nearly a fortnight, and should much liked to have remained considerably longer, but did not feel justified in remaining away from Agra for a longer period. We went out every day, morning and evening; and yet, when I left, we had been unable to visit many of the villages within a moderate distance.

"I am told that many melas are held in the neighbourhood, when people come from great distances, and collect in thousands; so that there is no lack of large multitudes to listen to the gospel around Chitoura.

"But there is another aspect of this mission-field there that pleases me quite as much, if not more; you can not only collect large numbers to hear an address, but you can go into many little villages where twenty, or thirty, or forty, or fifty people will come and sit around you, and smoke, and listen to you whilst you read the Scriptures or explain them. They will stay for the hour together, and ask questions and mention difficulties, and be quite homely and familiar. Now I am not sure whether this latter is not the way in which most good is to be done. The people are so ignorant and stupid, they attach such a different meaning to many of the religious terms we are obliged to use, to that in which we use them, that after the plainest religious address, question them, and many will at once show how little they have understood, and how much they misunderstood what was intended. I have often heard this myself, and heard others try it; and sometimes it has been most discouraging to see how one's utmost efforts have failed to produce the impressions we wished. Now in this familiar chit-chat style, first reading, then explaining a portion of God's Word, and afterwards conversing about it, and asking questions, and giving replies, the minds of the people are more likely to understand, and to be led to reflection. Having so many places to visit during my short stay, I could go to very few of them more than once, and therefore could not become well acquainted with the people. Thakoor Dass knows many, and all seem to respect him. They also often spoke of Mr. Smith. Thakoor Dass says that some say, if a padra sahib would come, they would prefer Christianity; and I met with many who affirmed that they had long ago abandoned the worship of idols. I did not meet with any who seemed to be under deep and intelligent convictions of the truth of Christianity; but multitudes listen attentively. From their caste, which is low, and their circumstances, which are not unfavourable to renouncing Hinduism, it seems to me a promising field of labour; and a man of prayer and faith might, I think, confidently look for such a measure of the Divine blessing as would gain many converts. Thakoor Dass is well fitted for his post, but greatly needs help, European or native, or both."

DELHI.—The good work still goes on. Mr. Broadway has now joined Mr. Smith, and will relieve him of some labour. It will be seen that our friend speaks strongly respecting the proceedings of Government in regard to a native army. It seems desirable that our friends should know the opinions of missionaries even on such subjects as these. It is not often they advert to them; but we feel sure they do not speak of them without thought, and their experience and knowledge entitle their opinions to a respectful consideration.

"I am thankful to say that, although the excitement in Delhi is less, yet we are making steady progress. Crowds listen daily to the gospel, and though not so many as formerly, yet numbers visit me for conversation. My four inquirers' meetings, held in different parts of the town, are very interesting, and gradually one and another come out to profess their faith in Christ. On Sunday, the 4th of September, I had the privilege of baptizing ten more from Shakdra; and last Sunday morning I buried another with Christ by baptism, in the presence of crowds who lined the banks of holy Jumna, where I now generally baptize. I have several candidates for to-morrow. As we render them no temporal aid, and they must all bear persecution to some extent, I have given over keeping them on trial for six months. When men amid much opposition are ready to take up the cross and follow the Saviour, there is no reason why we should doubt their sincerity. I think I mentioned the schools I had established for inquirers and their children. I have four of them, all taught by native Christians, who act as Scripture-readers also. These schools and their masters are doing good service. I have just got a large building in the middle of Chandru Chouk, which we are going to use as a chapel on Sundays, and central school during the week. Our young people are obliged to attend the Propagation Society's school in order to learn English, for which their desire is universally strong; so that I am obliged to provide the means of education, or allow the fruit of our labours largely to be reaped by others. I shall have nothing but Christian teachers, and hope to provide all local expenses without troubling the Committee. You will be delighted to hear that I meet with almost daily proofs of the usefulness of my predecessors, especially Mr. Thompson. I have seen lots of old worn Scriptures and tracts which the natives have saved during the mutiny, when some of them could save little else. It is encouraging to find that long-continued labours, though at the time apparently fruitless, have not been in vain. 'Be not weary in well doing; for in due season ye shall reap, if ye faint not.'

"Indian politics are dreadfully disheartening. It would appear our governors are too proud to profit by experience. A native army nearly destroyed our rule, made our streets flow with Christian blood, and inflicted an amount of evil which it is shocking even to think of; and yet no sooner is that army destroyed, than we commence to organise and drill another more than twice as strong. With the country in a state verging on bankruptcy, we are spending the bulk of our revenue in paying an immense native army, that is a source of weakness, and may any day rise and destroy us. Nay, in this respect we are far worse than we were before the mutiny, except that we have more European soldiers to watch the native army. We have no fear of the people, but there is a growing fear of this monstrous wild beast which we are pampering and feeding in order that he may devour us. With the country disarmed, there is no need for a native army. A well-organised police is all that we require with our present strength of European soldiery. And this policy has forced the Government to tax the European community heavily. I had to pay 20 per cent. duty on the box of fancy articles just come from Birmingham, and a sort of income-tax is just about to be inflicted. Now remember this is all to keep up a native army, that is not only useless, but a continual source of danger."

BENGAL.

HOWRAH.—By the return of Mr. Morgan to this station, Mr. Kerry, who took charge of it when illness rendered a voyage to England absolutely necessary, will undertake the oversight of the churches in the district south of Calcutta. He went out to India to enter on this duty, which was suspended in consequence of Mr. Morgan's coming home. Mr. Pearce will now be relieved of a work far too laborious for one of his years, and who has been so long toiling in India. We hope, too, that though Mr. Kerry's primary duty will be the oversight of these churches, he will be able to find some portion of time for native work in Calcutta.

"I am pleased to learn that the Committee have sanctioned the proposal that I should have charge of the southern villages. The district presents a very interesting and important sphere for missionary labour, both in connection with the churches which have been already formed there, and among the heathen; for the district is one of the most densely populated of any in India. Both you and Mr. Underhill speak of my also doing mission work in Calcutta; this, of course, I shall be glad to do, if I find that my time is not fully occupied in the South. But should it be that I can endure well the fatigue and peculiar difficulties of itinerating in that very unhealthy region, I shall have my hands quite full enough of work, and especially so as it is the custom of the native Christians and others to visit the missionary at his own house, for counsel and advice on all sorts of matters. Both Mr. Wenger and Mr. Pearce think that if I am able to spend a large portion of my time down in the South, which is a most desirable thing to be done, I shall not be able to do much else in Calcutta. Still I will do what I can, and I suppose that the Committee will be satisfied if they know that I am fully engaged in mission work, even though their directions are not exactly followed. Mr. Pearce has felt, I know, for a long time, that to the south of Calcutta mission work has not been prosecuted with that vigour which is needed. His health and strength are not now such as will enable him to do much in the way of itinerating."

BARISAUL.—Mr. Martin writes, under date of August 11th, detailing another outrage perpetrated in that district, similar to that at Baropakhya about four years ago. The proceedings in this case were published from time to time in *The Herald;* and in India, Mr. Underhill, with Mr. Page, called public attention to it. The magistrate's decision was reversed by the Supreme Court, and he himself rebuked by the Lieutenant-Governor. It was hoped that this would prevent such lawless attacks in future; and doubtless they have been checked. But the same spirit now shows itself in another part of the same district, and we call attention to the facts as stated by Mr. Martin.

"On Thursday morning, the 7th ultimo, almost all the Christians' houses in the villages of Digalya and Pakhor, in the district of Jessore, were plundered, and all their property carried off, by the orders of the talookdars of Rotwalipara, to whom the above villages belong. We have just ascertained that between seventy and eighty houses were plundered, and property to the amount of between two and three thousand rupees has been carried off. This property consisted chiefly in cows and rice, the latter being the only thing on which the people had to depend for sustenance during the rainy season. Three men were also carried off and confined, but after a few days were recovered by the police. A few houses on the chapel ground at Digalya, and a few quite near the chapel, have been preserved, together with the property belonging to them; and these constituted a refuge for the greater number of the Christians until they were reinstated in their homesteads by the deputy magistrate of Jessore, at the end of last month. And had not Mr. Page been on the spot when the affair took place, these houses too would have been plundered, and the Christians driven completely out of the villages. The water all over the district is now seven or eight feet deep, but at that time it was not more than three; consequently some of the cows were driven through the water, and others carried off in boats.

"On the morning on which the work of plundering commenced, a sort of drum used by the natives was beaten three or four times in close succession at the talookdars' cutcherry, opposite the Digalya chapel. This signal having been given, men sallied forth in little boats from all the houses round about, and went towards the cutcherry. After a little consultation there, these men—some hundreds in number—sallied forth again, and went in every direction to the Christians' houses. Thus it appears that the Christians were plundered by their own neighbours, the ryots of the same landlords. You need not wonder at this; the ryots of any zemindar or talookdar in Bengal are ready at any time to do their masters' bidding. Most of the men were armed with sticks and other weapons. As soon as the plundering commenced, the Christians fled from their houses in order to escape a worse fate—namely, falling into the hands of their enemies—and came with all speed to the chapel ground. A few found refuge for a while with Mussalmans, and a few others went to friends in different parts of the district. But, with these exceptions, all the rest, men, women, and children, upwards of a hundred in number, and all the cows that were on the homesteads near the chapel, were confined to this small patch of ground for nearly a month. There was not sufficient shelter for so many people at night, and consequently some of them were obliged to sleep in the open air. Sleeping in the open air at any other season

of the year is a matter of little consequence to the natives, but in the midst of the rains it becomes a serious thing. Add to this the fact that all round the chapel is a sea of water, that upwards of eighty families have been reduced to beggary at a stroke, and that those on the chapel ground are in constant dread of being attacked and driven from the only spot that can afford them shelter and protection, and you will have some notion of the state of things that then existed.

"It is reported that these talookdars are determined to get rid of the hated Christians, and to this effect have sworn by *Gobindo deb*, their favourite god.

"You are, doubtless, ready to ask, Why all this oppression? The real cause of the present outrage, and one which constitutes, in the eyes of the idolatrous zemindar, the head and front of the Christians' offending, may be told in a few words:—The native Christians, as a matter of course, refuse to give those illegal demands which are wont to be made upon the ryots, for marriages, poojas, festivals, etc., and which form the greater part of the landlord's gain.

"These talookdars do not hesitate to acknowledge that the above is the cause of the violent measures which have been adopted, and the chief fault of the Christians. It may be, too, that they do not receive that obsequious respect from the Christian which they receive from the Hindu ryot. About twelve or thirteen years ago, when the Christians of the village of Digalya were much smaller in number than they are at present, an outrage of this kind was committed upon them.

"For some months past we had constantly been hearing reports that the talookdars of the villages of Digalya and Pakhor had determined to plunder their Christian ryots, and for this purpose had once or twice assembled armed men; but, on seeing the bold stand which the Christians made, were compelled to defer the execution of their design. And on Sunday evening, the 10th ultimo, I received a letter from Mr. Page to the effect that the Christians had actually been plundered. Mr. Page wrote at the same time to the magistrates of Barisaul and Jessore. I hastened to Digalya as soon as possible, and found the state of things such as Mr. Page had described it. Mr. Bainbridge, the magistrate of Barisaul, thinking Mr. Page himself was in danger, came to the spot with all speed, and after spending the greater part of the day in visiting the plundered houses, put some of the talookdars under bail to keep the peace. Meanwhile Mr. Page had left for Jessore to represent the case personally to the magistrate there. The case was taken up with much promptitude and consideration, and the deputy magistrate, Baboo Boukin Choudro Chatterjea, was sent at once to Digalya to conduct a local investigation. He remained a week, took the depositions of the greater number of the Christians, reinstated them all in their homesteads, and apprehended several of the chief instigators of the oppression. The baboo is a Bachelor of Arts of the Calcutta University, and is about the best specimen of an educated native that we have seen. We were very much pleased with his proceedings throughout. His ability, independence, energy, and kind consideration were unmistakable. Thus far the case has proceeded favourably, but difficulties meet us at every step. In any other country but Bengal the oppressed find friends—even those who were hitherto unknown to him rise up to sympathise with and assist him; but not so here. It is in the nature of the Bengalee to trample on the man that is down. None of the Christians dared to name his Hindu neighbour as a witness, knowing full well that he had neither the will nor the power to give evidence in his behalf. No Bengalee ryot can either institute or give evidence in a case without first consulting his landlord. If he did, he would most likely be treated as the Christians have been treated. It was well that Mr. Page had not left for England, for I must confess I have neither the experience nor the will to carry on a lawsuit as it is requisite to be carried on in this country.

"We must appeal to the Christian public in India for aid; but if we do not succeed in getting sufficient to set the Christians in some measure up again, I have no doubt our friends in England would only be too glad to assist us."

We beg to call the particular attention of those who take an interest in schools to the following extracts from a letter of Mrs. Martin; and we shall feel very great pleasure in forwarding any help which may be rendered. It will be a pitiful thing if her most useful labours are checked for the want of such aid as she asks for. The general funds of the Society are too heavily tasked already to allow of any additional burden being thrown upon them.

"We used to receive twenty-five rupees a month from the Ladies' Society, through Mr. Thomas; but since April, 1858, that has been discontinued. Mr. Thomas wrote that the funds at his disposal were exhausted. Then for about a year, Mr. Dalrymple, the collector at Barisaul, kindly contributed five rupees a month to our school; but, of course, when he was removed, his subscription ceased. The last

three years the Sunday-school at St. Andrew's Street, Cambridge, has generously sent us about eighty rupees per annum. Besides which we have had kind assistance time after time from other friends. Now, however, we have no regular funds to look to, and unless we have assistance from some quarter before long, we must limit the number of our girls. This we should be extremely sorry to do; for as they are the children of the native Christians, it is highly important that they should be trained and taught our Christian principles. When we have our usual number of girls—about thirty—the expenses of the school are about 400 rupees a year; but now that the price of provisions and everything is so high, it would cover, I suppose, twice that sum."

SOUTHERN INDIA.

MADRAS.—We have been expecting for some time to receive tidings from Mr. Claxton, whom the Committee had invited to succeed Mr. Page in the pastorate of the church. Our friends at Madras have, for some years, sustained their own institutions, and the Committee simply acted for them, and at their desire; glad to render such assistance as was within their power. These remarks may be necessary, that our friends may understand the nature of the relation subsisting between the Committee and the church at Madras. It will be seen from Mr. Claxton's letter, dated September 16th, that our friends have severely suffered during an unusually protracted voyage. It is a most pleasant duty to note the sympathy and kindness shown them by the captain, surgeon, and their fellow-passengers,

"We arrived here safely last evening, at 8 p.m.; and as the mail leaves this morning, I have only time to give you a very few lines.

"We have ended a rough and painful voyage of ninety-two days, and to both of us they have been days of great suffering, but especially so to my beloved wife. From the 19th of June until the 30th of August, Mrs. Claxton never left her cabin, and scarcely her bed. She had the advice of two medical men, who rendered every assistance in their power, but on the 17th of July they assured me they had done all they could to effect her recovery; as they had failed, they could hold out no hope unless we could consent to *other measures*. After consultation with the captain and some of the passengers, one lady, especially—Mrs. Rendall, an American missionary's wife, who rendered us invaluable service—we consented; accordingly she underwent four distinct operations.

"God in his mercy blessed the means made use of. My wife has recovered, and my child lives. I could fill pages in enumerating our sufferings, but to save us mutual sorrow I forbear.

"I owe my dear brother, Page, a debt of gratitude for the provision he has made for my comfort, and for the warm and hearty reception with which we met."

BOMBAY.

Mr. Cassidy writes, under date of September, as follows. The paper to which he refers, "read the inclosed," is a proposal from the Bishop for a concert in prayer. It is remarkable as coming from such a quarter, and still more, as coincident with the movement in Ireland.

"*Poona, 9th Sept.*, 1859.

"MY DEAR BROTHER,—The Lord is working mightily. Read the inclosed. Perhaps these are events which may grow.

"The revivals in America and Ireland have caused the Bishop to issue an invitation to prayer, a copy of which I inclose. The words 'by the Bishop' are in the handwriting of the Episcopalian senior chaplain here.

"There are prayer-meetings in Bombay for business men. Some of OUR meetings are interesting. I hope to tell of fruits, but the harvest seems not yet full come, though at hand.

"Pray for us all here. Remember me in Christian love to all the Committee. The blessing that maketh rich, and addeth no sorrow, be with you.

"Yours in Christian esteem and love,

"HENRY P. CASSIDY."

About the same time as Mr. Cassidy's letter came to hand, we received the following paper from Mrs. Weitbrecht, well known as the widow of an eminent missionary in India, whose memoir she published not long since. It has roused many Christians in this country, and steps are being taken to secure a general response to the call from Loodiana. It is another proof of the widening influence of the great movement which has taken place so near at hand.

AN INVITATION TO UNITED PRAYER,

ADDRESSED TO THE CHURCH OF CHRIST THROUGHOUT THE WORLD.

Being an Extract from the Minutes of the Twenty-third Annual Meeting of the Loodiana Mission.

"Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:—

"*Resolved* 1st. That we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves, but unto him who died for us.

"And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land:—

"*Resolved* 2nd. That we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

"And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore:—

"*Resolved* 3rd. That we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer, that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer; and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing."

CEYLON.

COLOMBO.—Besides his ordinary missionary engagements, Mr. Allen is occupied, in connection with Mr. Carter, who has devoted much time to a new translation of the New Testament into Singhalese, in revising the work for the press. From the situation of his present residence, which is doubtless healthy, it will be seen, from his letters, how many have found comfort and solace there in times of sickness and affliction. Mr. Allen cries out continually for help, and the Committee would rejoice to afford it to him. May this meet the eye of some one fitted for such a post, and lead him, in the fear of God, to undertake it.

"I have been very busy this last week in collecting subscriptions for the year, and arranging for sermons and a public meeting. The meeting was held last night, and a fine meeting it was. I do not suppose that it was ever paralleled in some respects in Colombo, if it has been elsewhere. The chapel was full; many were outside about the doors and windows. The speaking would have done very well even in the old country, and the collection was very fair—16*l.* 13s. 7½d. But the singular feature of the meeting was the platform. With the exception of the minister of the Dutch church, and a Wesleyan missionary, Mr. Dunlop, and myself, it was occupied by Episcopalians. The chair was occupied by the Hon. Major Skinner, the Auditor-General; and the Revs. Mr. Whitby, Secretary of the Church Missionary Society; C. C. Fenn, of the Cotta Institution; D. Fenn, of the Tinnivelly Mission; Scott, Wesleyan missionary, and Dunlop, of the Bank, Baptist, were the speakers; I only read a report. A fine feeling pervaded the whole, and I have no doubt it will long be remembered in Colombo. There has been at times a good deal said about union, but till last night I never knew it take so practical a turn here."

"Now, I close with the old request: Send somebody to help without delay. I am well and able to work, but my system won't stand the strain it would a while ago. It is not at all improbable that I may be left here soon without any kind of help. Elliott is dead; Dunlop may be removed—probably will—to Bombay, or some other place; and then what's to be done, unless, indeed, God raise up men on the spot? Were it

even so, there is need of another European. The Old Testament wants revising."

"I am afraid I shall have to give up; though I mean to try a little longer. Send help, as one cannot do so many kinds of work to profit."

"There is scarcely time to say anything to-day, as the mail will leave in a few hours, and I am far from the office. Besides, though I might wish to say much, it would be impossible under existing circumstances to do so. I am somewhat bewildered. I fully intended to commence my communications at six this morning, that I might have sufficient time to consider matters. But who knows what a day may bring forth? Instead of carrying out my purpose, I had to start for a doctor. Ah! every now and then we are reminded that we live in a land of sickness and death. My house, for months past, has been a kind of receiving-house for the sick and the afflicted. No sooner was poor Mrs. Elliott gone than room must be afforded for some one else, perhaps in like circumstances. Three weeks ago Ferguson came here to be nursed, and left us only on Monday for Nuresa Ellia, to gather up his strength after a rather severe attack of fever. A Wesleyan missionary, also, who has been bereaved of his young wife in her first confinement, was with us part of that time; and yesterday, when writing to Carter, who is also at Nuresa Ellia, I expressed a wonder as to who the next patient might be. And, lo! 'tis even nearer home this time. Our own last-born is just behind me struggling with that fell disease that destroys so many here. For him I went to seek the doctor; but what the result may be who can tell? God's will be done! The rest of the children are well. Mrs. A. is still stout, though not so bonny as in England. Lately, however, she has been laid by a few times; and I wish, for her sake, that some change were practicable. She has had none since our return. Want of time and means, and the distance to Ellia, make it almost impossible. Yet if help should come, I would try and overcome some of these difficulties. Dunlop is going to Galle for a few weeks, and I shall have the Pettah on my hands for that time, and so be unable to visit the jungle on the Sunday. It is probable he will be removed altogether, shortly, to Bombay or elsewhere. Well, I'll do what I can, as long as I have health. I shall be at liberty again to visit the churches and schools in the week."

WEST INDIES.

TRINIDAD AND HAITI.—The following most interesting letters from Mr. Underhill, giving an account of a Sabbath spent in the wilds of Trinidad, and of his arrival at Jacmel, together with his remarks on the present social condition of the emancipated peasantry and their descendants, will be read with much pleasure.

It is not unlikely that Mr. Gamble may remove from his present position in Trinidad, which is isolated and remote, and begin a mission at San Fernando, a town about five miles distant, with a considerable population; and from which place the missionary can reach the out-stations quite as easily as from his present residence. As these churches manifest considerable independence of feeling, and prefer to have pastors of their own choice, the missionary is required to visit them only occasionally, in order to assist in maintaining their efficiency by such counsel and influence as he may be able to bestow.

Mr. Underhill's first impression of Jacmel appears to be favourable. We have every reason to believe a more intimate acquaintance with the mission in Haiti will greatly strengthen these impressions. The new President of the Government is pursuing a policy widely different from that of his predecessor, and we trust he will be able to enlarge the liberty of the people, and control the power of the priesthood. At present the prospects are very cheering. We shall look with some anxiety for the letters of next mail.

"The previous night had been very wet, and it continued so till after breakfast on Sunday morning; it then cleared a little. Mr. Gamble and myself donned large leathern leggings, and mounted our horses for Montserrat, the chief station in this part of the island. It is about five miles from Savanna Grande. Our road led us over hills and through deep hollows. Sugar-plantations lay on either hand, and occasionally an uncleared belt of wood showed how recently the country had been reclaimed from the original forests, which still occupy by far the largest portion of the surface of the island.

"But how can I describe the road we travelled? For two hours we slowly worked our way through immeasurable depths of mud along the steep sides of hills, and latterly through the original

forest. Our horses plunged more than knee deep into the tenacious argillaceous earth, often with difficulty withdrawing their legs from the cavities into which they sank. We were quickly splashed with mud from head to foot, and in this condition had to meet the expectant congregation. The chapel we found standing in a cleared lot of land, maize, plantains, and sugar-canes growing round it; and beyond were the great trees, the cabbage palm, and the tangled maze of creeping plants which bind the forest into one dense mass of foliage and vegetation. The people were waiting, the school had been dismissed, and Mr. Gamble at once commenced the service. There were about sixty adults present, all black people. They were well dressed and looked intelligent. I preached to them from Luke xv. 10. The attention was very marked, and considerable tokens of excitement were visible towards the close. After the service the ordinance of the Lord's Supper was observed, Mr. Gamble presiding. Before dismissing the people, I spoke to them of the object of my visit, and elicited some very hearty expressions of gratitude for the blessings enjoyed through the preaching of the gospel among them. Great interest was manifested when I told them that, with God's blessing, I hoped to visit the Bahamas. Most of these people came originally from the Bahamas. They came as slaves; when made free, they left the estates, and through Mr. Cowen's kind intervention obtained grants of land, on which they now chiefly live. A few of the people were formerly connected with the army during the American war, and at its close were located here by the Government. The church consists of both these classes of settlers. It has a worthy pastor and leader in a coloured brother, named Webb, who receives a part of his support from the Society, and numbers about fifty-six members. Some fourteen of these are, however, under church censure and discipline. About thirty altogether on this occasion surrounded the table of the Lord. The pastor seems to enjoy the esteem and affection of his flock. He is also the teacher of their children. Thus, on the very border of civilised life, on the outskirts of civilisation itself, the gospel has found a home, and is training up a people for the Lord, as well as planting the blessings of social life in the wilderness. The service was not over till after two o'clock. During its progress rain had again fallen, but we were graciously permitted to accomplish the return journey without this addition to our discomfort. Very weary, I at length reached the mission-house, yet very grateful to have seen the triumph of grace among these dwellers in the wilderness. I admire, too, the missionary zeal which can sustain our brethren in their endeavours to give the gospel to this people in the face of the severe trials and perils which attend their steps in the mountain districts during the rainy season of Trinidad.

"There is much that is interesting among these black descendants of slaves. For the most part, they are a tall, well-formed, and manly-looking race. They exhibit a large measure of good sense, and there is no little amount of self-reliance and self-confidence among them. They chiefly cultivate their own land, but occasionally work on the sugar estates, where they become carpenters, boiler-men, overseers, and the like. They are, however, greatly deficient in education, and good schools are a primary want among them.

"The country hereabout is very beautiful, and were the roads passable our rides would be a rich treat. But the necessity of watching every step lest your horse should plunge into some abyss of mud, leaves you scarcely a moment to glance at the brilliant flowers, the gaudy insects, or the glittering plumage of the birds in the noble forest trees, whose branches sometimes almost sweep you from the saddle."

"We arrived safely at Jacmel on the 4th. Mr. Webley was waiting our arrival on the jetty; but I was sorry to find that both himself and his wife have been very poorly. The chapel, behind and over which are the rooms inhabited by Mr. Webley, is a very pretty wooden structure—the ornament of the town, well located, and very comfortable. Here, as in Trinidad, the greatest drawback is the difficulty of obtaining provisions. Native productions are scanty, and of course all imports are dear. It is a large town, with numerous streets and some good houses; but the business of the place seems little enough. Just now the country is in an excited state from an attempt to assassinate the President, and to overthrow the Government. Had it succeeded, it would have caused civil war and years of anarchy. The poor young daughter of the President was shot in the head, with the hope that the crime would bring out the President, and within reach of the murderous assailants. The people have, however, strongly rallied round the Government, and the event will, doubtless, add to its stability. Every one speaks well of the measures hitherto adopted, and says that trade was already reviving, and the country becoming more settled and peaceful. Soulouque was the enemy of missions, and the favourer of sorcery. Geffrard encourages religion and education, and checks the display of the vile orgies so common under the Imperial regime. Missionaries would dread his removal.

"The country is very beautiful, and I hope to see more of it on my way to Port-au-Prince, whither I propose to go in about a week. It is a journey of sixty miles on horseback, over rugged mountains, and across raging torrents, but all the more attractive for the spice of adventure which will attend it. I have seen most of the members of the church, but have not spent a Sunday among them yet. I have been very greatly pleased with their conduct and piety. The school formerly under Miss Harris has given a tone to, and fixed a mark on, their religious character of a very interesting kind. One of her pupils, and I suppose the best, Diana Ramsay, is now the governess of the Government School for Girls. She has about 140 girls under her care, regularly instructs them in Scripture, sings hymns and has prayer every day. This among a Roman Catholic population. She told the authorities that she was a Protestant; but her abilities secured her the post. There is not much doing in the way of conversion, and means are wanting to act more directly and continuously on the outside population. I hope that I may be able to see my way to some feasible plan for the extension of the mission without much additional expense; for foreign agency in these islands must for years to come be very costly. But I will hope to write you, by-and-by, in full, a report for the Committee. Generally speaking, I have derived a higher opinion of the capabilities of the black people, and of the progress they have made since emancipation, than I expected. Time and good government will in the end elevate them; and if Christianity can have its full effect the result, sooner or later, is certain."

JAMAICA.—Among the noble band to whom belongs the promise, "the righteous shall be had in everlasting remembrance," few names have a warmer place in our hearts than that of William Knibb. Our readers are not, perhaps, aware that his youngest daughter is now a hopeless sufferer. The following extract from a letter recently received from his widow will recall the memorable days of Knibb and Burchell, and will awaken Christian sympathy for one whose claim on it, for her father's sake, will never be disowned.

"We, that is, Fanny and myself, are much as usual, except that poor Fanny is rather more weak and helpless now than she has been for a long time; she is not able to leave her bed, and suffers much from pain in her head and eyes,—the sight is all but gone; but she is very much and wonderfully sustained, and bears all with quiet patience, as coming from the hand of a wise and loving Father; and amidst all her great sufferings, she is not forgetful of the many mercies granted to her here, and is comforted with a prospect of an inheritance in that world where sorrow and suffering will be unknown. In a few days she will be twenty years of age, and until this fearful illness no child I ever met with seemed to be better fitted for the enjoyment of life than she was.

"If you should, in your travels, meet with any kind friends who could give a few interesting books for me to read to Fanny, it would be a great comfort to us; she used to read a great deal when she could see, and now it is a comfort to her my reading to her."

SAVANNAH VERE.—By a letter dated June 7th, we regret to learn that Mr. Duckett has been called to sustain a heavy trial in the decease of his wife. Mrs. Duckett was one of the first band who went from Jamaica to Africa with the Rev. J. Clarke, and for fifteen years she has been a faithful labourer in the mission-field. She has left behind three young children—one, an infant only a few hours old when the mother died. The following extract from his letter will be read with interest and sympathy:—

"I think it due to the memory of my departed wife to communicate her death to you, forasmuch as she was among almost the first of our Society's labourers in West Africa. She loved the change Providence made for us. We thought we saw some cheering signs that the Lord was crowning our labours in this field, and were humbly thankful that the field was large. While we were indulging in this delightful future, the Master came and called her away. My wife seemed to have taken a severe cold, either in the damp chapel, where, from necessity, we resided ten months, or in the house where she died; for the latter, to this day, is unfinished, so that its inmates are exposed to the cold and wet by night, and during the rains.

"About two weeks before her death she was attacked with asthma; but as she had been subject to such attacks, we did not take much notice of it. . . . On Saturday, May 28, she was with me, but more than usually grave. About four o'clock on Sunday morning, a violent convulsion seized her, which deprived her of speech, after which she uttered not one word. About two p.m. she gave birth to a little girl, and the hopes of the medical men were raised. Convulsions, however, returned; and on

Monday the 30th, death took her away from the work her heart was so deeply engaged in.

"The friends have been, and still are, showing the most touching sympathy to me and my motherless children; indeed, some who are not in connection with the church are unlimited in their acts of kindness. Friends seemed to have contended who could do most for us. Many, who could find no place of usefulness in the house, slept in the chapel, that they might be ready to render their services when needed, while those in the sick chamber performed their part with unwearied diligence. For me it was good that Brother Clayden came on Sunday evening, and remained until my wife was buried. I am praying for grace that I may not sin against God while his hand is upon me. I wish I could look calmly on the burden coming on me, in the bills which this event will bring me. But I am poor, and my people few and poor. In this I shall have your sympathy."

"LORD, WHAT WILT THOU HAVE ME TO DO?"

TEACH, oh teach me, blessed Saviour,
My true mission here to know;
Give me strength and grace to labour,
All life's changing journey through.
Make me ready,
When I hear thy voice, to go.

Sure the vineyard needeth labourers,
Earnest labourers, day and night;
Let me not an idler linger
Longer, worthless, in thy sight.
Oh, forbid it—
I would work with heart and might.

Yes, O God, my heart is yearning
For the heathen far away,
And to them my thoughts are turning—
Restless—longing,—can I stay?
I would hasten—
Tell of Christ without delay.

Winds of heaven to me are wafting
Mourning voices, faint and low,
Asking for the bread of heaven—
How to shun eternal woe—
"Come and save us."
Shall *I*, Lord, be one to go?

When I hear this cry of anguish, . .
Floating over land and sea;
When I think of Christ my Saviour,
Bleeding, dying, on the tree;
Let me answer,
"Here am I, O Lord, send me."—*Macedonian.*

NOTES AND INCIDENTS.

BUDDHISM IN CHINA.—Dr. Macgowan, of the American Baptist Mission, writes:—"A journey of several days brought us to the Tientai Mountains. These are celebrated as the stronghold of the religion of Sakya Mani, the place of the origin of the Chinese southern school of Buddhism. Here the celebrated priest Chikai founded that school, near the close of the sixth century. Twelve hundred years have rolled by since that time, and still these solitary regions are exclusively occupied by the votaries of the Indian atheism. We had many a weary walk in visiting the monasteries which asceticism has founded in these magnificent solitudes. At one, where we passed a night, we had considerable conversation with the priests. At a temple we were shown a Sanscrit manuscript written on palm leaf, in as good a state of preservation as if executed yesterday. It was a Buddhist classic, which Chikai had covered over. The priests showed us the silk robe worn by the founder of the establishment, and also his copper rice-bowl. The relics of saints are as much prized in China as in Christian lands so called."

HOME PROCEEDINGS.

THE meetings which have been held during the past month have not been very numerous. The Rev. T. C. Page, late of Madras, has, with the Rev. W. G. Lewis, visited, Waltham Abbey, where both the claims of India and China were enforced. Subsequently he attended meetings at Bedford and Canterbury. Mr. W. Heaton has represented the Society at Salisbury, Downton, and Harlow, and with Mr. Lewis at Watford; the Secretary has taken Swansea, and the Rev. C. Stovel the Lancashire district. Mr. Burchell, of Rochdale, writes—"The meetings in our district have been good; I have attended them all, excepting those at Liverpool and Oldham. Heywood, Bolton, and Preston will nearly double their last year's contributions."

DISTRICT AGENTS.

We are happy to be able to add to the list published in June last the names of the following brethren who have kindly consented to take up the work of organizing auxiliaries in places where they do not exist, or of re-animating those which may have fallen into an inactive condition.

Rev. T. Aston Binns, Warwick, Leicester, and parts of Northamptonshire.

Rev. B. C. Young, Shropshire and Staffordshire.

Rev. Wm. Upton, Hertford and Essex.

Mr. Young has either formed or revived an auxiliary in the following places, and secured the offices of the friend whose name is placed opposite, as local secretary.

Place.	Secretary of Auxiliaries.
Mining District	Rev. J. P. Carey.
Shrewsbury and vicinity	Rev. T. How.
Wellington	Mrs. Cranage.
Donnington Wood	Rev. F. Hemas.
Dawley Bank	Mrs. Garbett.
Whitchurch, Prees Heath, and Ightfield	Miss Manning.
Oswestry and vicinity	Mr. John Windsor.
Wrexham	Mr. Joseph Griffiths.
Wem	Mrs. Edward Evans.

Mr. Shindler, who, with Mr. Middleditch, attended last month meetings at Sevenoaks, Crowboro', &c., has during the past three months visited nearly twenty churches in his district. In some he has succeeded in arranging for meetings to be held regularly, in others for sermons to be preached, and in a few for the organization of auxiliaries.

Mr. Fuller reports that he has visited Bradford, Holt, Broughton, and Cheddar, and made arrangments for future meetings. He visited, with a view to revive auxiliaries, and with a special reference to the China Fund, Paulton, Penknap, Wincanton, Beckington, Trowbridge, Devizes, and Bratton. In most places he has delivered a missionary lecture, and he says, "It is gratifying to announce that the lectures have everywhere been well attended, and in most cases the chapels have been crowded."

Mr. Upton writes: "I have visited the following places: Barking, Burnham, Rochford, Prittlewell, Chadwell, Bishop's Stortford, Hertford, Hatfield, and Watford. . . . I regret to find, that as yet my visits have tended far more to reveal the poverty of the land, than, I fear, to promote the interests of the mission. At Watford, by interview with Brother Bailhache and several of his friends, we have paved the way for a more systematic and efficient working of missionary matters there." Though some of our brethren speak of difficulties and discouragements, their reports, on the whole, are encouraging. They are finding out what churches *can* give, and what churches *cannot* give. Their information in regard to the latter will be valuable, as it will get rid of what is unsubstantial, and on which, from want of our knowing better, long arguments and bright hopes have been built. The real power of the denomination will be eventually developed, and we shall know where pecuniary ability really exists. We add our most earnest request that the pastors in the several districts will afford to the brethren, who have taken up this work, every assistance in their power. Their co-operation will be invaluable, and it is affectionately desired.

MISSIONARIES TO CHINA.

Our friends, Mr. and Mrs. Kloekers, after beating about in the Channel for some time, put into Portsmouth, and, as there was every likelihood of their remaining there a few days, they, with the other passengers, came on shore on the 8th. Writing under date of the 9th, he says, "I hope our stay in Portsmouth has not been in vain. I preached on Sunday evening, and spoke at the meeting on Monday night. Sunday morning, Independents, Wesleyans, and Baptists were taking the Lord's Supper together." The last we heard of our friends was the following gratifying intelligence—"We are all in good spirits:" and, in reply to a telegraphic message, we were informed on the 9th—"The *Heroes of Alma* sails this afternoon." Very general will be the desire among our friends that a voyage which began in tempest and storm, may throughout, and in the end, be propitious and peaceful.

"JUVENILE HERALD."

In consequence of the duties connected with the resident tutorship of Rawden College, the Rev. S. G. Green has resigned the editorship of the *Juvenile Missionary Herald*. It will now be published by Messrs. J. Heaton & Son, of Warwick Lane. Some considerable changes will be effected in the size, appearance, and general getting-up, which we hope will be considered improvements. Nor will less attention, but more, be given to the contents, and the embellishments will not be neglected. The secretaries will have the general oversight and responsibility of it; while Mr. Wm. Heaton has kindly promised his best services. We remember what it was when *wholly* in his hands, and the circulation was something like 15,000. Less money was spent upon it then. With the additional advantages now possessed, it is confidently expected that the interest felt in it will increase, and the circulation be greatly promoted. Superintendents of schools, and teachers generally, are earnestly requested to do their best to give the new series a fresh and advantageous start.

NATIVE PREACHERS.

The Christmas cards for our young friends will be issued at once. We trust their zeal has not diminished. The object is one easily comprehended by them, but its importance is not so easily shown. However ably our missionaries may grapple with the various languages they have to acquire in different parts of the world, it must be obvious that they can hardly ever speak them with the same facility as the natives. Hence, a good native preacher is an invaluable agent.

SACRAMENTAL COLLECTION.

The circulars soliciting a renewal of the kindness shown to the widows and orphans of missionaries in former years will soon be sent out. The interest which was first felt when the proposal was made has been steadily increasing, and consequently the proceeds have considerably augmented. We confidently anticipate a large increase on this coming anniversary. On the first Lord's-day in the year, at the Lord's Table, we hope our friends will remember the widows and the orphans.

CONTRIBUTIONS.

In compliance with the wish strongly expressed by many of our friends, the list of contributions will be printed in *The Herald*, as heretofore, and not on the cover, as they have been for the last twelve months.

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IRISH CHRONICLE.

DECEMBER, 1859.

THE SPECIAL EFFORT.

THE COMMITTEE have the satisfaction of reporting, that their APPEAL for Funds to enable them to send forth EVANGELISTS to labour for a limited time has been cheerfully and liberally responded to by many of the friends of Evangelical truth. They indulge the confident expectation that others, who have not yet forwarded their contributions, will still take part in the good work. Ministerial brethren have also cheerfully consented to undertake the service to which they have been invited. The Rev. Dr. EVANS, of Scarborough, has spent some time in Belfast, Coleraine, and other places, where his labours have been very acceptable. The Rev. F. WILLS is engaged at Coleraine and Londonderry. The Rev. JOHN LEWIS, of Houghton Regis, is assisting Mr. CARSON in Tubermore and its neighbourhood. Mr. LYND, an Irish convert, is engaged with Mr. ECCLES at Banbridge. Other brethren will soon go forth on the same errand. Reports of their labours will be given, and will, doubtless, be read with interest by the friends of Ireland.

"AN INCIDENT IN THE REVIVALS."

MY DEAR SIR,—I send you the following sketch of an Incident in the Revivals, which may, perhaps, interest some of the readers of the "Chronicle." At an evening prayer-meeting, in our house of worship at Belfast, it was related by the Rev. Mr. Bowden, of Leeds, as nearly as possible in the words I have given.

Yours truly,
R. M. HENRY.

The Rev. C. J. Middleditch.

An instance of the grace of God, which came before me in the neighbourhood of C——, whilst visiting there, gave great joy to my heart. The subject of it was one whom I had known, and of whom I was a companion in my boyish days. We had often gone to the same Sabbath-school and the same sanctuary in company. Deprived by death of both his parents in early life, he was placed under the care of his oldest brother, a member of the Independent church, and a true Christian, whose influence was used and whose prayers constantly ascended for the conversion to God of all his brothers and sisters. The one of whom I speak had been in early life the subject of a great temporal deliverance. When a boy, with twelve other lads, he went one Lord's day into a little boat to cross a river which ran near his own house, in order to have a Sabbath day's pleasure on the other side. On the river the little boat upset, and the crew of thirteen were thrown into the water. Nine of them were drowned, and four saved; he was one of the four. This circumstance made a deep impression on his mind, and he promised to give his spared life to Christ. His Christian relations and friends hoped he was truly changed, but his goodness was like the morning cloud and early dew. He became the companion of fools, and learned their ways; casting off all restraint, he became a habitual drunkard. With two sisters he emigrated to America; but a change of country made no change in his conduct, except that perhaps he pursued the downward course with more rapidity. His own statement is, "I stopped at nothing; I fell into all kinds of wickedness; I fought against God and my own conscience; and, though it was to the grief of my dear sisters, whom in the midst of all I loved dearly, I had no power to stay my course, on, on, headlong to my destruction." His sisters at last requested him to return to his native country, in the hope that it might be for his good. He consented, and arrived in the early part of this year; but the heart with which he had left was still unchanged. He soon began his old ways. "I drank," he says, "and fought against God and man. My brother advised me, and tried all he could to win me, but I counted him my greatest enemy."

During all this time he was miserable; his conscience would at times wake up, and speak in language loud as thunder, and so miserable was he under its appeals and forebodings, that at last he resolved to take away his life; and in order to give his Christian brother all the pain he could, determined that he would write, and leave the note for him to find, informing him of the fact, and where his body would be found. He intended to throw himself into the river at the same place from which in early life God had rescued him. He went into C——, which is three miles from his brother's, and, in order to prepare himself for the fulfilment of his hellish resolution, he told me he drank whisky all day; but it seemed as if all the whisky in the town would not make him drunk. He left town in the evening, I believe, with the letter for his brother in his pocket. But the Lord had mercy on him.

When a short distance from the town, and alone, his sins, as with a lightning flash, all came up before his mind. He stopped, and in the horrors of his imagination he saw the ground open, and the pit ready to receive his black and guilty soul. He stepped aside to escape the precipice before him. Hell, in all its horrors, was present to his view. He fell to the ground in despair; reason fled for a season—he knows not how long. By some of the "converts" he was found on the wayside, and taken back again to town. When reason returned, his misery was such as an awakened sinner, or a lost soul, only can understand. But, blessed be God, in his case it was the precursor of mercy. He was not yet in hell, but on the land of hope. His sickness was not unto death. During two days and nights this misery continued, and his case and prospects even grew darker and darker. God seemed to his convicted soul to be laughing at his calamities, and mocking now that his fear had come. He dreaded to pray, and yet could not refrain.

A little tract was put into his hands by his sister-in-law, "Jesus, Justice, and the Sinner." A ray of hope beamed upon his despairing soul; the light increased, and at last he exclaimed, "Jesus, I surrender; do with me as thou wilt. If I perish, I will perish trusting to thy blood." The invitations and assurances of the Scriptures were then clear and plain to him, and he was enabled to rejoice in a sin-pardoning God. Emerging like the sun in a tropical clime, from darkness into sudden day, he burst forth in songs of ecstatic joy, such as those only know who have been snatched from the brink of hell, and made subjects of God's great salvation.

Words were insufficient to give full vent to the feelings of his heart. He leaped, he danced for very joy. What happiness to his dear brother, who, year after year, had been praying for him, weeping for him, wrestling with God for him, now to see him saved!

There was a public meeting in a field near his brother's house some two days after his conversion, and among the speakers was seen this man. One of Mrs. ——'s relatives was present, and gave me a description of the scene. What a sight! His Christian relations and friends were all bathed in tears, and many were looking on with wonder. During his address, he said, "I am not able to say much, for my head is dizzy. I have not slept a wink since; but I just want to tell you that I have served my master long and faithfully, and that he is a bad master, and gives bad wages. And I want to tell you that I did not wish to leave him—I am no runaway, I am no deserter; no, I had no notion of leaving him, till I was *pressed*, yes, till I was pressed. The struggle was great; I fell between their hands. O what misery! At the very mouth of the pit; on the very brink of hell. But oh, the blessed Jesus had hold of me, and I got hold of him, and by his grace I will never let him go; and I want you all to pray for me—to pray for ——, that he may never let me go, and that I may be as faithful a servant to my new Master as I have been to my old one."

This took place some two months before my visit to C——. He heard of my being in the place, and came to hear me preach. At the close of the service, he requested an interview with me. Being very anxious to have a little conversation with him, I arranged for a time to meet him, when he gave me the account of his conversion which I have just stated. He had read God's word since that time, and there he had seen that all believers were commanded to be baptized, as a public profession of their faith in Christ; and, believing that sprinkling in infancy is not Christian baptism, he asked me if I would baptize him. On the evidence of his faith, given by his conversation and conduct, I could not refuse him the privilege of that ordinance of Christ; and in the Baptist chapel that evening, before a large congregation, he put on Christ by baptism.

It was, indeed, a solemn and, I hope, a profitable service. I addressed him, as he descended the steps of the baptistry, with the words, "Ye were as a firebrand plucked out of the burning." And may the same power that has plucked him out, hold him up, until he shall be presented faultless before the throne with exceeding joy.

DESTITUTION.

Banbridge, Nov. 9, 1859.

MY DEAR BROTHER,—The winter is setting in soon and severely; my congregation is *emphatically poor;* how to manage I hardly know, as employers, and all the wealth about here, are ranged against me.

The hats and caps will be of great service, but, dear brother, *anything in the way of clothing,* or *in the shape of blankets,*—oh, do send me some! Of the privations here I never before had even a specimen. In haste,

Yours in Jesus, gratefully,

W. S. ECCLES.

Rev. C. J. Middleditch.

CONTRIBUTIONS

In aid of the SPECIAL EFFORT IN IRELAND.

	£	s.	d.
A Sincere Friend to the Cause	52	10	0
Harris, Richard, Esq., Leicester	50	0	0
L. B.	25	0	0
Robinson, C. B., Esq., Leicester	20	0	0
Coates, Thomas, Esq., Paisley	10	0	0
Hitchcock, George, Esq.	10	0	0
Kelsall, Henry, Esq.	10	0	0
Lowe, George, Esq., F.R.S.	10	0	0
Pewtress, Thomas, Esq.	10	0	0
Stevenson, George, Esq.	10	0	0
Thompson, William, Esq., Frome	10	0	0
Lewisham Road, by Rev. J. Russell	10	10	6
Dalston, by Rev. W. Miall	6	0	0
Anstie, Paul, Esq., Devizes	5	0	0
Bowser, A. T., Esq.	5	0	0
Cartwright, R., Esq.	5	0	0
Gray, Miss, Islington	5	0	0
Heptonstall, Mr.	5	0	0
Kelsey, H. R., Esq.	5	0	0
Lush, R., Esq., Q.C.	5	0	0
Middleditch, Rev. C. J.	5	0	0
Oliver, E. J., Esq.	5	0	0
Rawlings, Mr. E.	5	0	0
Salters' Hall, by Rev. J. Hobson	5	0	0
Sewell, Mr.	5	0	0
"Thankfulness"	5	0	0
Tritton, J., Esq.	5	0	0
Warmington, J., Esq.	5	0	0
W. T.	5	0	0
Frome, by Mr. Coombs	5	1	6
Wantage, by Rev. R. Aikenhead	3	14	0
Heaton, W., Esq.	3	3	0
Coffin, J. N., Esq., part of Donation	3	0	0
Mase Pond, by Mr. J. Eastty	2	6	0
Beverley, by Mr. Sample	2	6	6
G. K.	2	2	0
Hepburn, Mr. A. P.	2	2	0
Hepburn, Mrs.	2	2	0
Hepburn, Mr. John	1	1	0
Hill, Mr. and Mrs. Rowland	2	2	0
Marshman, J. C., Esq.	2	2	0
Rains, John, Esq.	2	2	0
Beater, O., Esq.	2	0	0
Edger, Mrs. and Miss, Uxbridge	2	0	0
Elton, Dr. and Mrs.	2	0	0
Marlborough, Mrs.	2	0	0
Miller, W. H., Esq.	2	0	0
Ashdon, by Rev. J. Watts	2	1	0
Harlow, by Rev. F. Edwards, B.A.	2	2	6
Saffron Walden	1	10	0
Foster, M., Esq., Huntingdon	1	1	0
Friend, from Bristol	1	1	0
Howard, Mr. John, Hackney	1	1	0
Payne, Miss and Miss Ann	1	1	0
Allen, J. H., Esq.	1	0	0
Bowser, Mr. J. C.	1	0	0
Carter, Mr., by Mr. Tiddy	1	0	0
Dent, Mrs., Milton	1	0	0
Dicks, Mr.	1	0	0
Eley, Miss, Wotton-under-Edge	1	0	0
E. M.	1	0	0
Friend	1	0	0
Ditto	1	0	0
Gouldsmith, Mrs.	1	0	0
Gurney, Mr. H.	1	0	0
Hiett, Mr. William	1	0	0
Newsom, Mr. J.	1	0	0
Risdon, Mrs.	1	0	0
Scarlett, Mr.	1	0	0
Smith, W. L., Esq.	1	0	0
Bigwood, Rev. J.	0	10	0
Bywater, Mr.	0	10	0
Burt, Rev. J. B.	0	10	0
Butterworth, Mr. W. A., Surbiton	0	10	0
Cox, Mr. Wm., South Hackney	0	10	0
D'Elboux, M. L., Esq.	0	10	0
Evans, Rev. W. W.	0	10	0
F. E.	0	10	0
Friend, A.	0	10	0
Trestrail, Rev. F.	0	10	0
Underhill, E. B., Esq.	0	10	0
Wood, Mr., Frome	0	10	0
A Watford Friend	0	10	0
A. F. C.	0	5	0
Dyson, Mrs.	0	5	0
E. S., Hastings.	0	5	0
Gunvie, Mr. S.	0	5	0
Powell, Rev. A.	0	5	0
Rawlings, Mr., Frome	0	5	0
Wells, Somerset; A Friend	0	5	0
Wills, Mr. B.	0	3	9
A Gift from Carlisle	0	2	6
T. C.	0	2	6
Smaller Sums	0	6	6

CONTRIBUTIONS

Received since the foregoing List was prepared for Press.

	£	s.	d.
Luton, by Rev. T. Hands	2	17	6
Leeds, Great George Street, Collection at Lord's Supper, by Rev. Dr. Brewer.	1	2	0
Gover, Mrs.	1	1	0
Gutteridge, R., Esq.	1	0	0
Horsey, Thomas, Esq.	1	1	0
Maynard, Mr. R.	1	1	0
T. I. H., Clipstone	1	0	0

	£	s.	d.
An Old Baptist	0	5	0
By Mr. Brown, Collector—			
Benham, J. L., Esq.	2	2	0
Freeman, Miss	2	0	0
Gover, W., Esq.	2	0	0
Bowser, Wm., Esq.	2	0	0
Rixon, Mr. A. H.	1	0	0
Steane, Rev. E., D.D.	1	0	0
N. S.	1	0	0
Cox, T., Esq.	1	1	0
Inglis, J., Esq.	1	0	0
Walkden, J., Esq.	1	1	0
Fox, Lady	1	1	0
Whitehorne, J., Esq.	0	10	0
Hird, W., Esq.	0	10	0
P. I. M.	0	10	0
A Friend	0	10	0
B. C.	0	10	0
Wheeler, Mr. D. D.	0	10	0
Stiff, Mr. James	0	10	0
J. A.	0	10	0
Davies, Rev. Dr. B.	0	10	0
Tubbs, Mr. F. M.	1	1	0
Bligh, Mr. J.	0	10	0
Bligh, Mr. J. S.	0	10	0

Further Contributions in aid of the Special Fund, and those for general purposes, are unavoidably deferred on account of the Secretary's absence from London.

The thanks of the Committee are presented to Mrs. Hassell, for a parcel of children's clothing.

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Contributions in behalf of the general purposes of the Baptist Irish Society, or in aid of the special efforts for RATHMINES and BELFAST, will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq.; or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C.; or the London Collector, Mr. JAMES BROWN, 7, Brunswick Place, Wyndham Road, Camberwell New Road, S.; and by the Baptist Ministers in any of our principal towns.

Supplement.

DECEMBER, 1859.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792. OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of schools."

INCOME, year ending March, 1859	£26,513 1 3
EXPENDITURE	25,972 19 9
BALANCE in hand	540 1 6

Treasurer, Sir SAMUEL MORTON PETO, Bart.

Secretaries, Rev. FREDERICK TRESTRAIL, EDWARD BEAN UNDERHILL, Esq.

Accountant, Rev. THOMAS SMITH.

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Baptist Mission House, 33, Moorgate Street, London.

Baptist Home Missionary Society.

Formed 1797. OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishments of Sunday schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March, 1859	£3,904 13 1
EXPENDITURE	3,904 13 1
BALANCE due by the Society in loans	325 0 0

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street, London.

Committee.

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Dennis, Mr. J. C.	Millard, Rev. J. H.	Todd, Rev. J. W.

Auditors, Mr. JAMES LOW and Mr. JOSEPH SARL.

Baptist Irish Society.

Formed 1814. OBJECT:—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of missionaries and readers, the establishment of schools, and the distribution of Bibles and tracts."

INCOME, year ending March 31, 1859	£1,992 5 3
EXPENDITURE	2,136 16 0
BALANCE due to Treasurer	144 10 9

Treasurer, THOMAS PEWTRESS, Esq.

Secretary, Rev. CHARLES JAMES MIDDLEDITCH, 33, Moorgate Street, London.

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Heaton, W., Esq.	Oliver, Mr. J.	

Auditors, Rev. J. HOBSON, Mr. B. PARDON.

General Baptist Missionary Society.

Formed 1816. OBJECT:—"To conduct missions to the heathen on the principles of the New Connection of General Baptists."

INCOME, year ending May 31, 1859	£3,063 3 1
EXPENDITURE	3,321 1 0
BALANCE due to Treasurer	257 17 11

Treasurer, ROBERT PEGG, Esq., Derby.

Secretary, Rev. JAMES CAREY PIKE, Quorndon, Leicestershire.

Committee.

Allsop, Mr. Solomon S.	Hemsley, Mr. Thomas	Turney, Mr. G. L.
Baldwin, Mr. G.	Hill, Mr. Thomas	Walker, Mr. Benjamin
Barwick, Mr. E.	Jelley, Mr. Henry	West, Mr. Lambert S.
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Harris, Richard, Esq.	Stevenson, Mr. William	Winks, Mr. Joseph F.
Heard, John, Esq.		

And all such General Baptist Ministers as are Members of the Society.

Society for Aged or Infirm Baptist Ministers.

Formed 1816. OBJECT:—"The relief of those Baptist ministers who have become beneficiary members in conformity with the rules, when they appear to be permanently incapacitated for pastoral duties by reason of age or infirmity."

INCOME, year ending June, 1859	£480	15	8
EXPENDITURE	364	0	4
Capital invested during year	553	10	4
Total Capital	7,850	0	0
Claimants receiving aid at £11 6s. each	31		
Number of Beneficiary Members	95		

Treasurer, R. B. SHERRING, Esq., Ashley Place, Bristol.

Secretary, Rev. F. W. GOTCH, LL.D., Brunswick Square, Bristol.

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Whittuck, Mr. C. J.
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Yates, Rev. W.

Bible Translation Society.

Formed 1840. OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of Baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions, similarly faithful and complete."

INCOME, year ending March 31, 1859	£1,974	14	4
EXPENDITURE	1,902	10	2
BALANCE in hand	72	4	2

Treasurer, Rev. EDWARD STEANE, D.D., Camberwell.

Secretary, Rev. W. W. EVANS, 33, Moorgate Street, London.

Travelling Agent, Rev. D. THOMSON, Appledore, Devon.

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Brown, Rev. J. T.
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Gotch, Rev. Dr.
Haycroft, Rev. N., M.A.
Hinton, Rev. J. H., M.A.
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Leechman, Rev. J., LL.D.
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Marshman, J. C., Esq.
Middleditch, Rev. C. J.
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Pottenger, Rev. T.
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Underhill, E. B., Esq.
Underwood, Rev. W.
Watson, W. H., Esq.
Webb, Rev. James
Wheeler, Rev. T. A.
Williams, Rev. B.
Wills, Rev. F.

Baptist Highland Mission.

Formed 1816. OBJECT:—"The dissemination of the gospel of Christ in Scotland."

INCOME, year ending April, 1859	£1,225 17 2
EXPENDITURE	1,243 1 7
BALANCE against Society	17 4 5

Number of Missionaries, 22.

Treasurer, Mr. CHARLES ANDERSON, Trinity House, Edinburgh.

Secretary, H. D. DICKIE, Esq., 3, Ann Street, Edinburgh.

Travelling Agent, Mr. ROBERT TAIT, 1, Forbes Street, Edinburgh.

London Committee.

Croll, A. A., Esq., Finsbury Circus	M'Laren, J. W., Esq., Kensington Gore
Heriot, W., Esq., Cannonbury Park	Steane, Rev. Dr., Camberwell
Inglis, George, Esq., Dalston	Thomas, Rev. A. C., Islington
Leechman, Rev. Dr., Hammersmith	Todd, Rev. J. W., Sydenham

The General Committee consist of members of churches in the principal towns of Scotland.

Particular Baptist Fund.

Formed 1717. OBJECTS:—"For the relief of ministers and churches of the Particular Baptist denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1859	£3,616 12 9
EXPENDITURE	3,377 15 10
BALANCE	238 16 11

Treasurers, W. L. SMITH, J. H. ALLEN, and R. LUSH, Q.C., Esqs.

Secretary, Mr. ROBERT GRACE, 11, The Grove, Lyndhurst Road, Peckham, S.E.

Baptist Magazine.

Commenced 1809. PROFITS:—"The profits arising from the sale of this work are given to the widows of Baptist ministers, at the recommendation of the contributors."

Grants to widows from commencement, about £6,344.

Editor, Rev. SAMUEL MANNING, M.A., Frome, Somerset.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street, London.

Secretary, Rev. JAMES HOBY, D.D., Twickenham.

Selection of Hymns.

Grants for the year ending June, 1859	£306 0 0
Grants from the commencement	5,267 0 0

Treasurer and Secretary, W. L. SMITH, Esq., St. Albans.

Publisher, J. HADDON, Castle Street, Finsbury.

A new edition of the Selection has been published, containing upwards of 260 Hymns extracted from Dr. Watts's Psalms and Hymns.

Baptist Union.

Formed 1813. OBJECTS:—"1st. To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist churches, societies, institutions, colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an annual report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1859	£155	19	4
EXPENDITURE	176	5	0
BALANCE due to Treasurer	20	5	8

Treasurer, GEORGE LOWE, Esq., 39, Finsbury Circus.

Secretaries, Rev. EDWARD STEANE, D.D., Camberwell; Rev. J. H. HINTON, M.A., De Beauvoir Square, London.

Committee:—Official Members.

Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society
Evans, Rev. W. W., Secretary to the Bible Translation Society
Grace, Mr. R., Secretary to the Particular Baptist Fund
Middleditch, Rev. C. J., Secretary to the Baptist Irish Society
Pike, Rev. James Carey, Secretary to the General Baptist Missionary Society
Trestrail, Rev. F., Secretary to the Baptist Missionary Society
Underhill, Mr. E. B., Secretary to the Baptist Missionary Society
Woollacott, Rev. C., Secretary to the Baptist Building Fund

Elected Members.

Barker, Rev. W., London
Bigwood, Rev. J.
Bird, Rev. S., London
Burns, Rev. J., D.D., Paddington
Clowes, Mr. F., London
Crassweller, Mr. H., London
Green, Mr. S., London
Heaton, Mr. W., London
Hoby, Rev. J., D.D., Twickenham
Marten, Rev. R. H., Lee
Millard, Rev. J. H., London
Murch, Rev. S., Waltham Abbey
Owen, Rev. J. J., Paddington
Stanion, Rev. T., London
Wills, Rev. F., Holborn.

Corresponding Members.

In ENGLAND and WALES, the Secretaries of the Baptist Associations; SCOTLAND, the Secretary of the Baptist Union for Scotland, and the Rev. J. Watson, Edinburgh; HAMBURG, the Rev. J. G. Oncken; PRUSSIA, the Rev. G. W. Lehmann, Berlin; CANADA, the Rev. A. Lorimer, B.A., Toronto; NOVA SCOTIA, the Rev. Dr. Cramp, Acadia College, Horton; AUSTRALIA, Rev. J. Voller; UNITED STATES, the Rev. Baron Stow, D.D., Boston; WEST INDIES, the Rev. John Clark, Brown's Town, Jamaica; EAST INDIES, the Secretaries of the Bengal Baptist Association.

Baptist Building Fund.

Formed 1824. OBJECT:—"To assist, by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom."

INCOME, year ending July, 1859	£1,698	5	10
LOANS to Churches	1,560	0	0
GRANTS to Churches	25	0	0
HOME EXPENSES	67	12	5
BALANCE in hand	45	13	5

Treasurer, JOSEPH H. ALLEN, Esq., Aston Clinton, Bucks.

Secretary and Collector, Rev. C. WOOLLACOTT, 4, Compton Street East.

Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Auditors, Messrs. W. PAXON and B. L. GREEN.

Committee.

Baines, Mr. Cooke
Bayley, Mr. George
Bayley, Mr. G. S.
Benham, Mr. James
Blake, Rev. W.
Blight, Mr. G.
Bowser, Mr. William
Bowser, Mr. A. T.
Cartwright, Mr. R.
Cooper, Mr. H.
Eastty, Mr. John
Harvey, Mr. J.
Heath, Mr. H. H.
Heaton, Mr. W.
Hill, Mr. John
Lowe, Mr. G., F.R.S.
Oliver, Mr. E. James
Pewtress, Mr. Stephen
Pillow, Mr. Thomas
Powell, Mr. John
Trestrail, Rev. F.
Underhill, Mr. E. B.
Wilken, Mr. M.
Woollacott, Mr. J. C.

Baptist Tract Society.

Formed 1841. OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1858	£241	13	11
EXPENDITURE	165	15	9
BALANCE in Treasurer's hands	75	18	2

Treasurer, E. JAMES OLIVER, Esq. Editor, Rev. W. NORTON.

Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town.

Depository, 62, Paternoster Row.

Baptist Western Society.

Formed 1807. OBJECT:—"The relief of necessitous Widows and Orphans of Ministers of the Baptist denomination in the counties of Cornwall, Devon, Dorset, Hants, Wilts, Gloucester, and Somerset, including the city of Bristol."

INCOME, year ending June, 1859	£404	2	0
PAYMENTS to representatives of 2 Widows—18 other Widows and 1 Orphan	365	14	0
EXPENDITURE	38	8	0

Trustees, Mr. R. LEONARD, Mr. R. B. SHERRING, Rev. Dr. GOTCH, Mr. J. LIVETT.

Treasurer, Mr. J. LIVETT.

Secretary, Mr. G. C. ASHMEAD, 19, Small Street, Bristol.

Young Men's Association in aid of the Baptist Missionary Society.

Formed 1848. OBJECTS:—"To diffuse a missionary spirit, especially among the young, by the dissemination of missionary information; the establishment of missionary libraries; and the delivery of lectures; to form and encourage Sunday school and other juvenile missionary auxiliaries; and to promote systematic efforts on behalf of missions."

INCOME, year ending April, 1859	£290	0	10½
EXPENDITURE	276	6	9½
BALANCE in hand	13	14	1

President, Sir S. MORTON PETO, Bart. Vice-President, Rev. JOSEPH ANGUS, D.D.

Treasurer, Mr. W. DICKES.

Honorary Secretaries, Mr. J. TRESIDDER, Mr. H. KEEN, and Mr. W. ROTHERY.

Curator of Museum and Lecturer to Association, Mr. JOHN TEMPLETON.

Baptist Evangelical Society.

FORMERLY CALLED "THE STRICT BAPTIST SOCIETY."

Formed 1845, for "Educating young men for the ministry and for missionary purposes."

INCOME, year ending March 31, 1859	£390	2	1
EXPENDITURE	455	8	6
BALANCE due to the Treasurer	65	6	5

Treasurer, WILLIAM SHAW, Esq., Jun.

Editor, Rev. W. STOKES.

Secretaries, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town, Rev. J. WOODARD, Ilford, Essex.

Baptist Association of Scotland.

Formed 1856.

"The Association shall consist of Evangelical Baptists, namely, Baptists who hold the doctrines of free, sovereign, unmerited grace; who view salvation as originating in God, carried forth and perfected by the Word of God made flesh, and effectually applied by the Holy Spirit."

OBJECTS:—"1st. To promote the revival of spiritual religion in the denomination. 2nd. To encourage young men of promising ability and piety to devote themselves to the work of the ministry, by providing, where necessary, educational aid. 3rd. To aid comparatively feeble churches in sustaining the ordinances of the gospel, and to promote similar purposes."

Treasurer, W. B. HODGE, Esq., 69, St. George's Place, Glasgow.

Secretary, WILLIAM TOLMIE, Esq., 8, Prince's Square, Glasgow.

Birmingham Scholastic Institution.

For Sons of Ministers.

Established 1850. OBJECT:—"To assist ministers (of limited income) of all denominations to educate their sons."

Managed by a *Central* and *General* Committee.

Secretary, Rev. T. H. MORGAN, Shireland Hall, Birmingham.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June, 1859	£1,182	1	7
EXPENDITURE	1,372	5	4
BALANCE due to the Treasurer	190	3	9

Present number of Students, 20; Educated from commencement, 241.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, LL.D.

Teacher of German, Dr. KOCH. Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq., 19, Small Street, Bristol.

Medical Referee and Honorary Surgeon, Mr. J. M. CHANDLER.

Bradford.

Instituted 1804.

INCOME, year ending August 5, 1859	£1,264	4	4
EXPENDITURE	1,077	6	2½
BALANCE in favour of College	186	18	1½

Present number of Students, 27; Educated since commencement, 242.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D.

Resident and Classical Tutor, Rev. S. G. GREEN, B.A. Tutor and Financial Secretary, Rev. T. POTTENGER.

Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.

Secretary, Rev. H. DOWSON, Bradford.

Pontypool.

Instituted at Abergavenny, 1807. *Removed to Pontypool*, 1836.

INCOME, year ending May 19, 1859	£741	16	4
EXPENDITURE	733	18	0
BALANCE in hand	7	18	4

Present number of Students, 23; Educated since commencement, 189.

President, Rev. THOMAS THOMAS. Classical Tutor, Rev. GEORGE THOMAS.
Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs. Secretary, Rev. S. PRICE.

Regent's Park.

Instituted 1810. *Removed from Stepney to Regent's Park*, 1856.

INCOME during year ending October, 1859	£3,277	6	9
EXPENDITURE	3,472	6	10
DUE to Treasurer	194	19	11

Present number of Students, 26; Lay Students, 11; Ministers educated from commencement, 165.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.
Classical and Mathematical Tutor, Rev. BENJ. DAVIES, LL.D.
Treasurer, JOSEPH GURNEY, Esq. Secretary, Rev. G. W. FISHBOURNE.
Surgeon, WILLIAM COOKE, Esq., M.D.
Auditors, Mr. J. COWDY, Mr. G. GOULD, Mr. J. BENHAM.

Haverfordwest.

Instituted 1839.

INCOME, year ending August 1, 1859	£625	5	2
EXPENDITURE	607	14	0½
BALANCE in Treasurer's hands	17	11	1½

Present number of Students, 20; Educated since commencement, 80.

President, Rev. THOMAS DAVIES.
Classical and Mathematical Tutor, Rev. T. BURDITT. Treasurer, W. REES, Esq.
Secs., Rev. H. DAVIES, Llangloffan, Pembrokes.; Rev. T. E. THOMAS, Trehale, Pembroke.

Nottingham.

General Baptist Academy. Instituted 1843. *Removed from Leicester*, 1857.

INCOME, year ending , 1859	£554	6	11
EXPENDITURE (including a balance of debt, and expense of removing Institution to Nottingham, amounting to £190)	506	11	4
BALANCE in hand	47	15	7

Present number of Students, 8; Educated from commencement, 34.

President, Rev. W. UNDERWOOD.
Classical and Mathematical Tutor, Rev. W. R. STEVENSON, M.A.
Treasurer, G. BALDWIN, Esq., Nottingham.
Secretary, Rev. J. LEWITT, Nottingham.

Dr. Ward's Trust.

Trustees.

Rev. EDWARD STEANE, D.D. | WILLIAM LEPARD SMITH, Esq.
Rev. J. M. SOULE. | Rev. JOSEPH ANGUS, D.D.
JOSEPH TRITTON, Esq.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to Baptists.

GENERAL SOCIETIES.

British and Foreign Bible Society.

Formed 1804. OBJECT:—"To encourage a wider circulation of the Holy Scriptures, without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorised version."

INCOME, year ending March 31, 1859	£160,062 19 4
EXPENDITURE	158,642 15 0

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. JOHN MEE, M.A.; Rev. SAMUEL B. BERGNE.

Superintendent of Translating and Editorial Department, Rev. T. W. MELLER, M.A.

Accountant, Mr. WILLIAM HITCHIN. Foreign Secretary, Mr. HENRY KNOLLEKE.

Depositary, Mr. JAMES FRANKLIN. Collector, Mr. WILLIAM H. CHAPLIN.

Society's House, 10, *Earl Street, Blackfriars, London.*

Religious Tract Society.

Formed 1799. OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 31, 1859	£97,898 5 9
EXPENDITURE	97,282 11 2
BALANCE in hand	615 14 7

Treasurer, JOHN GURNEY HOARE, Esq.

Honorary Secretaries, Rev. W. W. CHAMPNEYS, M.A.; Rev. R. VAUGHAN, D.D.

Secretary, Dr. GEORGE HENRY DAVIS. Association Secretaries, Rev. PHILIP J. SAFFERY, Rev. G. MANSFIELD, A.M.

Financial Secretary, Mr. WILLIAM TARN.

Depositories, 56, *Paternoster Row*, 65, *St. Paul's Churchyard, and* 164, *Piccadilly.*

English Monthly Tract Society.

Formed 1837. OBJECT:—"To circulate suitable publications, as to appearance and contents, among the higher classes of society."

INCOME, year ending December 31, 1858	£2,609 16 3
EXPENDITURE	2,556 19 2
BALANCE	42 17 1

The tracts of this Society are distributed in Great Britain and its Colonies, in France, Germany, Holland, Belgium, and Switzerland. The methods adopted are by hand and by post. About 4,000 tracts to the bereaved are issued annually—the names being chiefly obtained from the obituary in *The Times*, daily. The Society is now publishing a series of tracts, with wood-cuts, for the children of the nobility and gentry, which are forwarded monthly through the post to persons whose names are furnished by parents or friends. About 50,000 are issued annually.

Treasurer, W. NORWOOD, Esq., Balham Hill, S.

Secretary, Mr. JOHN STABB. Collector, Mr. BELCHER, 6, Russell Terrace, Oakley Sq.

Office, 27, *Red Lion Square, Holborn.*

Weekly Tract Society.

Formed 1847. OBJECTS :—"To inculcate religion, and to promote the social, intellectual, and moral improvement of the labouring population, by the publication of a new tract every week, and its gratuitous circulation throughout the country."

RECEIPTS for the year ending March 31, 1858	£1,092 14 4
EXPENDITURE	1,316 8 4
BALANCE against Society	223 14 0
Tracts issued during the year	1,088,138

Treasurer, WILLIAM GARLICK, Esq. Secretary, Mr. J. F. SIMPSON.

Travelling Agent, Rev. ROBERT STEPHENS.

Office and Depository, 62, *Paternoster Row, London.*

Book Society.

Instituted 1750. OBJECT :—"The gratuitous distribution and sale of Bibles and Testaments, and other books of established excellence, and the publication of original and standard works, adapted to promote religious and moral instruction."

INCOME, year ending December 31, 1858	£5,453 16 2
EXPENDITURE	5,353 14 4
BALANCE in favour of the Society	100 1 10

Treasurer, THOMAS CHALLIS, Esq. Sub-Treasurer, JAMES PALMER, Esq.

Trustees, THOMAS CHALLIS, Esq., Ald.; J. R. MILLS, Esq.; SAMUEL WILSON, Esq., Ald.; JOSEPH PAYNE, Esq.

Honorary Secretaries, Rev. J. R. BARBER, D.D.; Rev. J. GEORGE.

Secretary, Rev. I. VALE MUMMERY, F.R.A.S. Collector, Mr. C. GORDELIER.

Depository, 19, *Paternoster Row, London.*

British and Foreign School Society.

Formed 1808. OBJECT :—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending January 31, 1859			£18,252 4 0
EXPENDITURE			16,687 16 0
CAPITAL: Donation for Investment	£500 0 0		
Special Subscriptions reserved	1,064 8 0		
			1,564 8 0

President, The DUKE OF BEDFORD.

Treasurer, HENRY E. GURNEY, Esq. Secretary, Mr. WILKES.

Central School, Borough Road.

Ragged School Union.

Formed 1844. OBJECTS :—"To encourage and assist those who teach in ragged schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and Bible classes; and to assist old and young in the study of the Word of God."

INCOME, year ending May 1, 1859	£6,107 14 10
EXPENDITURE	5,009 17 2
BALANCE at Bankers	1,097 17 8

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, R. C. L. BEVAN, Esq. Honorary Secretary, Mr. W. LOCKE.

Secretary, Mr. JOSEPH GEORGE GENT. Collector, Mr. W. A. BLAKE.

Office, 1, *Exeter Hall.*

Ragged Church and Chapel Union.

Formed 1853. OBJECT:—"To raise funds to assist in providing buildings for places of worship on Sundays, for the sole and exclusive use of the destitute poor of the Metropolis, by granting money to local committees engaged in adapting or erecting buildings for such purposes."

INCOME, year ending April 30, 1858	£263	5	11
EXPENDITURE	206	5	5
BALANCE in hand	57	0	6

President, The Right Hon. the LORD EBURY.
Chairman of Committee, J. IVATT BRISCOE, Esq. Treasurer, A. SPERLING, Esq.
Hon. Secretary, J. A. MERRINGTON, Esq. Secretary, Mr. W. A. BLAKE.
Offices, 15, *Exeter Hall, Strand.*

Sunday School Union.

Formed 1803. OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday schools."

BENEVOLENT FUND INCOME, March, 1859	£2,509	6	4
EXPENDITURE	2,505	6	2
BALANCE in hand	4	0	2

President, The Hon. ARTHUR KINNAIRD, M.P.
Treasurer, THOMAS CHALLIS, Esq., Alderman.
Secretaries, Mr. WM. H. WATSON, Mr. WM. GROSER, Mr. F. J. HARTLEY, and Mr. AUGUSTUS BENHAM.
Trade Superintendent, Mr. PETER JACKSON.
Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.
Offices, Jubilee Memorial Buildings, Old Bailey.

Home and Colonial School Society.

Formed 1836. OBJECTS:—"The improvement and extension of the infant school system, and of education in general, on Christian principles, as such principles are set forth and embodied in the doctrinal articles of the Church of England."

INCOME, year ending December 31, 1858					£7,565	10	6
EXPENDITURE					7,270	5	8
TEMPORARY LOAN repaid	£275	0	0				
BALANCE	20	4	10				
					295	4	10

President, The Right Hon. the EARL OF CHICHESTER.
Treasurer, JOHN BRIDGES, Esq. Honorary Secretary, J. S. REYNOLDS, Esq.
Assistant Secretary and Accountant, Mr. CHARLES.
Institution, Gray's Inn Road.

Voluntary School Association.

Formed 1848. OBJECT:—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries."

INCOME, year ending April 30, 1858	£731	2	6
EXPENDITURE	448	8	4
BALANCE in hand	282	14	2

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.
Honorary Secretaries, Rev. H. RICHARD, and JOSEPH BARRETT, Esq.
Assistant Secretary, Mr. GEORGE KEARLEY, 7, Blomfield Street, Finsbury.

Weekly Tract Society.

Formed 1847. OBJECTS:—"To inculcate religion, and to promote the social, intellectual, and moral improvement of the labouring population, by the publication of a new tract every week, and its gratuitous circulation throughout the country."

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BALANCE against Society	223 14 0
Tracts issued during the year	1,088,138

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Travelling Agent, Rev. ROBERT STEPHENS.

Office and Depository, 62, Paternoster Row, London.

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Instituted 1750. OBJECT:—"The gratuitous distribution and sale of Bibles and Testaments, and other books of established excellence, and the publication of original and standard works, adapted to promote religious and moral instruction."

INCOME, year ending December 31, 1858	£5,453 16 2
EXPENDITURE	5,353 14 4
BALANCE in favour of the Society	100 1 10

Treasurer, THOMAS CHALLIS, Esq. Sub-Treasurer, JAMES PALMER, Esq.

Trustees, THOMAS CHALLIS, Esq., Ald.; J. R. MILLS, Esq.; SAMUEL WILSON, Esq., Ald.; JOSEPH PAYNE, Esq.

Honorary Secretaries, Rev. J. R. BARBER, D.D.; Rev. J. GEORGE.

Secretary, Rev. I. VALE MUMMERY, F.R.A.S. Collector, Mr. C. GORDELIER.

Depository, 19, Paternoster Row, London.

British and Foreign School Society.

Formed 1808. OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending January 31, 1859		£18,252 4 0
EXPENDITURE		16,687 16 0
CAPITAL: Donation for Investment	£500 0 0	
Special Subscriptions reserved	1,064 8 0	
		1,564 8 0

President, The DUKE OF BEDFORD.

Treasurer, HENRY E. GURNEY, Esq. Secretary, Mr. WILKES.

Central School, Borough Road.

Ragged School Union.

Formed 1844. OBJECTS:—"To encourage and assist those who [illegible] ragged schools; to help such by small grants of money, where advisable; to col[illegible] respecting schools now in existence, and promote the form[illegible] plans for the more efficient management of such schools; children of the poor in general; to visit the various [illegible] progress; to encourage teachers' meetings and Bibl[illegible] in the study of the Word of God."

INCOME, year ending May 1, 1859

EXPENDITURE

BALANCE at Bankers

President, The Right Hon.

Treasurer, R. C. L. BEVAN, Esq.

Secretary, Mr. JOSEPH GEORGE

Office,

Ragged Church and Chapel Union.

Formed 1853. OBJECT:—"To raise funds to assist in providing buildings for places of worship on Sundays, for the sole and exclusive use of the destitute poor of the Metropolis, by granting money to local committees engaged in adapting or erecting buildings for such purposes."

INCOME, year ending April 30, 1858	£263	5	11
EXPENDITURE	206	5	5
BALANCE in hand	57	0	6

President, The Right Hon. the LORD EBURY.
Chairman of Committee, J. IVATT BRISCOE, Esq. Treasurer, A. SPERLING, Esq.
Hon. Secretary, J. A. MERRINGTON, Esq. Secretary, Mr. W. A. BLAKE.
Offices, 15, *Exeter Hall, Strand.*

Sunday School Union.

Formed 1803. OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday schools."

BENEVOLENT FUND INCOME, March, 1859	£2,509	6	4
EXPENDITURE	2,505	6	2
BALANCE in hand	4	0	2

President, The Hon. ARTHUR KINNAIRD, M.P.
Treasurer, THOMAS CHALLIS, Esq., Alderman.
Secretaries, Mr. WM. H. WATSON, Mr. WM. GROSER, Mr. F. J. HARTLEY, and Mr. AUGUSTUS BENHAM.
Trade Superintendent, Mr. PETER JACKSON.
Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.
Offices, Jubilee Memorial Buildings, Old Bailey.

Home and Colonial School Society.

Formed 1836. OBJECTS:—"The improvement and extension of the infant school system, and of education in general, on Christian principles, as such principles are set forth and embodied in the doctrinal articles of the Church of England."

INCOME, year ending December 31, 1858	£7,565	10	6
EXPENDITURE	7,270	5	8
TEMPORARY LOAN repaid £275 0 0			
BALANCE 20 4 10			
	295	4	10

President, The Right Hon. the EARL OF CHICHESTER.
Treasurer, JOHN BRIDGES, Esq. Honorary Secretary, J. S. REYNOLDS, Esq.
Assistant Secretary and Accountant, Mr. CHARLES
Institution, Gray's Inn Road.

Voluntary Sch ...ution.
...BJECT:—"The promot... United Kingdom and... ...y be practicable ... ...ve to su... ...Ap...

Society for Promoting Female Education in the East.

Formed 1834. OBJECT :—"The establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents; and the training and encouragement of subordinate native teachers."

INCOME during 1858-9	£2,955	6	7
EXPENDITURE	2,656	8	3
BALANCE	298	18	4

Treasurer, JOHN LABOUCHERE, Esq. Sub-Treasurer, Miss ADAM.
Hon. Secretaries, Miss E. LEYCESTER, and Miss ELLEN RUTT.
Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.
Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British Society for the Propagation of the Gospel among the Jews.

Formed 1842. OBJECT :—The propagation of the gospel among the Jews : "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1859	£6,202	9	9½
EXPENDITURE	4,096	19	3½
BALANCE and Reserve Fund	2,105	10	6

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.
Hon. Secs., Rev. JAMES HAMILTON, D.D.; Rev. W. M. BUNTING, Rev. J. STOUGHTON.
Resident Secretary, Mr. GEORGE YONGE.
Offices, 1, Crescent Place, Blackfriars.

Orphan Working School.

Founded 1758. OBJECT :—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers." "That they statedly attend the public worship of God in some congregation of Protestant Dissenters."

INCOME, ordinary	£5,374	13	4
EXPENDITURE, ordinary	5,512	18	0
BALANCE	137	4	8
BALANCE at Banker's, on extraordinary account	178	19	3

Patroness, Her Majesty THE QUEEN. President, JOHN REMINGTON MILLS, Esq.
Treasurer, THOMAS MERRIMAN COOMBS, Esq.
Honorary Physician, Dr. JAMES RISDON BENNETT.
Secretary, Mr. JOSEPH SOUL. Collector, Mr. W. H. CHAPLIN.
Matron, Mrs. ELIZABETH BAIRD. Principal Master, Mr. W. F. TARLTON.
Office, 32, Ludgate Hill. Schools, Haverstock Hill, Hampstead Road.

Chinese Evangelization.

Formed 1850. OBJECT :—"The evangelization of China and the adjacent countries by means of medical and other missionaries, by printing and circulating the Bible, by native teachers, and other plans."

INCOME, during year ending March 31, 1859	£2,747	10	7
EXPENDITURE	1,719	15	1
BALANCE	1,027	15	6

Treasurer, R. N. FOWLER, Esq., 50, Cornhill, London.
Hon. Provincial Secretary, RICHARD BALL, Kingsdown, Bristol.
Hon. Secs., GEORGE PEARSE, Esq.; J. A. MERRINGTON, 10, Poultry.
Bankers, Messrs. DIMSDALE, DREWETT, and Co., 50, Cornhill, London.
Offices, 10, Poultry, London.

Asylum for Fatherless Children.

Founded 1844. OBJECT:—"To board, clothe, nurse, and educate fatherless children from the birth till they are fourteen and fifteen years old respectively. Namely, till the boys shall have arrived at fourteen, and the girls at fifteen." It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connection, no denominational catechism whatever shall be introduced, and no particular forms shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian.

INCOME, year ending May 15, 1858	£14,099	4	7
EXPENDITURE	13,789	9	11
BALANCE in hand	309	14	8

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P. Sub-Treasurer, Rev. Dr. REED.
Honorary Secretaries, DAVID W. WIRE, Esq., Alderman; Rev. T. AVELING.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Secretary, Mr. G. STANCLIFF.

Office, 10, *Poultry, London. Establishments, Reedham, near Croydon. Nursery Branch, High Street, Stoke Newington. Elder Boys, Kingsland Green.*

Society for the Liberation of Religion from State Patronage and Control.

Formed 1844. OBJECTS:—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interest, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

INCOME, year ending June 6, 1859	£3,221	15	3
EXPENDITURE	3,094	10	11
CASH at Bankers	127	4	4

Treasurer, WILLIAM EDWARDS, Esq.
Secretary, JOHN CARVELL WILLIAMS, Esq.
Chairman of Parliamentary Committee, C. J. FOSTER, LL.D.

Office, 2, *Serjeants' Inn, Fleet Street.*

City Mission.

Formed 1835. OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending April 30, 1859	£35,996	0	3
EXPENDITURE	33,977	2	8
BALANCE in hand	2,018	17	7

Treasurer, JOSEPH HOARE, Esq.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.
Superintendents of Missionaries, W. D. ATWOOD, Esq., and T. B. BROOKE, Esq.
Country Secretary, Rev. F. TYRELL, B.A.
Country Association Agent, Mr. J. R. PHILLIPS.

Office, 8A, *Red Lion Square.*

Turkish Mission Aid Society.

Established 1854. OBJECT :—"To aid existing evangelical missions in the Turkish empire, especially the American."

INCOME, year ending April 14, 1859	£4,451	5	5
EXPENDITURE	3,651	10	4
BALANCE in hand	799	15	1

President, The Right Hon. the EARL OF SHAFTESBURY.
Treasurer, Hon. A. F. KINNAIRD, M.P. Sub-Treasurer, R. T. WHEATLEY, Esq.
Office Secretary, Rev. GEORGE ROYDS BIRCH.
Clerical Travelling Secretary, Vacant.
Association Secretary, Rev. HENRY JONES, M.A.
Office, 7, Adam Street, Adelphi, Strand, London.

Soldiers' Friend and Army Scripture Readers' Society.

OBJECT :—"Diffusing religious knowledge throughout the British army."

INCOME, year ending May 4, 1859	£5,294	12	6
EXPENDITURE	5,109	4	5
BALANCE in hand	185	8	1

Treasurer, Sir JOHN KIRKLAND, Whitehall Place.
First Secretary, Col. ROBERT PITCAIRN.
Second „ Mr. W. A. BLAKE.
Secretary for Scotland, Rev. G. HALL, York Place, Edinburgh.
„ Ireland, Rev. R. HARE, Dublin.
Offices, 4, Trafalgar Square East, Charing Cross, London; 6, York Place, Edinburgh; Upper Sackville Street, Dublin.

Evangelical Continental Society.

Formed 1845. OBJECT :—"To assist and encourage evangelical societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME, year ending May 16, 1859	£1,046	15	1
EXPENDITURE	1,015	15	5
BALANCE	20	19	8

Treasurer, Vacant.
Secretary, Rev. B. HARRIS COWPER. Collector, Mr. RENDLE.
Office, 7, Blomfield Street, Finsbury.

British and Foreign Sailors' Society.

Established 1818. OBJECT :—"The religious, intellectual, and social elevation of British and foreign seamen. The religious instruction given shall be confined to those doctrines of Christianity which are held in common by all evangelical churches."

INCOME, year ending March 31, 1859	£3,481	9	11
EXPENDITURE	3,457	17	10
BALANCE	23	12	1

President, The Right Hon. EARL OF CARLISLE, K.G.
Treasurer, THOMSON HANKEY, Esq., M.P.
Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
Collector, Mr. C. GORDELIER, 14, Great Winchester Street.
Society's Offices, Sailors' Institute, Mercers' Street, Shadwell.

Evangelical Alliance, British Organization.

OBJECT:—"To aid in manifesting the unity which exists among the true disciples of Christ, and to seek the full accomplishment of his prayer recorded in John xvii. 21." "To receive information respecting the progress of vital religion in all parts of the world: to correspond with Christian brethren in different parts of the world, especially with those who are engaged amidst peculiar difficulties and opposition in the cause of the gospel." "To exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, Popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord's day."

Chairman, Sir CULLING EARDLEY EARDLEY, Bart.
Treasurers, R. C. L. BEVAN, Esq.; JOHN FINCH, Esq.
Hon. Secs., Rev. T. R. BIRKS, M.A.; Rev. Dr. STEANE; Rev. Dr. KING.
Secretaries, Rev. JOSEPH P. DOBSON; Rev. J. W. LESTER.
Office, 7, *Adam Street, Adelphi, Strand.*

Peace Society.

Formed 1816. OBJECT:—"To print and circulate tracts, and to diffuse information tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace, upon the basis of Christian principles."

INCOME, year ending May 14, 1859	£2,177 3 2
EXPENDITURE	1,632 9 10
BALANCE in favour of Society	544 13 4

Treasurer, SAMUEL GURNEY, Esq. Secretary, Rev. HENRY RICHARD.
Assistant Secretary, Mr. ALEXANDER BROCKWAY.
Travelling Agent, Mr. WILLIAM STOKES.
Office and Depository for Tracts, 19, *New Broad Street.*

Early Closing Association.

Instituted 1842. OBJECTS:—"1st. The reducing of the hours of labour of shopmen, assistants, and journeymen, in all branches of business, to a just and reasonable standard. 2ndly. The establishment of a Saturday half-holiday, wherever the requirements of business will admit of it. 3rdly. The abolition of Saturday-night payment of wages."

INCOME, during year ending December 31, 1858	£1,221 19 2
EXPENDITURE	1,187 10 10
BALANCE in hand	34 8 4

President, Sir JAMES EMERSON TENNETT.
Treasurer, GEORGE HITCHCOCK, Esq. Hon. Secretary, JOHN LILWALL, Esq.
Assistant Secretaries, Mr. EDWARD KENNEDY; Mr. J. H. HARRISON.
Office, 35, *Ludgate Hill, London.*

Working Men's Educational Union.

Formed 1852. OBJECTS:—"To furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound lectures, the formation of similar lending libraries, and mutual instruction classes."

INCOME, year ending December 31, 1858	£3,102 17 11½
EXPENDITURE	3,060 13 7
BALANCE in hand	42 14 4½

Treasurer, ROBERT C. L. BEVAN, Esq.
Honorary Secretary, BENJAMIN SCOTT, Esq.
Secretary, Mr. CHARLES THEODORE JONES. Depositary, Mr. FRANÇOIS BARON.
Office and Depôt, 26, *King William Street, West Strand, London.*

Young Men's Christian Association.

Instituted 1844. OBJECT:—"The improvement of the spiritual and mental condition of young men." AGENCY:—"The members of the Association in the sphere of their daily calling, devotional meetings, classes for Biblical instruction, and for literary improvement, the delivery of lectures, the diffusion of Christian literature, and library for reference and circulation, and any other means in accordance with the Holy Scriptures."

INCOME during year ending December 31, 1858	£3,961 0 3
EXPENDITURE	4,217 8 10
BALANCE due to Treasurer	256 8 7

President, The Right Hon. the EARL OF SHAFTESBURY.

Chairman, ROBERT C. L. BEVAN, Esq. Treasurer, GEORGE HITCHCOCK, Esq.

Secretary, Mr. W. EDWYN SHIPTON.

Office, 165, *Aldersgate Street, City.*

Widows' Fund.

Formed 1733. OBJECT:—"The relief of the necessitous widows and children of Protestant Dissenting ministers."

INCOME, year ending March 22, 1859	£4,186 1 0
EXPENDITURE	3,482 17 5
BALANCE in hand	703 3 7

Treasurer, STEPHEN OLDING, Esq.

Auditors, JAMES ESDAILE, Esq.; G. STEVENSON, Esq.; EBENEZER VINEY, Esq.; W. EDWARDS, Esq.

Secretary, Mr. T. JONES, 23, Brunswick Crescent, Camberwell, S.

From whom Forms of Petition and other information may be had.

Aged Ministers' Society.

Formed 1818. OBJECT:—"The relief of aged and infirm Protestant Dissenting ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME, year ending May, 1859	£586 4 11
EXPENDITURE	544 2 6
BALANCE in hand	42 2 6

Treasurer, Thomas PIPER, Esq.

Trustees, JAMES ESDAILE, Esq.; THOMAS PIPER, Esq.; PHILIP CADBY, Esq.; JAMES CARTER, Esq.

Secretary, Rev. G. ROGERS, 6, Frederick Terrace, Commercial Road, Peckham.

Open-Air Mission.

Formed 1852. OBJECT:—"The proclamation of the gospel of Jesus Christ in the open air in the cities and towns of Great Britain."

INCOME, year ending June, 1859	£326 8 2
EXPENDITURE	270 13 8
BALANCE in hand	55 14 6

Honorary Secretary, JOHN MACGREGOR, Esq.

Secretary, Mr. JOHN WILDE TAYLOR.

Office, 1, *Robert Street, Adelphi, Strand.*

Protestant Union.

Founded 1798. OBJECT:—"The benefit of the widows and children of Protestant ministers of all denominations who became members by subscribing according to its rules."

INCOME, year ending March, 1859	£4,285 16 6
EXPENDITURE	3,839 8 8
BALANCE in hand	445 7 10

Secretary, Rev. HENRY BROMLEY.

Trustees, J. R. MILLS, Esq.; JOSHUA WILSON, Esq.; Rev. J. BENNETT, D.D.; Rev. A. TIDMAN, D.D.

Office, 7, *Blomfield Street, Finsbury.*

Apprenticeship Society.

Formed 1829. OBJECT:—"To assist to apprentice the children of Dissenting ministers of evangelical sentiments."

INCOME, year ending March 31, 1859	£484 19 5
EXPENDITURE	300 2 5
BALANCE in hand	184 17 0

Treasurer, Alderman CHALLIS, Esq.

Secretaries, Rev. I. V. MUMMERY, Warren Cottage, Dalston; Mr. W. W. KILPIN, Alderman, High Street, Bedford.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

British and Foreign Anti-Slavery Society.

Formed 1839. OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending December 31, 1858	£1,244 9 6
EXPENDITURE	1,067 11 11
BALANCE in hand	176 17 7

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, Mr. L. A. CHAMEROVZOW.

Office, 27, *New Broad Street, London.*

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1858-59	£105,197 13 3
EXPENDITURE	101,578 7 1
BALANCE carried forward to next year	3,619 6 2

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.
Foreign Sec., Rev. ARTHUR TIDMAN, D.D. Home Sec., EBENEZER PROUT.
Mission House, Blomfield Street, Finsbury.

Wesleyan Missionary Society.

INCOME, for year ending December 31, 1858	£129,076 16 10
EXPENDITURE (including reserve sum of £2,690 5*s.* 8*d.* for outfit of additional Missionaries to the East)	129,076 16 10

Treasurers, THOMAS FARMER, Esq.; Rev. JOHN SCOTT.
Secretaries, Rev. ELIJAH HOOLE, D.D.; Rev. G. OSBORNE; Rev. W. ARTHUR, M.A.
Wesleyan Mission House, Bishopsgate Street Within.

Church Missionary Society.

INCOME, year ending March 31, 1859	£121,844 7 0
EXPENDITURE	122,152 13 8
BALANCE	308 6 8

Treasurer, JOHN THORNTON, Esq.
Secretaries, Rev. HENRY VENN, B.D.; Rev. W. KNIGHT, M.A.; Rev. J. CHAPMAN, B.D.; Major HECTOR STRAITH; JOHN MYRIE HOLL, Esq.; Col. MICHAEL DAWES.
Mission House, Salisbury Square, Fleet Street.

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

INCOME, year ending April, 1859	£5,846 14 5
EXPENDITURE	6,717 0 1
BALANCE due to Treasurer	870 5 8

Treasurer, SAMUEL MORLEY, Esq.
Secretary, Rev. J. H. WILSON, Blomfield Street, Finsbury.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1859	£2,028 5 10
EXPENDITURE	1,848 2 0
BALANCE in favour of Society	180 3 10

Treasurer, T. M. COOMBS, Esq., Ludgate Street.
Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

INCOME, year ending April, 1859	£6,803 15 8
EXPENDITURE	6,082 16 0
BALANCE in hand	720 19 8

Treasurer, JAMES SPICER, Esq. Secretary, Rev. THOS. JAMES, Blomfield St., Finsbury.

Society for the Propagation of the Gospel in Foreign Parts.

INCOME, year ending Dec. 31, 1858 (excluding balance on hand)	£102,592 10 11
EXPENDITURE	96,621 12 3

President, The ARCHBISHOP OF CANTERBURY.
Secretary, Rev. ERNEST HAWKINS, B.D.
Office, 79, *Pall Mall, London.*

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

IT should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the Baptist denomination—that Christian Baptism is immersion on a personal profession of faith. Great pains have been taken, and much labour has been expended, to render the list generally accurate—*perfect* accuracy is NOT attainable. Ministerial changes will probably take place while this is in the press, but these, of course, cannot be indicated here.

Abbott, W., Blunham, Beds.
Abington, L. J., Hanley, Stafford.
Acock, J., Stow-on-the-Wold, Gloucester.
Acworth, J., LL.D., Rawden, Yorkshire.
Adam, David, Scarborough.
Adams, D., Aberdare, Glamorgan.
Adey, Edward, Leighton Buzzard, Beds.
Aikenhead, R., Wantage.
Aitchison, W., Newport, Monmouth.
Albrecht, H. S., Mirfield, Yorkshire.
Alcorn, J., Gilbent, Cheshire.
Alderson, W., Willingham, Cambridgeshire.
Aldis, John, Reading.
Alldis, R., Pentonville, London.
Allen, —, Charlton-on-Otmoor, Oxon.
Allen, G., Wooton, Beds.
Allen, William, Oxford.
Allnutt, W., Syddenham, Oxon.
Amery, John, Lustleigh, Devon.
Amery, E., Rayleigh, Essex.
Anderson, A., Bures St. Mary, Suffolk.
Anderson, Hugh, Bratton, Wilts.
Anderson, J., St. Luke's, London.
Andrews, J., Sutton, Suffolk.
Angus, Henry, Rugby, Warwick.
Angus, J., D.D., The College, Regent's Park.
Archer, W. E., Spaldwick, Hunts.
Armstrong, W. K., B.A., Ashton-under-Lyne.
Arnold, E., Cuckfield, Sussex.
Arnot, G., Portsea, Hants.
Arnsby, George, Shrewsbury.
Arthur, B., Coate, Oxfordshire.
Ash, J., Stalybridge, Lancashire.
Ashberry, H., Sheffield.
Ashley, D., Whittlesea, Cambridgeshire.
Ashmead, G., Northampton.
Ashmead, Joseph, Rotherham.
Ashworth, A., Wrexham.
Ashworth, J. W., Oldham, Lancashire.
Aston, H., Clayton, Yorkshire.
Atkinson, J., Brighton.
Attwood, Thomas, Kennington, Surrey.
Austin, John, Tring.
Ayrton, D. B., Landbeach, Cambs.
Avery, T.
Ayres, R., Chalford.

Bailie, E., Melbourn, Cambs.
Bailie, J., Newcastle-on-Tyne.
Bailey, G. G., Blisworth.
Bailey, Josephus, Brettle Lane, Stafford.
Bailhache, Clement, Watford.
Bailhache, Philip, Salisbury.
Baker, —, Paul's Cray, Kent.
Baker, Charles, Bradninch, Devon.
Baker, Samuel, Chelmondiston, Suffolk.
Baker, Thomas, B.A., Ridgmount.
Baker, T., Boroughbridge, Somerset.
Baker, T. S.
Baldwin, J., Cransford, Suffolk.
Baldock, Thomas, Wivelsfield, Sussex.
Balfern, W. P., Bow, Middlesex.
Ball, W., Wandsworth, Surrey.
Bamber, John, Wainsgate, Yorkshire.
Bane, J., Downham, Norfolk.
Banks, C. W., Bermondsey.
Banks, R., Newcastle-on-Tyne.
Barber, Joseph, Warford, Cheshire.
Barker, J., Fenstanton.
Barker, J., Lockwood, Yorkshire.
Barker, G., Leighton Buzzard.
Barker, W., Blackfriars, London.
Barnes, W., Walsham-le-Willows, Suffolk.
Barnes, W., Trowbridge, Wilts.
Barnett, J., Blaby, Leicester.
Barnett, J. P., Penzance, Cornwall.
Barrass, T., Peterborough.
Barringer, W., Wisbeach.
Bartholomew, H., Coggeshall, Essex.
Bartlett, B.
Batey, John, Rochdale, Lancashire.
Bather, A., Mount Bures, Essex.
Bayly, Richard, Newark, Notts.
Bayne, R., Langham, Essex.
Baynes, J., Wellington, Somerset.
Baynes, J. A., B.A., Wellington, Somerset.
Bedding, E., Cuddington, Bucks.
Bell, W., Brooke, Norfolk.
Bennett, T., Barnoldswick, Yorkshire.
Bennett, W. C., London.
Benson, William, Burston, Surrey.
Bentley, W., Sudbury, Suffolk.
Berry, A., Halifax.
Berry, John, Bottesdale, Suffolk.
Best, G., Drayton, Berks.
Best, W., B.A., Ramsey, Hunts.
Betts, Henry John, Bradford, Yorkshire.
Bevan, John, Enfield Highway.
Bevan, T., Nantyglo, Monmouth.
Bidder, W., Walworth.

Biggs, H., Dunkerton, near Bath.
Bigwood, John, Brompton, Middlesex.
Bilson, J. E.
Binns, T. A., Warwick.
Bird, Robert, Rattlesden, Suffolk.
Bird, Samuel, Kensington.
Bird, S. R., Clapham.
Birrell, Charles M., Liverpool.
Birt, I., B.A., Weymouth.
Birt, John, Oldham, Lancashire.
Black, T., Ford Forge, Northumberland.
Black, W., London.
Blackburn, James, Foxton, Leicester.
Blackmore, James B., Princes Risborough.
Blackmore, Samuel, Eardisland, Leominster.
Blackmore, T. W., Uffculm, Devon.
Blake, J. H., Sandhurst, Kent.
Blake, W., Broughton Gifford, Wilts.
Blake, W. A., London.
Bland, J.
Bland, S. K., Deptford.
Blinkhorn, R. R., Willingham, Cambs.
Bliss, W. B., Pembroke Dock.
Blomfield, Henry, Hastings.
Bloomfield, J. E., London.
Boast, J., Salhouse, Norfolk.
Bolton, J., Weare, Somerset.
Bonner, W. H., Southwark.
Bontems, William.
Booth, Samuel Harris, Birkenhead.
Bosworth, F., M.A., Bristol.
Bott, E., Barton, Leicestershire.
Bottle, H.
Bottomley, W. C.
Botterill, R., Colne.
Bowden, Andrew, Hunslet, Leeds.
Bowler, J., Spitalfields, London.
Bowles, R., Poplar.
Box, C., Woolwich, Kent.
Boyce, D., Lechlade, Gloucestershire.
Brand, Joseph, Aldringham, Suffolk.
Brasted, J. B., Southsea.
Brawn, Samuel, Loughton, Essex.
Breeze, R., Swindon, Wilts.
Brewer, E. H., Dartmouth, Devon.
Brewer, Dr. R., Leeds, Yorkshire.
Bridge, W., Coseley, Stafford.
Bridgman, D., Ashley, Hants.
Briggs, H., Markyate Street, Herts.
Briscoe, J. P., Chesterton, Cambridgeshire.
Britcliffe, Francis, Doncaster.
Brock, William, Gower Street, London.
Brocklehurst, S, Colchester, Essex.
Brockway, G., Culmstock, Devon.
Bromwich, J., Sheepshead, Leicester.
Brook, J., Broadstairs, Kent.
Brook, W., St. Austell, Cornwall.
Brooks, Thomas, Bourton-on-the-Water.
Brown, A., Fressingfield, Suffolk.
Brown, Hugh Stowell, Liverpool.
Brown, J., Upwell, Norfolk.
Brown, J. T., Northampton.
Brown, Joseph, Northampton.
Brown, J. J., Birmingham.
Brown, J. J., Ilfracombe.
Brown, S. Borton, B.A., Salford.
Brown, L. B., Barnsley.
Brown, R., Padiham, Lancashire.
Brown, William, Godmanchester, Hunts.
Brown, W., Friston, Suffolk.
Brown, W., Attleborough, Norfolk.
Bruce, R., Sunderland, Durham.
Buck, James, Liverpool.
Bug, —, Heybridge.
Bugby, Fitzherbert, Preston.
Bull, T., Over, Cambridgeshire.
Bullock, J., M.A., Wallingford, Berks.
Bull, W., B.A., Sutton-in-the-Elms, Leicestershire.
Bumpus, T., Stratford-on-Avon, Warwick.
Bunce, J. S., Bristol.
Burchell, W. F., Rochdale, Lancashire.
Burdett, A., Warwick.
Burditt, Thomas, Haverfordwest.
Burns, Dawson, London.
Burns, Jabez, D.D., Paddington, London.
Burns, S., Gornal, Stafford.
Burroughs, J., Market Drayton, Salop.
Burrows, C., Measham, Derbyshire.
Burt, J. B., Beaulieu Rails, Hants.
Burton, E. H., Portsea, Hants.
Burton, Joseph, Birmingham.
Burton, S., Donnington, Lincoln.
Bury, James, Darwen.
Butcher, T.
Butcher, J., Thorpe-le-Soken.
Bute, M., Pontygwaith, Monmouth.
Butterworth, J. C., M.A., Abergavenny.

Cameron, R., Blackburn.
Campbell, J. P., Shipley.
Cantlow, W. W., Isleham, Cambridge.
Cardwell, T., Hamsterley, Durham.
Carey, J. P., Wolverhampton.
Carpenter, W., Dunstable, Beds.
Carrick, J. D., North Shields.
Carter, Thomas, Reading, Berks.
Cartwright, J., Lee Common, Bucks.
Cater, Philip, London.
Catterall, G. C., Horsforth.
Caunt, W., Greenwich.
Caven, R., Southampton.
Chamberlain, F., Fleet, Lincoln.
Chamberlain, T., Pattishall, Northampton.
Chapman, J., Upottery, Devon.
Chapman, W., Longford, Warwick.
Chappell, J., Isle Abbotts, Somerset.
Chappell, W., Winchester.
Cheatle, G., Birmingham.
Chegwidden, Daniel, Rochdale.
Chenery, R., Manchester.
Cherry, W., Milton, Oxon.
Chew, G., Sunningdale, Berks.
Chew, J. S., Birmingham.
Child, E. D.
Chislet, J., Walworth.
Cholerton, J., Coalville, Leicestershire.
Cholerton, J., Pinchbeck, Lincolnshire.
Chown, J. P., Bradford, Yorkshire.
Clare, Joseph,

Clark, Henry, M.A., Bristol.
Clark, James, Leamington.
Clark, Thomas, Ashford, Kent.
Clarke, Charles, B.A., Huntingdon.
Clarke, E., Twerton, Bath.
Clarke, Robert, Ilford.
Clarke, W., Bath, Somerset.
Claxton, J., West Road, Suffolk.
Claypole, E. A., Wallingford.
Clements, T., Derby.
Clements, W., Halstead, Essex.
Clift, Zenas, Westbury Leigh.
Clifford, John, Praed Street, Paddington.
Clifton, W. S., Downton, Wilts.
Cloake, W., Beckington, Somerset.
Clowes, Francis, London.
Cobbin, J. T.
Coe, R., Ludham, Norfolk.
Colcroft, W., Bramley, Yorkshire.
Cole, A. A., Walsall, Stafford.
Cole, C. H., Brentford, Middlesex.
Cole, T. J., Peckham.
Coles, J., Blakeney, Norfolk.
Collier, J. T., Downton, Wilts.
Collings, S., Ryde, Isle of Wight.
Collings, T., Exmouth, Devon.
Collings, William, Gloucester.
Collins, J., Broughton, Cumberland.
Collins, S., Grundisburgh, Suffolk.
Collis, I., Coggeshall, Essex.
Collyer, W., Ivinghoe, Bucks.
Compston, John, Bramley, Yorkshire.
Compton, R., Lyndhurst, Hants.
Cook, J., Painswick, Gloucestershire.
Cook, J., Luton, Beds.
Cooke, J. H., Southsea.
Coombs, T., Wallop, Hants.
Cooper, James, Aberdare.
Cooper, J., Wattisham, Suffolk.
Cooper, W., Hampstead.
Corbet, T., Frome, Somerset.
Corbet, John, Norwich.
Corben, T., Langton, Purbeck, Dorset.
Corby, T., Sharnbrook, Beds.
Cornford, Philip H., Luton, Beds.
Cotton, J., Holbeach, Lincoln.
Couthall, G., London.
Coutts, James, Chatham.
Cowly, T., Fairford, Gloucestershire.
Cowdy, Samuel, Leighton Buzzard, Beds.
Cowper, W., The Dicker, Sussex.
Cox, Alfred, Dunchurch, Warwick.
Cox, James, Woodford, Northampton.
Cox, John, Ipswich.
Cox, John, Enfield, Middlesex.
Cox, Samuel, Enfield.
Cousins, G., Kington, Hereford.
Cozens, J., Norwich.
Cozens, S., Warboys, Hunts.
Cracknell, J. E., Blackheath.
Crampin, J., Streatham, Cambridge.
Cranbrook, D., Maidstone.
Crassweller, H., B.A., Woolwich, Kent.
Crate, T. C., Wendover.
Crawford, J.
Crisp, Thomas S., Bristol.
Crofts, J., Birchington, Kent.
Crook, J., Hebden Bridge, Yorkshire.
Crooks, G., Killingholm, Lincoln.
Cross, R. P., Taunton.
Cross, T., Newton Abbott, Devon.
Cross, W. J., Bristol.
Crossman, H., Marlborough, Devon.
Crow, Thomas, Hatfield.
Crowe, William, Hammersmith.
Crowest, B., Billericay, Essex.
Crumpton, David, Salendine Nook, Yorks.
Crumpton, Thomas, Shrewsbury.
Cubitt, James, Thrapstone, Northampton.
Cutcliffe, W., Brayford, Devon.
Cuzner, J., Driffield, Yorkshire.

Daniell, Charles, Bradford, Yorkshire.
Dark, S., Market Lavington, Wilts.
Daun, J., Kentisbere, Devon.
Davey, W., Combmartin, Devon.
Davidge, J., Iwerne, Dorset.
Davies, B., Birkenhead.
Davies, B., D.D., The College, Regent's Park.
Davies, Benjamin, Wells, Somerset.
Davies, B., Greenwich.
Davies, H. E., Abergavenny.
Davies, H. C.
Davies, Isaac, Newcastle-on-Tyne.
Davies, J., Abercarn, Monmouth.
Davies, J., Willenhall.
Davies, M., Langibby, Monmouth.
Davies, T., College, Haverfordwest.
Davies, T., Paulton, Somerset.
Davies, William B., Faversham, Kent.
Davies, H. G., Andover.
Davies, Isaiah, Newport, Monmouth.
Davies, George, Wednesbury, Staffordshire.
Davies, M., Goitre, Monmouth.
Davis, Ebenezer, Gravesend.
Davis, B., Horsell, Surrey.
Davis, James, Bristol.
Davis, Joseph, Portsea.
Davis, J. U., Sabden, Whalley, Lancashire.
Davis, J., Arlington, Gloucestershire.
Davis, Stephen Joshua, Peckham, Surrey.
Davis, T., Cubberley, Gloucester.
Davis, E.
Dawson, J., Buxton, Norfolk.
Dawson, J., Barking, Essex.
Dawson, John, Bishop Burton, Yorkshire.
Dawson, Thomas, Liverpool.
Day, W.
De Fraine, R., Lutterworth, Leicester.
Dennet, E., Truro.
De Putron, M., Guernsey.
Dickerson, Philip, London.
Dickens, B., Edenbridge.
Dixon, J., Maidstone.
Dobney, H. H., Maidstone.
Doke, W., Chudleigh.
Domoney, Joshua.
Dore, James, Pontesbury.
Dovey, J. E., Lowestoft, Suffolk.
Dovey, W., Stoke Newington, Middlesex.

Dowson, —, Occold, Suffolk.
Dowson, Henry, Bradford, Yorkshire.
Doxsey, Isaac, London.
Drawbridge, C., Rushden, Northampton.
Drew, Joseph, Newbury, Berks.
Drew, William, Romsey.
Dring, J., Wilburton, Cambridgeshire.
Dumbleton, J., Swanburne, Bucks.
Dunckley, James, Heywood, Lancashire.
Dunn, G.
Dunn, J., Gillingham, Dorset.
Dunn, Stephen, Atch Lench, Worcestershire.
Dunning, Robert, Islington, London.
Dyson, Eli, Rishworth, Yorkshire.
Dyson, Amos, Huddenham, Bucks.
Dyson, W., Offord and Buckden, Hunts.

Eacote, W.
Eden, A. T., Burford.
Eden, T., Chadlington, Oxon.
Edgcomb, J. P.
Edger, Samuel, B.A., Abingdon, Berks.
Edmonds, T., M.A., Cambridge.
Edmunds, Robert, Otley, Suffolk.
Edwards, John, Oxton, Cheshire.
Edwards, James, Nottingham.
Edwards, R. G., Cottenham, Cambs.
Edwards, Evan, Chard, Somerset.
Edwards, E., Brynmawr.
Edwards, Eben., Brynmawr.
Edwards, D., Beaufort, Monmouth.
Edwards, F., B.A., Harlow, Essex.
Edwards, Morris, Keysoe, Beds.
Edwards, T., Tunbridge Wells, Kent.
Edwards, William, Weston Turville, Bucks.
Edwards, E., Llanfihangel, Abergavenny.
Edwards, W.
Elliott, E. E., Lydney, Gloucester.
Elliott, W. H., London.
Elliott, William, Epsom.
Ellis, W. C., Great Sampford, Essex.
Ellis, R., Sirhowy, Monmouth.
Ellison, William, Wigan, Lancashire.
Elliston, W. D., Kimbolton.
Elton, Romeo, D.D., Exeter.
Elven, Cornelius, Bury St. Edmunds, Suffolk.
Emery, William, Hemel Hempstead.
Etheridge, B. C., Ramsgate.
Evans, B., D.D., Scarborough, Yorkshire.
Evans, D.
Evans, D., Dudley.
Evans, D., Hatfield.
Evans, D. M., Llanelly.
Evans, Edward, Snailbeach, Salop.
Evans, J., Caerleon, Monmouth.
Evans, T. R., Usk, Monmouth.
Evans, R., Burnley, Lancashire.
Evans, Shem, Arnsby, Leicester.
Evans, W.
Evans, W. W., Holloway, London.
Everett, George, Wortwell, Norfolk.
Ewence, J., Henley-in-Arden.
Eyres, John, Midhurst, Sussex.

Farmer, J., Warminster.
Felkin, J., Sevenoaks.
Felton, William, Ipswich, Suffolk.
Field, T., Shadwell.
Fifield, G. W., Blackburn.
Figg, —, Redbourne.
Finch, R. R., Homerton.
Finch, T., Harlow.
Finch, T. C., London.
Fish, C.
Fishbourne, G. W., Stratford, Essex.
Fishbourne, James C., Hastings.
Fisk, W., Chipperfield, Herts.
Flack, W.
Flanders, M. W., Cottenham, Cambs.
Flavel, J. P., Earith, Hunts.
Flecker, I., Roade, Northants.
Flory, J., Squirries Street, London.
Flower, H., Yaxley.
Foreman, J., March, Cambs.
Foot, U., Collumpton, Devon.
Foote, W. Evans, Honiton, Devon.
Forbes, F., Nottingham.
Fordham, T., Caxton, Cambridgeshire.
Foreman, J., Dorset Square, London.
Forster, E. L., Stony Stratford, Bucks.
Forth, Charles, New Basford, Notts.
Foster, A., Ringmore, Devon.
Foster, J., Farsley, Yorkshire.
Francis, T., Wotton-under-Edge.
Francis, J.
Franklin, E. J.
Franklin, J.
Freckelton, T. W., Longton, Stafford.
Freeman, B.
Freeman, J.
Freer, J., Woodstock, Oxon.
Frize, J., Fairford, Gloucester.
Fuller, A. G., Quadrant-road, Canonbury.
Fuller, H. J., Ashampstead, Berks.
Fuller, Thomas E., Melksham, Wilts.
Fuller, W. H., Minehead, Somerset.
Futter, E., Harlestone, Norfolk.

Gard, T., Brixham.
Garner, William, Harston, Cambridgeshire.
Garrard, W., Leicester.
Garritt, T.
Garside, J., Slaithwaite.
Garwood, William, Deal, Kent.
Gast, Philip, Appledore, Devon.
Gatenby, W., Manchester.
Gay, R., Little Kingshill, Bucks.
Gedge, George, Bacton, Norfolk.
Genders, J. W., Wandsworth.
George, Jonathan, Camberwell.
Gibson, E. T., Crayford, Kent.
Gibson, J., West Drayton, Middlesex.
Giles, J. E. Sheffield.
Gill, J. V., Milford, Hants.
Gill, Thomas, Melbourne, Derby.
Gilson, W. A., Saffron Walden, Essex.
Gipps, J., Midhurst.
Glanville, W., Lewisham, Kent.
Glaskin, J., Islington.
Goadby, J. J., New Lenton, Notts.

Goadby, Thomas, B.A., Coventry.
Godson, J., Ebbw Vale.
Godwin, Benjamin, D.D., Rawden, Yorks.
Gooch, S. B., Fakenham, Norfolk.
Gooding, W. J., Halesworth, Suffolk.
Goodman, W., B.A., Lincoln.
Goodman, W. E., Keighley, near Leeds.
Gotch, F. W., LL.D., Bristol.
Gough, T. T., Clipstone, Northampton.
Gould, D., Dunstable, Beds.
Gould, George, Norwich.
Gordon, J., Tenbury, Worcester.
Govett, Robert, M.A., Norwich.
Gowing, J., Norwich.
Grace, J., Brighton, Sussex.
Grace, R., Winchcomb, Gloucestershire.
Gray, W., Ashby-de-la-Zouch, Leicestershire.
Gray, Jos., Norwich.
Green, F., John Street, Holloway.
Green, Joseph, Yarmouth.
Green, J., Upton-on-Severn.
Green, J. C., Wellow, Isle of Wight.
Green, Richard, Taunton.
Green, Samuel, Hammersmith.
Green, S. G., B.A., Rawden, Yorks.
Green, William, Chipping-Norton.
Griffiths, D., Accrington, Lancashire.
Griffiths, Philip, Biggleswade, Beds.
Griffiths, J. P., Sabden, Whalley, Lancas.
Griffiths, R., Ponthir, Monmouth.
Griffiths, T., Argoed, Monmouth.
Grigg, H. T., Dorman's Land, Surrey.
Guinnell, T., Greenwich, Kent.
Gunner, G., Southwark.
Gunton, J., Wilsden, Beds.

Haddy, J. P., Ravensthorpe, Northampton.
Haigh, G., Bessel's Green, Kent.
Hall, G. S., Clapham.
Hall, J., Gorsley, Hereford.
Hall, I. H., Fishponds, near Bristol.
Hall, R., B.A., Olney.
Hall, S., Parley, Hants.
Hamblin, Jos., Saxlingham, Norfolk.
Hammond, E. R.
Hands, E., Pontrhydyrun, near Newport.
Hanks, H., Woolwich.
Hands, T., Luton.
Hannam, J., Wincanton.
Hanson, J., Huddersfield, Yorkshire.
Hanson, T., Idle, Yorkshire.
Hanson, W., Birmingham.
Harbottle, Joseph, Oswaldtwistle, Lancas.
Harcourt, C. H.
Harcourt, James, Boro' Road, London.
Hardwick, W., Gretton, Northamptonshire.
Hardy, Richard, Queenshead, Yorkshire.
Hargreaves, O., Burnley, Lancashire.
Harris, E., London.
Harris, G., Rishangles, Suffolk.
Harris, P., Wymondham, Norfolk.
Harrison, —
Harrison, J.
Harrison, J., Bowness, Westmoreland.
Hart, C., Framsden, Suffolk.
Hart, Thomas, Cranfield, Beds.
Harvey, Jos., Little Leigh, Cheshire.
Harvey, R., South Lopham.
Hasler, J., Neatishead, Norfolk.
Haslap, W., Bethnal Green.
Hatch, S. S., Highgate, Middlesex.
Hatton, J., Outwood, Surrey.
Hatton, J., Wolverhampton, Stafford.
Hawkins, C., Uffculme, Devon.
Hawkins, W., Bradford, Wilts.
Hawkins, W., Hail Weston, Hants.
Hawson, Charles, Woolwich, Kent.
Hawson, Gregory, Staines, Middlesex.
Haycroft, Isaac, B.A., Lewes.
Haycroft, N., M.A., Bristol.
Hazleton, J., John Street Road, London.
Hedge, W., Helmdon, Northampton.
Hemas, F., Donnington Wood, Salop.
Henderson, W. T., Banbury, Oxon.
Heritage, W. A., Naunton, Glo'stershire.
Hewett, J. H., Leeness Heath, Erith, Kent.
Hewlett, M.
Hichon, G., Brandon, Suffolk.
Hicking, John, Loscoe, Derbyshire.
Hiley, F., Llanwenarth, Monmouth.
Hill, Charles, Stoke Ash, Suffolk.
Hill, J. H., Swansea.
Hillman, J., Deptford, Kent.
Hinton, J. H., M.A., London.
Hirons, John, Brixton-hill, Surrey.
Hirst, J., Blackley, Yorkshire.
Hitchcock, W., Perry, Hunts.
Hithersay, J., Malton.
Hobson, Jesse, London.
Hoby, J., D.D., Twickenham.
Hockin, J., Niton, Isle of Wight.
Hoddy, T., Horham, Suffolk.
Hodges, Norton, Glamorganshire.
Hodgkins, B., Bishop's Stortford, Herts.
Hoe, B., Clapham, Surrey.
Holroyd, Jos., Barton, Leicester.
Holmes, H. W., Pole Moor, Slaithwaite, York.
Holmes, R., Rawden, Yorkshire.
Hood, W., Ford, Bucks.
Hood, —, Swansea.
Hooper, W. H., Walthamstow.
Horbury, M., Blackburn.
Horne, Joseph, Rochdale.
Horne, R., Shelfanger, Norfolk.
Horsepool, J., Oadby, Leicestershire.
Horsfall, J., Stone, Yorkshire.
Horsfield, R., Leeds, Yorkshire.
Horsfield, T., Todmorden.
Horton, Thomas, Devonport.
Hosken, C. H., Fenny Stratford.
Hossack, J., Smethwick, Stafford.
House, W., Hadlow, Kent.
Howe, Thomas, Shrewsbury.
Howarth, T., Preston.
Howe, George, Cardiff.
Howe, J., Macclesfield, Chester.
Howe, John, Waterbarn, Lancashire.
Howells, George, Whitebroke, Monmouth.

Howell, J., Bradfield, Suffolk.
Howieson, W., Walworth, Surrey.
Hudson, A., Blakeney, Gloucestershire.
Hughes, J., Blaenavon, Monmouth.
Hughes, D., Talywaen, Monmouth.
Hull, Edmund, Brixton, London.
Hull, E. L., B.A., Lynn.
Humphrey, W., Norwood.
Humphreys, G. W., B.A., Merthyr Tydvil.
Hunt, J., Croyde, Devon.
Hunt, W., Kensington, Middlesex.
Hunter, H., Nottingham.
Huntley, W., Limpley, Stoke, Wilts.
Hurlstone, Joseph, Westbury, Wilts.
Husband, T., South Moreton, Berks.
Hutcheson, S., Whitehaven.

Ibberson, Alfred, Dover.
Ibberson W. C., Culworth.
Ingham, Richard, Halifax.
Ingham, D. T., Sheffield.
Inward, I., Ryarsh, Kent.
Irish, D. Ramsey, Hunts.
Isaac, George, Brighton.
Ivory, John, Costessey, Norfolk.

Jackson, J., Knutsford, Chester.
Jackson, W., Colchester.
Jackson, W. E., Church, near Accrington.
Jackson, B. I. C., Caerleon, Monmouth.
James, Ben., Middlesborough, Yorkshire.
James, George, Bewdley, Worcester.
James, E. W., Blackwood, Monmouth.
James, M., Newbridge, Monmouth.
James, R., Yeovil, Somerset.
James, T., Studley, Warwickshire.
Jarman, D., Newbridge, Radnorshire.
Jarrom, James M.
Jarrom, W., Kegworth.
Jeavons, D., Cradley, Worcestershire.
Jefferson, John, Newbridge, Monmouth.
Jefferson, J., Goodshaw, Lancashire.
Jeffery, W., Great Torrington, Devon.
Jenkins, R. J., Tenby.
Jenkins, E., Madeley, Shropshire.
Jenkins, T., Bristol.
Jenkinson, John, Oakham, Rutland.
Jennings, Daniel, Newport, Isle of Wight.
Johns, R., Llanlywenarth.
Johnson, E., Hanley.
Johnson, B., Raglan.
Jones, C., Wigan.
Jones, D., Glynceirwg.
Jones, J., Taiarnaubach.
Jones, T. D., Rickmansworth.
Jones, Albert, Gosberton, Lincoln.
Jones, D., B.A., Folkestone, Kent.
Jones, D., Horncastle, Lincoln.
Jones, D. R., Rymney, Monmouth.
Jones, E., Cawse.
Jones, E., Broseley, Staffordshire.
Jones, Hugh, Llangollen.
Jones, John, Towcester.
Jones, J., March, Cambridgeshire.
Jones, J., Monk's Kirby, Warwick.
Jones, J., Llanfachreth.
Jones, J.
Jones, J. H., Kidderminster.
Jones, J. A., London.
Jones, J. C., M.A., Spalding, Lincoln.
Jones, J. Emlyn, M.A. Ebbw Vale, Monmouth.
Jones, L., Ebbw Vale, Monmouth.
Jones, Maurice, Wargate.
Jones, T., Blackheath.
Jones, T. Chepstow, Monmouth.
Jones, W., Earl Street, London.
Jones, W., Camden-town.
Jones, William, Derby.
Jones, W., Newcastle Emlyn.
Jones, W., Coseley, Stafford.
Jones, C. W., Southwark.
Joplin, J. J., Chippenham.
Joseph, D., Bootle, Lancashire.
Judson, Josephus, Wellington, Salop.
Jukes, J., Hull, Yorkshire.

Katterns, Daniel, Hackney, Middlesex.
Keed, J., Cambridge.
Keen, C. T., Sudbury, Suffolk.
Keen, C. T., jun., Stafford.
Keightley, J., Mill End.
Keller, J., Bovey Tracey, Devon.
Kemp, Samuel, Brockley, Suffolk.
Kendall, Thomas, Chadwell Heath, Essex.
Kenny, R., Burton-on-Trent, Stafford,
Kent, Manoah, Birmingham.
Kenworthy, A., Hill Cliff, Warrington.
Kershaw, J., Rochdale, Lancashire.
Kiddall, J., Louth, Lincoln.
Kiddle, J., Tetbury, Glo'stershire.
Killen, Hugh, Bedford.
Killingworth, J., Hackney.
Kilpin, W.
King, F., Great Gransden, Cambridge.
King, H., Tawstock, Devon.
King, Thomas, Semley, near Shaftesbury.
Kings, J., Torquay, Devon.
Kirkbride, D., Maryport, Cumberland.
Kirtland, Charles, Canterbury.
Kirton, J. W., Stafford.
Kitchen, William, Ringstead, Northampton.
Kitching, H., Landport.
Kightley, Joseph, Middleton, Lancashire.
Kneebon, J., Hartlepool, Durham.
Knight, Joseph, Wolvey, Warwick.
Knott, B., Maidstone.
Knowles, W., Hackleton, Northampton.

Lancaster, R. B., Lambeth.
Lance, J. W., Newcastle-on-Tyne.
Landels, William, Regent's-park, London.
Langford, R., Colchester, Essex.
Langridge, R. J., Nuneaton.
Large, William.
Larkin. —, Bourton, Berks.
Larom, Charles, Sheffield, Yorkshire.
Larwell, J., Dartmouth.
Last, Henry, Waldringfield, Suffolk.
Lawson, T., South Shields, Durham.

Lawton, J., Berkhampstead, Herts.
Lay, James, Milwood.
Leach, T., Northampton.
Le Clerc, J., Guernsey.
Lea, A. Joseph, Moulton, Northampton.
Lee, Job, Slack Lane, Yorkshire.
Lee, H., Great Yarmouth.
Lee, T. H., Westbury-on-Trym, Glo'stershire.
Lee, T., East Retford.
Leechman, J., LL.D., Hammersmith.
Lefevre, E., Woodstock, Oxon.
Le Maire, R. G., London.
Leng, W., Stockton-on-Tees, Durham.
Leonard, Frederick, LL.B., Ross.
Leonard, T., Magor, Monmouth.
Leonard, C. H., M.A., Boxmoor.
Lewis, B., Camberwell.
Lewis, David, Leominster.
Lewis, E.
Lewis, E., Briery Hill, Monmouthshire.
Lewis, J., Blaenau Gwent, Monmouth.
Lewis, J., Tredegar, Monmouth.
Lewis, John, Houghton Regis, Beds.
Lewis, John, Kensington.
Lewis, J. P., Diss, Norfolk.
Lewis, L., Carmarthen.
Lewis, S. V., Abingdon.
Lewis, Thomas, Llanelly, Monmouth.
Lewis, W. G., Cheltenham, Gloucester.
Lewis, W. G., jun., Bayswater.
Lewis, W., Moriah Chapel, Dowlais.
Lewitt, J., Nottingham.
Light, C., Shrewton, Wilts.
Light, John, Penuel, Monmouth.
Light, John, Thornbury, Glo'stershire.
Lillycrop, S., Windsor, Berks.
Lingley, I., Meopham, Kent.
Litchfield, J., Kingsthorpe, Northampton.
Little, J. B., South Molton, Devon.
Lloyd, J., Llanhilleth, Monmouth.
Lloyd, W., Eye, Suffolk.
Lockyear, H. B., Yarcombe, Devon.
Lockwood, J. B., Birchcliffe, Yorkshire.
Lodge, D.
Lomas, T., Leicester.
Long, —, Ashfield Magna, Suffolk.
Lord, Isaac, Birmingham.
Lovering, G., Swimbridge, Devon.
Lowden, G. Rouse, Uxbridge.
Lyon, J., Chatteris, Cambridge.

Macpherson, James, Hull.
Maden, J., Gambleside, Lancashire.
Maden, J., jun., Macclesfield.
Maden, R., Ramsbottom, Lancashire.
Maddeys, G., Forncett, Norfolk.
Maddocks, W., Ramsden Crays, Essex.
Major, A., Farringdon, Berks.
Makepeace, Jonathan, Luton, Beds.
Malcolm, J., Leicester.
Mann, —, King's Kerswell, Devon.
Manning, E., Gamlingay, Cambridge.
Manning, Samuel, Frome, Somerset.
Marchant, Charles, Stoke Gabriel, Devon.
Marks, Samuel, Cambridge.
Marriott, J., Inskip, Lancashire.
Marriott, T., Milton, Northampton.
Marshall, J., Crosby.
Marston, C. H., Devizes, Wilts.
Marten, B. H., B.A., Lee, Kent.
Martin, C., Loscoe, Derby.
Martin, T., Malmesbury, Wilts.
Martin, J., B.A., Nottingham.
Massey, J., Tamworth, Stafford.
Mason, John, Wells, Somerset.
Mathews, T. W., Boston, Lincoln.
Mathews, J., Aldborough.
Matthew, Samuel, Hadleigh, Suffolk.
Matthews, D., Rowley Regis, Stafford.
Matthews, H., Ensham, Oxford.
Matthews, W., Glossop.
Maurice, J., Coseley, Stafford.
May, John, Saltash, Cornwall.
May, J. H., Taunton.
May, R., Barnstaple, Devon.
May, W., Burton Latimer, Northampton.
McLaren, A., B.A., Manchester.
McLean, T., Harborne, Birmingham.
McMaster, R. P., Coventry.
McMichael, G., B.A., Bridgewater.
Mead, J., Ludgershall, Wilts.
Mead, Silas, M.A., London.
Mead, W., Somerton.
Medlock, R., Wyboston.
Medcalf, F. F., Middleton Cheney.
Medway, G., Kilmington, Somerset.
Medway, G., Loughwood, Devon.
Medhurst, T. W., Kingston.
Mee, T., Isleham.
Meeres, J. L., Bermondsey, Southwark.
Menzies, R., Bromley, Northumberland.
Merrett, Charles, Mendlesham, Suffolk.
Merriman, Edward, Clapham Common.
Messer, T. J., London.
Metcalfe, John, Newport, Monmouth.
Miall, William, Dalston, London.
Michael, Thomas, Evesham.
Michael, John, Magor, Monmouth.
Middleditch, C. J., Holloway, London.
Miles, Joseph, Stow-on-the-Wold.
Millard, Jas. H., B.A., Mazepond, London.
Miller, Richard, Braunston, Northampton.
Miller, J. P., Penn, Bucks.
Miller, J., London.
Mills, John, Stogumber, Somerset.
Milner, Samuel, Pentonville, London.
Mitchell, Jos., Downend, Bristol.
Moase, J., Birmingham.
Moneyment, T., Mundesley, Norfolk.
Moore, J., Withington, Hereford.
Morgan, D., Pontypool.
Morgan, Henry, Cwmbran, Monmouth.
Morgan, G. Ledbury.
Morgan, Joseph, Donnington Wood, Salop.
Morgan, J. W., Bridlington, York.
Morgan, S.
Morgan, M., Beulah, Monmouth.
Morgan, T. H., Birmingham.
Morgan, T., Noddfa, Abersychan, Monmouth

Morgan, Thomas, Witten Park, Durham.
Morgan, M., Newtown, Montgomery.
Morgan, H., Pembroke Dock.
Morrell, C., Wolverhampton.
Morris, R., Clifton, Somerset.
Morris, Thomas, Whitchurch, Hants.
Morris, T. M., Ipswich.
Morris, R., Hunmanby.
Morton, J., Collingham, Notts.
Moses, R. G., B.A., Lymington.
Moss, Richard, London.
Mostyn, John, Braintree.
Mountford, J., Sevenoaks, Kent.
Mothersole, —, Norton, Suffolk.
Moyle, G., Peckham, Surrey.
Mullett, P., Guernsey.
Munday, W., Lynn, Norfolk.
Murch, Spencer, Waltham Abbey.
Murrell, George, St. Neots, Hunts.
Mursell, A., Manchester.
Mursell, J. P., Leicester.
Mursell, James, jun., Kettering.
Muskett, George, Westoning, Beds.
Myers, John, Conistone, Lancashire.

Nash, Thomas, Leominster.
Needham, G., Ripley, Derbyshire.
Neville, J., Sutton-at-Hone, Kent.
Newborn, J., Guyhirn, Cambridgeshire.
Newell, W., Bradford, Wilts.
Newman, T. F., Shortwood, Gloucester.
Newth, John, Bristol.
Newnam, S., Pilton, Barnstaple.
Nichols, A., Sunnyside, Lancashire.
Nicholson, B., Bedminster, Bristol.
Nicholson, F.
Nicholson, W., Steeplane, Yorkshire.
Nightingale, R., Princes' End, Stafford.
Noel, Hon. B. W., M.A., London.
Nokes, E., Catshill, Worcester.
Norman, William, Hatherleigh, Devon.
Norris, J., Swavesey, Cambridge.
Norris, T.
Norton, W., Egham Hill, Surrey.
Nott, Clement, Saffron Walden.

Odell, John, Hull.
Offer, C., Enford, Wilts.
Offer, S., Netheravon, Wilts.
Oldham, J., Dorchester, Oxford.
Oliver, T., Monkwearmouth, Durham.
O'Neil, A. G., Birmingham.
Orchard, G. H., Nottingham.
Orton, W., Louth, Lincoln.
Osborne, J. H., Poole, Dorset.
Osborne, William.
Overbury, F., Pershore, Worcestershire.
Overbury, R. W., Devonport.
Owen, Hugh, Crewkerne.
Owen, J. J., Shouldham-street, London.
Owen, I., Llandewie.
Owen, T., Cranfield, Beds.

Packer, Joseph, Ramsgate, Kent.
Packer, Stephen, Netherton, Dudley.
Page, J., Rotherfield, Sussex.
Page, T. C., Walthamstow.
Palmer, J., Romney Street, Westminster.
Palmer, Josiah, Yelling, Hunts.
Palmer, W., Homerton.
Parker, E., Farsley, Yorkshire.
Parkins, D., Breachwood Green, Herts.
Parkinson, James, Hinckley, Leicestershire.
Parkinson, T., Coxhill, Lincoln.
Parkinson, W., Gretton.
Parsons, J.
Partridge, J., Wallingford, Berks.
Pawson, H. T., Cranbrook, Kent.
Payn, D., Newport, Isle of Wight.
Payne, J. E., Kingsheath, Worcester.
Payne, W., Chesham, Bucks.
Pechey, W., M.A., Loughboro', Leicester.
Peacock, D., Masham, Yorkshire.
Peacock, John, London.
Pearce, Fred., Bradford, Wilts.
Pearce, J., Newington-causeway.
Pearce, Standen, Spencer Place, London.
Pedley, R., Wheelock Heath, Chester.
Pegg, D., Claxton, Norfolk.
Pegg, G. W., London.
Pells, John, Soho, London.
Pengilly, R., Croydon.
Penny, John, Coleford, Gloucester.
Pepper, T., London.
Perkins, F., Dorchester.
Perratt, William.
Perry, A., M.D., Wakefield.
Perrin, J. E., Walton, Suffolk.
Peters, Thomas, Kingsbridge, Devon.
Philips, D., Pontrhydyfen.
Phillips, D. V., Llangwm, Monmouth.
Phillips, H., Nantyglo, Monmouth.
Phillips, J., Astwood Bank, Worcester.
Philpin, M., Alcester, Warwick.
Philpotts, J. C., M.A., Stamford, Lincoln.
Pike, James Carey, Leicester.
Pike, J. B., Bourne, Lincoln.
Pike, R. J., Grantham.
Pitt, Alexander, Burton-on-Trent.
Plaw, W.
Player, C., Duxford, Cambridgeshire.
Player, C. R., jun., Great Shelford, Cambs.
Player, John, East Wickham, Kent.
Pledge, Daniel, High Wycombe.
Pledge, E., Eythorne, Kent.
Polly, W.
Ponsford, J., Cowland Grove, Surrey.
Poock, T., Ipswich, Suffolk.
Poole, H., Abergavenny, Monmouth.
Pope, G., Folkestone.
Popley, W. A.
Porter, C., Stalham, Norfolk.
Pottenger, Thomas, Rawden, Yorkshire.
Potter, H., Dover.
Pound, S., Dartmouth.
Powell, Alf., Westmancote, near Tewkesbury.
Pratt, C. E., Stokeville, Stafford.
Pratt, W. C., Keynsham, Somerset.
Pratten, B. P., B.A., Guilsborough.
Predgen, L. H., Oroop, Hereford.

Preece, Benjamin, Poplar.
Preece, J., Westbury, Wilts.
Prees, Philip, Cinderford, Glo'stershire.
Preston, G., Sunderland, Durham.
Preston, Isaac, Chesham.
Price, D., Blaenffos, Pembroke.
Price, Enoch, Crickhowel.
Price, J., Montacute, Somerset.
Price, John, Warminster.
Price, S., Abersychan, Monmouth.
Price, W. T., Cheddar.
Price, E., Longford, near Coventry.
Price, T., Aberdare.
Priske, Richard, Watchet.
Probert, E., Bristol.
Probert, J., Newbridge, Radnor.
Prout, Peter, Haslingden.
Pryce, E. S., B.A., Gravesend, Kent.
Pugh, S. S., Devizes.
Pulling, G., Crossecombe, Somerset.
Pulsford, J., Hull, Yorkshire.
Pulsford, T., King's Kerswell, Devon.
Pym, —, Newport Pagnell, Bucks.
Pyne, R., Weston-by-Weedon.
Pywell, Joseph, Stockport.

Radburn, W. H., Hampstead.
Ramsey, J., Hereford.
Randle, W., Sutton Courtney, Berks.
Ray, T., Lamberhurst, Sussex.
Read, W., Wellow, Hants.
Reade, W. J., Crewe, Cheshire.
Redman, J., Sunderland, Durham.
Rees, A. A., M.A., Sunderland, Durham.
Rees, J., Blaenavon, Monmouth.
Rees, R., Glasgoed, Monmouth.
Rees, W. D.
Reeves, T., Risca, Monmouth.
Reynolds, T. D., Earl's Colne.
Reynoldson, R., Wisbeach, Cambridge.
Rice, —, Catworth, Hunts.
Richards, —, Caerphilly.
Richardson, James, Barton Mills, Suffolk.
Ricketts, D., Cutsdean, Gloucester.
Ridgway, J., Lymm, Cheshire.
Ridley, Geo., Wetherden, Suffolk.
Riley, J., Rothley, Leicester.
Roberts, E., Pontypridd.
Roberts, E., Bethel, Bassaleg, Monmouth.
Roberts, D., Tresnant, Pontypool.
Roberts, John, Pyle, South Wales.
Roberts, J., Ruthin.
Roberts, T., Brynmawr, Monmouth.
Roberts, Thomas, Wendover.
Roberts, W., Blaenau, Monmouth.
Roberts, W., Rhos, Denbigh.
Robertson, J., M.A.
Robinson, C.
Robinson, J., Boughton, Nottingham.
Robinson, J., Hackney, Middlesex.
Robinson, J., Maulden, Bedford.
Robinson, J., Kingston.
Robinson, T., Staughton, Bedford.
Robinson, W., Cambridge.
Robson, Charles, Berwick-on-Tweed.
Robson, George, Shipston-on-Stour.
Rockey, T., Appledore.
Rodway, E. J., Weston-super-Mare, Somerset.
Rodway, G. W., North Bradley, Wilts.
Roe, W., Earl Soham, Suffolk.
Rogers, J., Mersea, Essex.
Rogers, N., Trowbridge.
Rogers, W., Dudley.
Rolestone, F. H., Sodbury, Gloucester.
Room, Charles, London.
Roose, —, Burnley.
Rootham, J., Canterbury.
Rosevear, W., Coventry, Warwick.
Ross, W. G.
Rothery, Joseph, Bampton, Devon.
Rouse, W., Chudleigh, Devon.
Row, Thomas, Little Gransden, Hunts.
Rowe, John, Lytchett, Dorset.
Rowe, James, Fishguard.
Rowe, W., Steventon, Beds.
Rowe, K. W., Camberwell.
Rowley, C., Manchester.
Rowson, H., Warrington.
Ruff, J., Boston, Lincoln.
Runnacles, J., Charsfield, Suffolk.
Rush, W., Eaton Bray, Bedford.
Russell, J., Shoreditch, London.
Russell, Joshua, Blackheath, Kent.
Rutter, T., Sway.
Ryland, J. M., Earby, Yorkshire.

Saffery, J. P., London.
Sagar, W., Clayton, Yorkshire.
Sage, John, Kenninghall, Norfolk.
Salisbury, J., Barrowden, Rutland.
Salter, W. A., Leamington.
Samuel, E., Salford.
Samuels, S.
Sanderson, R. B., jun.. Newcastle-on-Tyne.
Sarah, H., Shaldon, Devon.
Sargent, J., Gildersome, Yorkshire.
Sargent, J. E., Wyken, Warwickshire.
Saunders, Moses, Brixham, Devon.
Saxby, J., Croborough, Sussex.
Scarr, A., Aylesham, Norfolk.
Scoble, T., Corton, Wilts.
Scorey, P. G., Kingstanley, Gloucestershire.
Scott, Peter, Brearley, Yorkshire.
Scott, T., Norwich.
Searle, J., London.
Searle, R., Twowaters.
Sears, R. E., Laxfield, Suffolk.
Serle, E., North Curry.
Service, D., Hoyne, Suffolk.
Sexton, W., Tring, Herts.
Shakspear, T., Nailsworth.
Shakspeare, B., Malton, Yorkshire.
Shakspeare, Charles, Somerleyton.
Shakspeare, W., Tarporley, Cheshire.
Sharman, W., Coningsby, Leicestershire.
Shaw, J., Layshills and Ross, Hereford.
Shick, J., Parley, Dorset.
Shipway, C., Sibil Hedingham, Essex.
Shindler, R., Matfield, Kent.

Shoobridge, S., Instow, Devon.
Short, C., M.A., Swansea.
Short, George, B.A., Hitchin.
Shorter, J., London.
Shufflebotham, J., M.A., Macclesfield.
Shuttleworth, John, Hillsfield, Skipton, Y.
Silverton, J. E., Carlton, Beds.
Simmons, John, Northampton.
Simmons, J., M.A., Olney.
Simmons, J. E., M.A., Bluntisham, Hunts.
Simons, A., Lineholme, near Todmorden.
Sincox, S., Shirley, near Southampton.
Skemp, T., Dawley Bank, Salop.
Skemp, C. W., Great Missenden.
Slim, Cornelius, Hailsham.
Sloper, —, Wallingford, Berks.
Small, G., 76, Lamb's-conduit St., London.
Smart, E., Great Grimsby, Lincolnshire.
Smedmore, J., Forton, Hants.
Smith, A., St. Ives, Hunts.
Smith, Amos, Harpole, Northamptonshire.
Smith, C., Leicester.
Smith, Charles, Langley, Essex.
Smith, F., Downton, Wilts.
Smith, G. C., Penzance, Cornwall.
Smith, John, Waterbeach.
Smith, J., Bacup, Lancashire.
Smith, J., Bowling Green, Worcester.
Smith, James, Cheltenham.
Smith, J., jun., Newmarket.
Smith, J., Spring Meadow, Stafford.
Smith, J. C., Maltby, Lincoln.
Smith, Joseph, Pontesbury, Shropshire.
Smith, Thomas, Harrow-on-Hill, Middlesex.
Smith, T., Little Leigh, Cheshire.
Smith, Thomas, Islington.
Smith, Thomas, Wooton, Beds.
Smith, W., Bedworth, Warwick.
Smith, W. F., Briercliffe, Burnley.
Smythe, F. J., Worstead.
Sneath, James, West Bromwich.
Soule, Israel May, Battersea Rise, Surrey.
Southren, G., London.
Sparham, J., Old Buckenham, Norfolk.
Sparke, J. F., Wigan, Lancashire.
Spencer, A., Long Preston.
Spencer, J., Guildford.
Spooner, J., Soham, Cambridgeshire.
Sprigg, J., M.A., Westbury Leigh, Wilts.
Springthorpe, C., Heptonstall Slack, near Hebden-bridge.
Spurden, C., Lee, Kent.
Spurgeon, C. H., Clapham, Surrey.
Spurgeon, J. A., Southampton.
Spurgeon, S., Havant.
Squirrell, W., Dunmow, Essex.
Staddon, J. Quorndon, Leicester.
Stalker, A. M., Frome, Somerset.
Stanbridge, S., Stotfold, Bedfordshire.
Stanford, C., Camberwell.
Stanion, J. S., Shacklewell.
Stanion, R., Bacup, Lancashire.
Staples, G., Leak and Wymeswold, Leicestershire.
Stapleton, J., Kirton, Lincolnshire.
Statham, John, New Mill, Tring.
Steane, E., D.D., Camberwell, Surrey.
Stembridge, J., Charmouth, Dorset.
Stembridge, H. W., Bridport, Dorset.
Stenson, Elam.
Stenson, Silas, Kislingbury.
Stent, John, Notting Hill, Middlesex.
Stephens, J. M., Cirencester, Gloucester.
Stevenson, E., Loughborough, Leicester.
Stevenson, J., M.A., Derby.
Stevenson, J. F., B.A., Nottingham.
Stevenson, T., Leicester.
Stevenson, T. R., Burnley.
Stevenson, W. R., M.A., Nottingham.
Stuart, W. J., Stanningley, Yorkshire.
Stock, John, Devonport.
Stovel, Charles, London.
Stringer, T., Gravesend.
Stubbings, W., Northallerton, Yorkshire.
Stubbins, S., Sherston, Wilts.
Sturmer, E. H., Worcester.
Stutterd, J., Castle Acre, Norfolk.
Summers, W. D., Magdalen, Norfolk.
Sutcliffe, J., Rocester, Stafford.
Sutcliffe, J., Stalybridge, Lancashire.
Sutton, S., Watchett.
Sutton, T., Cottenham, Cambridge.
Swinbourn, James, Gravesend, Kent.
Swinton, Thomas, Acton, Northwich.
Syme, G. A., M.A., Nottingham.
Symonds, William, Downham, Norfolk.

Tanner, Joseph, Cirencester.
Taylor, B., Pulham St. Mary, Norfolk.
Taylor, George, Burnham, Essex.
Taylor, J., Kegworth, Leicester.
Taylor, J., Allerton, Yorkshire.
Taylor, Thomas, Tottlebank, Lancashire.
Taylor, W., Manchester.
Teall, J., Hatch Beauchamp.
Thomas, Alfred C., Islington, London.
Thomas, E., Tredegar, Monmouth.
Thomas, G., Pontypool, Monmouth.
Thomas, G. B., St. Neots.
Thomas, Henry, Briton Ferry, Glamorgans.
Thomas, John, Chelsea, London.
Thomas, S., Blaenavon, Monmouth.
Thomas, T., Meltham, Yorkshire.
Thomas, T., Tydee, Monmouth.
Thomas, T., D.D., Pontypool, Monmouth.
Thomas, W., Newport, Monmouth.
Thomas, T., Calstock and Motherhill, Cornwall.
Thomas, W., Maiseyhampton, Gloucestershire.
Thomas, W., Liverpool.
Thompson, David, Appledore, Devon.
Thompson, D. M. N., Hull, Yorkshire.
Thompson, J., Askett, Buckingham.
Thomson, D., Bildestone, Suffolk.
Thornsett, W. E., Burgh, Lincoln.
Thornby, —, Bedford.
Thornley, John, Stowmarket, Suffolk.
Thorpe, T. M., Long Buckby, Northampton.
Thurston J., Halstead, Essex.

Tibbett, S., Ashburton, Devon.
Tiptaft, —, Abingdon, Berks.
Tipple, S. A., Norwood.
Tite, W., Potton, Beds.
Todd, J. W., Sydenham.
Toms, R., Holcombe, Devon.
Tollerfield, T., Burnham, Somerset.
Tootman, W., Blackmore, Essex.
Totman, J., Laxfield, Suffolk.
Townsend, R., Kingston Lisle, Berks.
Trestrail, Frederick, London.
Trimming, J., Irthlingboro', Northampton.
Tryon, F., Deeping, Lincoln.
Tubbs, R., Addlestone, Surrey.
Tucker, F., B.A., Camden-road, London.
Tuckett, E. H., Exeter.
Tunnicliffe, J., Leeds, Yorkshire.
Turner, R., Desborough, Northampton.
Turner, W., Great Brickhill, Bucks.
Tustin, G., King's Sutton, Oxon.
Tyler, Peter, Haddenham, Bucks.

Underwood, W., Nottingham.
Upton, William, St. Albans, Herts.
Upton, W. C., Beverley, Yorkshire.

Varley, W., Stourbridge.
Vaughan, J., Mile-end, London.
Veals, George, Braunston, Northampton.
Venimore, J., Ingham, Norfolk.
Vernon, C., Thaxted, Essex.
Vernon, C. W., Broughton, Hants.
Veysey, C., Bideford, Devon.
Vince, Charles, Birmingham.
Vince, H.
Vine, W., Henrietta-street, London.
Voysey, T., Sandy, Beds.

Wake, T. W., Markyate Street, Herts.
Walcot, John, Falmouth.
Walcot, J. B., Linsdale, Leighton Buzzard.
Wale, B. B., Reading.
Walker, D., Quainton, Bucks.
Walker, S.
Walker, J. H., Pembroke.
Wall, J., Calne, Wilts.
Wall, Thomas, Rye, Sussex.
Wallace, R., Tottenham, Middlesex.
Waller, G., Southwell, Notts.
Wallis, Joseph, Bexley Heath, Kent.
Wallis, W., Calverton and Woodboro', Notts.
Walsh, A., Lechlade, Gloucestershire.
Walters, John, Earl's Colne.
Walters, William, Halifax.
Walton, N., Cowlinghill, Yorkshire.
Walton, W., Shipley, Yorkshire.
Warburton, J., Southill, Beds.
Ward, G., Nayland, Suffolk.
Ward, J., Glossop.
Ward, S., Sherwood Rise, Notts.
Ward, W., Camberwell.
Ware, R., Hampstead.
Warne, G., Sarratt, near Rickmansworth.
Warren, J., Newick, Sussex.
Warren, J. S., Swavesey, Cambs.
Wassall, Joseph, Blockley.
Wassell, David, Bath.
Watts, J., Ebbw Vale, Monmouth.
Watts, J., Ashdown, Essex.
Watts, Thomas, Wisbeach.
Watts, Henry, Golcar, near Huddersfield.
Wayland, A., Lyme Regis, Dorset.
Webb, E., Tiverton, Devon.
Webb, James, Ipswich, Suffolk.
Webb, J., Stradbroke, Suffolk.
Webb, J. W., Chipping Campden, Gloucestershire.
Webb, R., Preston, Lancashire.
Webley, H., Ross.
Webley, S., Avening, Gloucester.
Webster, John, Trowbridge.
Welch, W., Great Gidding, Hunts.
Welsh, Thomas, Reading.
Wells, J., London.
Wells, S., Thurleigh, Beds.
Wessley, George, Tillingham, Essex.
West, G., St. Albans.
Wheeler, J. A., Lifton, Devon.
Wheeler, T. A., Norwich.
White, Robert.
Whitaker, D., Tunbridge Wells.
Whitbread, G. H.
White, Edward, Camden-town.
White, W., Rushall, Wilts.
Whitehead, Geo., Shotley Bridge, Durham.
Whitley, J. L., East Dereham, Norfolk.
Whitewood, S., Halifax, Yorkshire.
Whiting, E., Needingworth, Huntingdon.
Whitlock, H., Eastcombs, Gloucester.
Whittemore, J., Eynsford, Kent.
Wigg, S., Leicester.
Wigner, J. T., Lynn, Norfolk.
Wilkins, —, Chatteris, Cambridge.
Wilkins, Joseph, Brighton.
Wilkinson, J., Stockton Heath, Warrington.
Wilkinson, T., Tewkesbury.
Wilks, Edward, Oswestry.
Williams, B., Daran-velen, Monmouth.
Williams, Benj., Wilton-square, London.
Williams, C., Accrington, Lancashire.
Williams, D. R., Brynmawr, Monmouth.
Williams, E. P., Cwmbran, Monmouth.
Williams, H.
Williams, G., Great Ellingham, Norfolk.
Williams, J. D., Canton, Cardiff.
Williams, Owen, Twyngwyn, Monmouth.
Williams, S., Nantyglo, Monmouth.
Williams, T. South Petherwin, Cornwall.
Williams, T. A., Haddenham, Cambs.
Williams, W., Northampton.
Williams, W., Brithdir, Glamorgan.
Williamson, J., Lytham.
Williamson, P. W., Kensington, Middlesex.
Williamson, S., Exeter.
Wills, Francis, Holborn, London.
Wills, Samuel, D.D., Pentonville, London
Wilshire, J., Bideford, Devon.
Wilson, W. J., Middleton Teesdale, Durh.

Wilson, Charles, Helston, Cornwall.
Wilson, D., Clare, Suffolk.
Wilson, Thomas J., Cambridge.
Wilson, W., Risely, Beds.
Wing, Robert, Bolton.
Winks, J. F., Leicester.
Winslow, O., D.D., Bath.
Winter, Thomas, Bristol.
Wise, William.
Wise, H., Pimlico, London.
Wise, J.. Marylebone, London.
Wood, B., Bradford, Yorkshire.
Wood, J. Mansfield, Nottingham.
Wood, J. H., Haworth, Yorkshire.
Wood, J. H., Sutterton, Lincolnshire.
Wood, T., London.
Wood, W., Toddington, Bedford.
Woodard, J., Ilford, Essex.
Woodington, T., Croydon, Surrey.
Woodgate, P. W., Mildenhall, Suffolk.
Woods, William, Swaffham, Norfolk.
Woodstock, W., Northall, Buckingham.
Woollacott, Christopher, London.
Woolston, J., Keysoe-row, Bedford.
Wooster, J. C., Landbeach, Cambridgeshire.
Wright, George, Beccles, Suffolk.
Wright, G., Lakenheath, Suffolk.
Wright, William, Knowle, Birmingham.
Wyard, George, Deptford.

Yale, W., Shiffnal, Shropshire.
Yates, Thomas, Wirksworth, Derbyshire.
Yates, W., Stroud, Gloucester.
Young, B. C., Coseley, Stafford.
Young, H., Beech Hill, Berks.
Young, T., Chard, Somerset.
Young, William, Bermondsey.
Young, J., Creech St. Michael, Somerset.
Young, S. R., Abergavenny.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN SCOTLAND.

Anderson, Alex., Aberdeen.
Anderson, Robert, Edinburgh.
Anderson, Wm., Hawick.

Brown, J. C., Anstruther.
Burton, W., Berwick-on-Tweed.

Callander, Thomas, Rothesay.
Chapman, W. S., B.A., Edinburgh.
Culross, James, A.M., Stirling.

Dickie, H. D., Edinburgh.
Dickie, R., Helensburgh.
Dunn, G., Airdrie.
Dunn, F., Fortrose.

Ferguson, Duncan, Ross, Island of Mull.
Forsyth, J., Greenock.

Gibb, Andrew, Paisley.
Grant, Alex., Tobermory, Island of Mull.
Grant, Donald, Tullymet, Perthshire.
Grant, J. K., Eyemouth, Berwickshire.
Grant, Peter, Grantown, Inverness-shire.
Grant, Wm., Grantown, Inverness-shire.
Greig, A., Perth.
Greig, John, Bervie.

Haig, J., Kirkaldy.
Harcus, Henry, Westray, Orkney.
Harcus, Stewart, Westray, Orkney.
Henderson, John, Dundee.
Horsburgh, J., Edinburgh.

Inkster, John, Burray, Shetland.
Ireland, James, Kirkaldy.

Jack, Michael, Leith.
Johnstone, F., Glasgow.
Johnstone, James, Bonnyrig, near Lasswade.
Johnstone, Robert, St. Andrew's.

Kellock, Wm. and John, Largo, Fife.
Kirkwood, Alex., Crieff.

Lees, Wm., Berwick-upon-Tweed.
Livingstone, A., Broadford, Isle of Skye.
Lockhart, Ninian, Kirkaldy.

Macalpine, Thomas M., Paisley.
Macquarrie, Charles, Ross, Island of Mull.
Manifield, John, Rothesay.
Mc Donald, J., Aberdeen.
Mc Donald, Alex., Perth.
Mc Farlane, John, Tiree.
Mc Farlane, D., Tobermory, Island of Mull.
Mc Farlane, James, Aberchirder.
Mc Gowan, W., New Pitaligo, Aberdeensh.
Mc Intosh, John, Lochgilphead.
Mc Kirdy, W., Milport, Cumbray.
Mc Lean, Malcolm, Dundee.
Mc Lellan, Donald, Glenlyon, Perthshire.
Mc Leod, Alex., Glasgow.
Mc Naughton, D., Oban.
Mee, G. S., Aberdeen.
Milner, T. H., Edinburgh.
Millar, James, Bowmore, Islay.
Mills, David, Dundee.
Mitchell, John, Paisley.
Moodie, Charles, Sandsting, Shetland.
Mowat, Gavin, Dunrossness, Shetland.

Paterson, James, D.D., Glasgow.
Paterson, George, Galashiels.

Renton, James, Kirkaldy.

Robertson, John, St. Ninians, Stirling.
Ross, Donald, Uig.

Scott, James, Alloa.
Scott, James, Breckowall, Orkney.
Scott, Robert, Scalloway, Shetland.
Shearer, John, Glasgow.
Shields, D., Kirkaldy.
Smith, Alex., Paisley.
Sowerby, Robert, Pulteney Town, Wick.
Stewart, David, Arbroath.

Thompson, Robert, Dunfermline.
Thompson, Sinclair, Dunrossness, Shetland.
Thompson, Alex., Galashiels.
Tulloch, Wm., Blair Atholl, Perthshire.
Tulloch, Wm., Edinburgh.

Vasey, T., Elgin.

Wallace, David, Paisley.
Watson, Arch., Glasgow.
Watson, Jonathan, Edinburgh.
Wight, James, Echt.
Williams, John, Glasgow.
Wilson, Thomas T., Edinburgh.
Wood, Joshua, Edinburgh.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body, formed 1727.

Secretary to the General Body,

Rev. JOHN HOWARD HINTON, M.A., De Beauvoir Square, Kingsland.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM BARKER, Rockingham Row East, New Kent Road.

Alldis, R.	1852	27, Doughty-street, Mecklenburgh-square.
Angus, Joseph, D.D.	1838	The College, Regent's-park.
Barker, W	1857	12, Rockingham-row, E., New Kent-road.
Bigwood, John	1851	10, Tregunter-road, Brompton, Middlesex.
Blake, W. A.	1850	38, South Bank, Regent's-park.
Bloomfield, John	1857	15, College-place, Camden-town.
Bonner, H. W.	1859	Spring-cottage, Canterbury-terrace, Union-rd.
Brawn, Samuel	1828	Loughton, Essex.
Brock, William	1849	12, Gower-street.
Cater, Philip	1859	Peckham.
Cole, T. J.	1854	1, Grove-terrace, Peckham.
Cox, John	1839	Enfield.
Davis, Stephen Joshua	1837	Lyndhurst-terrace, Peckham.
Dickerson, Philip	1832	24, Glo'ster-terrace, New-road, Mile-end.
Elliott, W. H.	1842	5, Colebrook-row, Islington.
Evans, W. W.	1859	33, Moorgate-street.
Fishbourne, G. W.	1847	The Grove, Stratford, Essex.
Fuller, A. G.	1857	Quadrant-road, Canonbury.
Green, Samuel	1835	Hammersmith.
Hinton, John Howard, A.M.	1838	De Beauvoir-square, Kingsland.
Hirons, John	1857	Brixton.
Hobson, Jesse	1853	Moorgate-street.
Hoby, James, D.D.	1845	The Poplars, Twickenham.

Hooper, W. H.	1858	Walthamstow.
Howieson, William	1852	St. John's-place, Albany-road, Camberwell.
Katterns, Daniel	1841	Hackney.
Leechman, John, LL.D.	1849	The Manse, Shaftesbury-road, Hammersmith.
Lewis, Benjamin	1828	1, Park Villas, Granville-park, Blackheath.
Marten, Robert H., B.A.	1855	Rose-cottage, High-road, Lee, Kent.
Miall, William	1841	Brockham-villas, Richmond-road, Dalston.
Middleditch, C. J.	1858	33, Morgate-street.
Millard, J. H.	1859	4, Dover-place, New Kent-road.
Milner, Samuel	1849	27, White Lion-street, Pentonville.
Murch, Spencer	1853	Waltham Abbey.
Noel, Hon. and Rev. B. W.	1855	38, Westbourne-terrace, Paddington.
Owen, J. J.	1859	9, Elgin-crescent, Notting-hill.
Palmer, W.	1855	11, Homerton-terrace, Homerton.
Preece, Benjamin	1855	Alpha-cottage, East India-road.
Russell, Joshua	1847	Blackheath-hill.
Searle, J. P.	1858	2, Glo'ster-terrace, St. John's-rd., Hoxton.
Smith, Thomas	1845	33, Moorgate-street.
Soule, Israel May	1838	St. John's-hill, Battersea-rise.
Stanion, J. S.	1858	13, Milton-road, Stoke Newington.
Steane, Edward, D.D.	1824	Champion-park, Camberwell.
Stovel, Charles	1832	5, Stebon-terrace, Philpot-street East.
Todd, J. W.	1855	Perry-hill House, Sydenham.
Trestrail, Frederick	1845	33, Moorgate-street.
Wallace, Robert	1855	Tottenham.
Ware, Richard	1842	Hampstead.
Williams, Benjamin	1856	37, Wilton-square, New North-road.
Wills, Francis	1845	2,Caroline Villas, Grafton-pl., Kentish-town.
Wills, Samuel, D.D.	1855	Hornsey-rise Villa, Hornsey-road.
Woollacott, Christopher	1828	4, Compton-street East, Brunswick-square.
Wyard, G.	1858	19, Florence-road, Deptford.
Young, William	1828	1, Grove-pl., Upper Grange-rd., Bermondsey.

GENERAL BAPTIST MINISTER, MEMBER OF THE BODY.

Burns, Jabez, D.D.	1836	17, Porteus-road, Paddington.

Congregational Board.

Formed 1727.

Secretaries, Rev. ROBERT ASHTON, and J. V. MUMMERY, F.R.A.S.,

Congregational Library, Blomfield-street,

Adey, John	1840	Bexley-heath.
Alliott, Richard, D.D.	1858	Cheshunt College, N.
Allon, Henry	1844	10, St. Mary's-road, Canonbury.
Ashby, J. E., B.A., F.R.S.A.	1857	Enfield.
Ashton, Robert	1839	St. John's-hill, Battersea-rise.
Aveling, Thomas	1839	13, Amherst-road, Shacklewell.
Baker, W. R.	1843	Norwood.
Bennett, James, D.D.	1829	49, Gibson-square, Islington.
Bergne, S. B.	1848	Upper Clapton.
Betts, R. W.	1854	Peckham.
Binney, Thomas	1829	Weigh-house Chapel.
Birch, George R.	1843	Bayswater.
Blow, D.	1858	3, Queen's-terrace, Regent's-park.
Bowrey, J.	1858	Stepney Causeway.
Bramall, John	1852	8, Highbury-hill, Islington.
Bromley, Henry	1853	Clarence-villa, Lyndhurst-road, Peckham.
Brown, James	1839	Gibraltar-place, Bethnal-green-road.
Brown, J. B., B.A.	1846	150, Albany-street, Regent's-park.
Bunter, John	1835	Tulse-hill.
Burder, H. F., D.D.	1811	Warwick-road, Upper Clapton.

Burnet, John	1830	Grove-lane, Camberwell.
Buzacott, A. B. A.	1830	Romford.
Byrnes, Laurence Henry, B.A.	1852	Kingston, Surrey.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	Mountford-terrace, Islington.
Christopherson, H.	1858	7, Park-villas, Avenue-road.
Clayton, George	1805	Gains, Upminster, Essex.
Corbin, J.	1854	Hornsey.
Cowper, B. H.	1857	Richmond-road, Hackney.
Davies, S. A.	1829	South-terrace, Rye-lane, Peckham.
Davies, David	1841	25, Oxford-terrace, Clapham-road.
Davies, John	1834	Lower Clapton.
Davies, W. P.	1834	Haverstock-hill.
Davis, Samuel	1843	33, Tredegar-square, Mile-end-road.
Davison, P. H.	1855	3, Middleton-terrace, Wandsworth.
Dobson, J. P.	1826	22, Doughty-street, Gray's-inn road.
Dukes, Clement, A.M.	1839	Malvern-road, Dalston.
Eastman, Samuel	1852	3, Tredegar-square, Bow-road.
Edwards, W. S.	1850	Wickham, near Woolwich.
Eldridge, Samuel	1843	Water-lane, Brixton.
England, S. S.	1847	Walthamstow.
Ferguson, Robert, LL.D.	1847	St. John's-wood.
Fleming, J.	1854	Camden-new-town.
Frame, J.	1858	Hampstead.
Gallaway, J. C., M.A.	1847	Boundary-road, St. John's-wood.
Gamble, H. J.	1848	Upper Clapton.
Gilbert, Charles	1831	7, Blomfield-street, Finsbury.
Glass, J. F.	1855	Isleworth.
Godwin, J. H.	1839	New College, St. John's-wood.
Gogerly, George	1852	Stoke Newington.
Good, A.	1848	Rotherham House, Hackney.
Hall, J. B.	1845	Tulse-hill.
Halley, R., D.D.	1858	New College, St. John's-wood.
Harrison, J. C.	1842	24, Queen's-road, Camden-town.
Hill, James	1841	Clapham.
Hoppus, John, D.D.	1829	39, Camden-street, Camden-town.
James, Thomas	1817	4, Blomfield-street, Finsbury.
Jefferson, John	1831	Stoke Newington.
Kennedy, John, M.A.	1847	4, Stepney-green.
Kennerley, Thomas	1839	Eltham, Kent.
Kent, Benjamin	1843	Norwood.
Leifchild, Dr.	1856	4, Fitzroy-terrace, Primrose-hill.
Littler, Robert	1845	26, Gloucester-road, Regent's-park.
Lockyer, John	1847	St. Thomas'-square, Hackney.
Lucy, William	1847	Union-place, Blackheath-road.
Macbeth, Robert	1853	Hammersmith.
MacBriar, R. M., M.A.	1857	2, River-terrace, Islington.
Mannering, Edward	1835	36, Finsbury-square.
Martin, Samuel	1843	75, Warwick-square, Pimlico.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury.
Mather, Joseph	1843	7, Hill-street, Knightsbridge.
Morris, A. J.	1846	2, Turle-road, Tollington-park.
Mummery, I. Vale	1847	Warren-cottage, Queen's-road, Dalston.
Neller, F.	1858	Chigwell-row, N.E.
Newth, Samuel, M.A.	1854	25, Clifton-road, St. John's-wood.
Nimmo, D.	1857	Asylum-road, Peckham.
Nunn, John	1852	Haverstock-hill, Hampstead.
O'Neill, William	1856	Cleveland-road, Islington.
Owen, William	1843	10, Gibson-square, Islington.
Pearsall, S.	1855	Warwick-square, Pimlico.
Price, Benjamin	1856	103, Stanley-street, Pimlico.
Pulling, John	1834	4, Elizabeth-place, New-cross.
Richard, Henry	1835	10, Surrey-square, Old Kent-road.
Richards, J. E.	1826	78, Stainsby-road, East India-road.
Richardson, J. W.	1843	101, Euston-road.

Roberts, W., B.A.	1852	2, Denbigh-road, Notting-hill.
Robinson, John	1830	City Mission House, Red Lion-square.
Robinson, R.	1855	Barkham-terrace, Lambeth.
Rogers, G.	1837	Addington-square, Camberwell.
Rose, George	1826	15, Paragon, New Kent-road.
Ross, John	1856	Bedford House, Hackney.
Saunders, Richard	1853	56, Leadenhall-street.
Sherman, James	1841	Blackheath.
Smith, George	1842	Trinity Parsonage, East India-road, Poplar.
Smith, J. S., B.A.	1849	Enfield.
Smith, Philip, B.A.	1844	Grammar School, Mill-hill.
Soden, F.	1858	5, Maitland-place, Clapton.
Spence, J., D.D.	1854	Clapton-square.
Spong, J.	1846	Mortimer-road, Kingsland.
Stewart, A.	1825	Palmer-terrace, Holloway.
Stoughton, John	1844	Hammersmith.
Stratten, James	1819	65, Hamilton-terrace, St. John's-wood.
Thomas, David	1845	Loughborough-park, Brixton.
Thomas, F. F.	1852	Tooting, Surrey.
Tidman, Arthur, D.D.	1828	Blomfield-street, Finsbury.
Timpson, Thomas	1826	Lewisham.
Turquand, P. J.	1854	4, Terrace, Walworth.
Tyler, W.	1847	2, Trafalgar-place East, Hackney-road.
Unwin, W. J., M.A.	1850	Homerton College.
Vardy, C. F., A.M.	1845	Cottage-grove, Clapham-rise.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Highgate.
Wilkins, George	1844	1, Clapton-square.
Wilson, J. H.	1847	4, Blomfield-street, Finsbury.
Williams, J. de Kewer	1847	Brentford.
Wright, George	1849	Cheshunt.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans-place, Chelsea.
Redpath, R., M.A.	1833	12, College-place, Camden-town.
Simson, Robert, M.A.	1836	Colebrooke-row, Islington.
Macfarlane, John, B.A.	1855	Compton-road, Islington.
M'Whirter, John	1855	Great Ormond-street.

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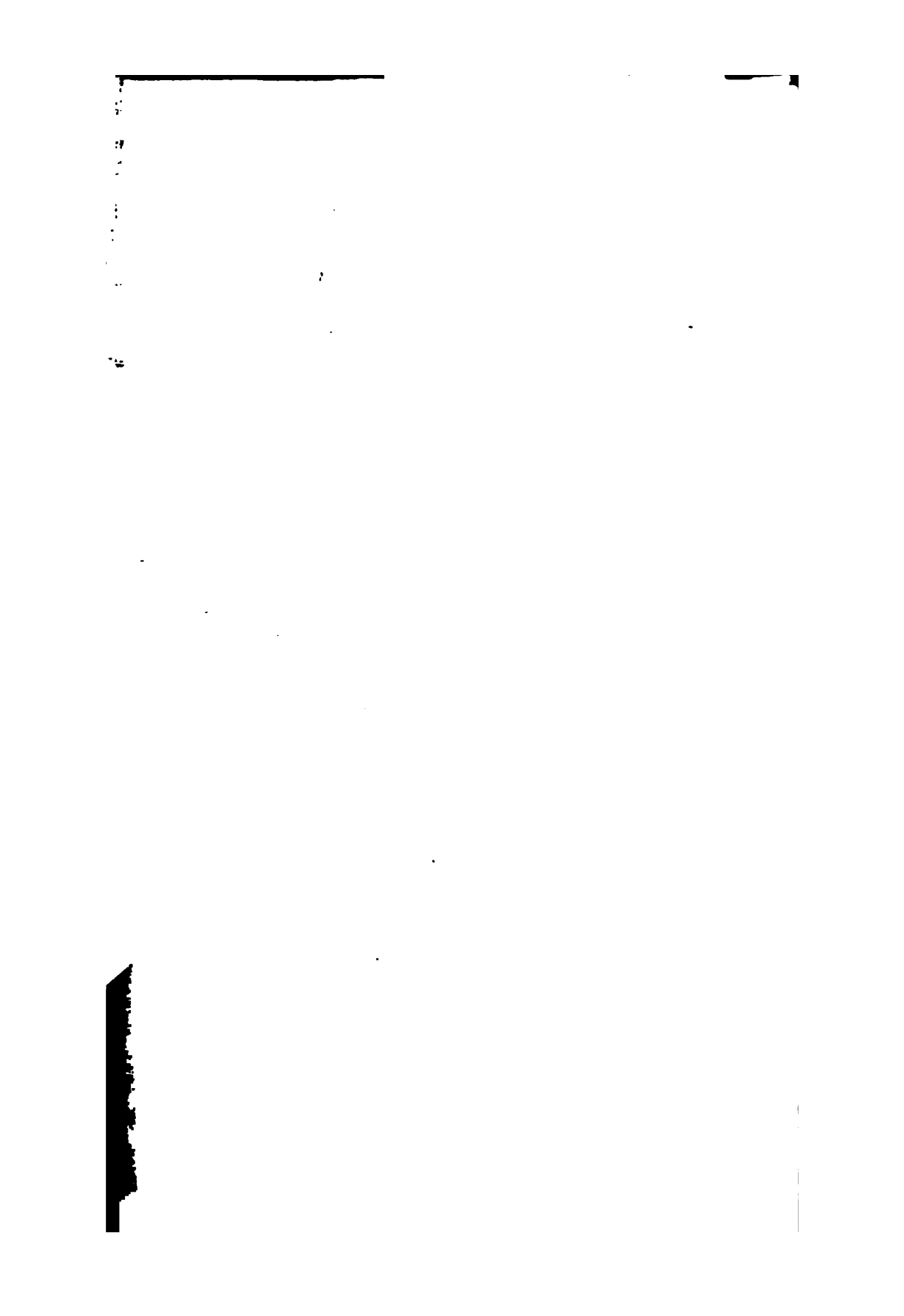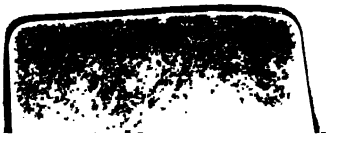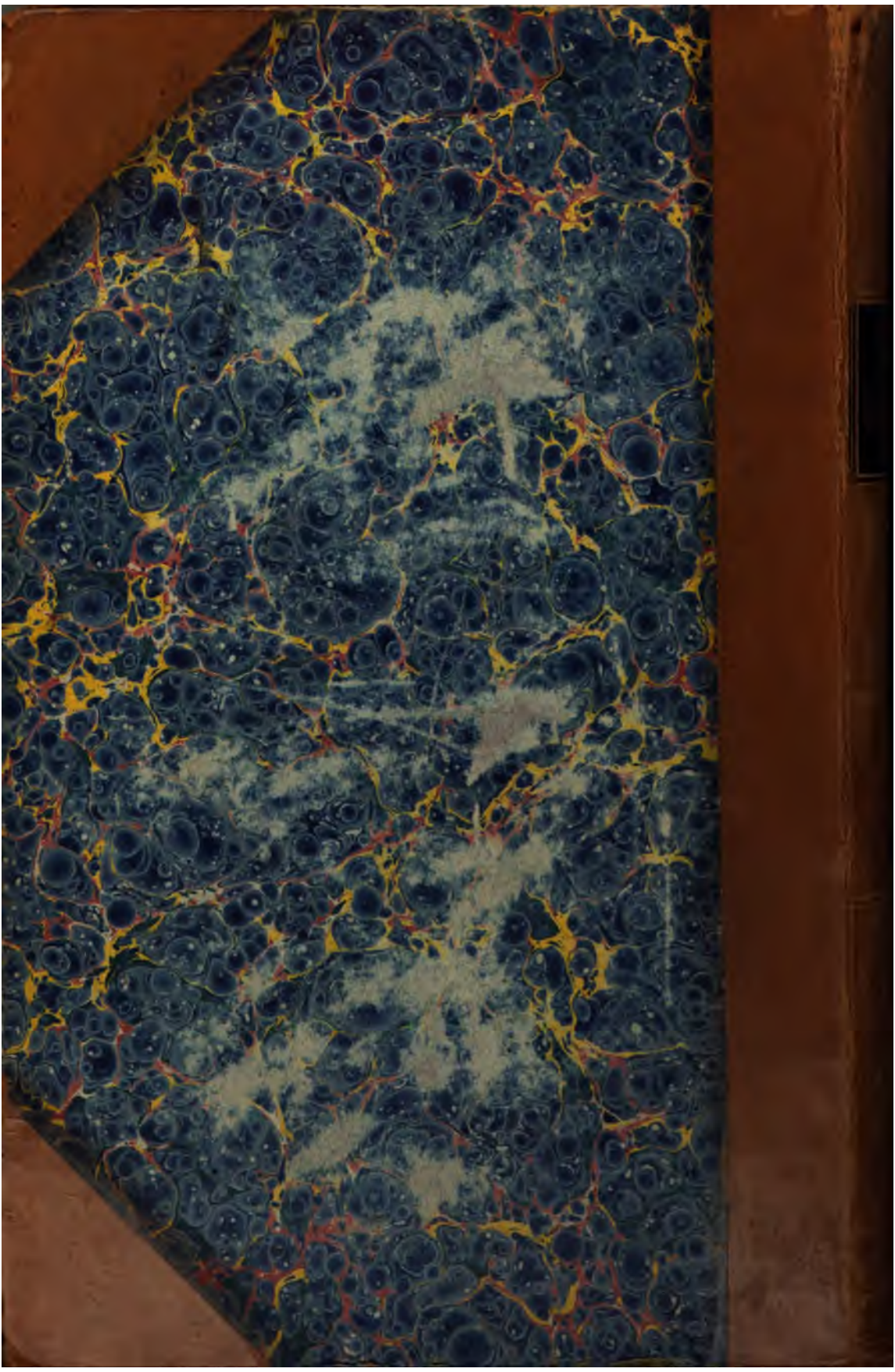
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